

NEW TESTAMENT

WILLIAM BURTON CRICKMER

1881

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THE GREEK NEW TESTAMENT ENGLISHED annotated

By: WILLIAM BURTON CRICKMER

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Bible Versions Reproduction Series

The purpose of the **Bible Versions Reproduction Series** is to make rare and out-of-print versions of the Bible readily and inexpensively available to scholars, Bible students, and Bible collectors. These reproductions are being offered especially to members of the International Society of Bible Collectors.

While still searching for hard-to-find original printings of Bible translations, many collectors have indicated what a delight it would be to have on their own shelves accurate reproductions of Bible versions currently available only in museums, libraries and private collections. Now such an opportunity is being offered by a collector who is himself a member of our Society.

It would be rare to imagine a more enthusiastic member of the ISBC than my long-time friend Jim Baden. Since joining the Society, he has amassed an extraordinary collection. Visiting his library could be a temptation to violate the tenth commandment were it not for his great generosity and eagerness to share what he has brought together.

It is essential, of course, that the reproduction process pose no threat to the integrity of the volumes being copied—no matter how fragile the precious originals may be. Such a method is now available, and Jim is demonstrating his confidence in the process by being the first to make some of his own prized volumes available.

Among the first publications in this Series is a reproduction of Isaac Leese's 1904 *The Twenty-four Books of the Holy Scriptures*. Society members will especially enjoy knowing that the particular volume by Leese was once the personal copy of Arnold Ehlert, the founder and first president of the ISBC. "A gift to A. D. Ehlert from Dr. H. A. Ironside, summer 1947" is handwritten on the flyleaf.

Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

What is more helpful in discovering the meaning of Scripture than to have readily at hand a good collection of different versions? Some have even suggested they would rather have a variety of versions than commentaries! As the translators of the 1611 King James Version quote Saint Augustine in their memorable preface, " 'Variety of Translations is profitable for the finding out of the sense of the Scriptures.' " "Therefore blessed be they," the preface continues, "and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand?" And speaking of those who have labored to prepare translations other than the King James, the 1611 scholars urge "that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance."

It is in this spirit and for this purpose that the **Bible Versions Reproduction Series** has been inaugurated.

William E. Paul, Editor, *Bible Versions and Editions*; Don Heese, Journal Production Manager; Sid Ohlhausen, Membership Secretary; Mark Mage, Editorial Assistant; Jim Baden and this writer have each supplied several hard-to-find versions for this reproduction. *

It is hoped that purchasers of volumes from this series will loan for copying other versions and editions that will become part of this reproduction Series. Those so doing will be rewarded with a free copy of a version of their choice from the Series.

Those interested are urged to contact the Publisher or Sidney Ohlhausen, Membership Secretary of the International Society of Bible Collectors, at: Box 20695, Houston, TX. 77225.

Graham Maxwell
(Charter Member #12)

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Biographical Sketch of William B. Crickmer

William Burton Crickmer, Curate of Beverley Minster (England), had apparently intended to translate the entire New Testament when he published *The Greek Testament Englished, Annotated* (London, 1881). It is not known, however, if he ever completed the text beyond the four Gospels and the book of Acts.

The process by which he pursued his extremely literal translation is explained as using certain printing devices whereby an exact transference of the Greek words and phrases might be seen in the English text. (Pope, page 546). In his Preface Crickmer cautions, "The general reader is especially warned to beware of prejudice in using the following translation, and patiently to study the 'Englished' equivalent for the actually inspired Greek."

— William E. Paul, Editor
Bible Editions & Versions

THE GREEK TESTAMENT ENGLISHED.

BY

WILLIAM BURTON CRICKMER, M.A.

THE
Greek Testament Englished.

ANNOTATED.

BY
WILLIAM BURTON CRICKMER, M.A.,
SAINT EDMUND HALL, OXFORD,
PERPETUAL CURATE IN BEVERLEY MINSTER.

"Ministers of the new Testamentary-covenant, not of the letter
of its text merely, but of the spirit too."

2 Cor. iii. 6.

ELLIOT STOCK,
62, PATERNOSTER ROW, LONDON, E.C.
1881.

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PREFACE.

THE *general reader* is especially warned to beware of prejudice in using the following translation, and patiently to study the "Englised" equivalent for the actually Inspired Greek, imagining always that he is face to face with the sacred language in which God's Own Mind is enshrined. The frequent recurrence of "got" is simply the historic tense of an essentially scientific language inductively rendered (*Introduction*, p. xxviii.)

The *theologian* is especially warned to beware of what is unworthy a great scholar when responsible before God for scientific analysis of what is new and draws upon the powers of sanctified intellect to the utmost for its working out. It will be absolutely necessary for professional theologians to master the Introduction, and therein accurately Part II., before being in a position to grasp the scope or the details of a perfectly original work.

And *all*, in all the world, who enter the sacred precincts

of an undertaking consummated only after unspeakable strain and under enabling overshadowing of sanction, are especially warned to beware of the spirit in which they indulge, of the light to which they wilfully blind themselves, of the beauty of The Human unveiled before their spirits, of the opportunity for investigating rationally the truth of The Gospel thus afforded, and of the solemn account we must all soon render for increased knowledge of The Word of God Written right in front of The Great White Throne of The Word of God Incarnate.

SYNOPSIS.

PART I.

THE PHILOSOPHY OF THE INDUCTIVE METHOD.

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PART II.

THE GRAMMAR OF GREEK TESTAMENT TEXT ANALYSIS.

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INTRODUCTION.

PART I

THE PHILOSOPHY OF THE INDUCTIVE METHOD.

Characteristics of Scientific scholarship when applied to an Inspired text.—Translators 'Pens of a ready Writer'.—The world-wide want of a 'Greek Testament Englished,' for Clergy and Laity.—The Bacon (*not* Newton) of the 'Mysteries' of the Unseen World.—Application of the Inductive Method to 'Englishing' the Greek Testament.—Sacramental Theology under the Old Testament Dispensation.—The nucleus thereof in the New Testament Dispensation.—The genesis of the Inspired text of the New Testament.—Præ-millennial Theology Scientific, not Empiric.—The one Subject of the Bible requires such Treatment.—Sacramental Theology as an Educational Agency.—Practical application of Induction to evolving a Scientific translation from the Inspired text.

'ALL Scripture is given by inspiration of God,' and holy prophets and evangelists could only speak as they were moved by the Omniscient Mind of God, the August Author of the Canon of Revealed Truth. For the self-same reason the translator of God-breathed truths from the original matrix of the gold of Inspiration must be, though not (as they) the amanuensis, yet (as much as they) the child of the Holy Spirit. Consequently the method by which the New Testament Scriptures can alone be philosophically translated is just the opposite of the method by which (say) the Greek Classics—the authors of which are mere men—must be translated: in the latter case the sentence is studied by the translator in the Greek—its logical sense is grasped—and then the idea is rehabilitated in English; but it is self-evident that this method cannot be followed in translating a Work which is *sui generis*, being the Inspired Revelation of an Infinite Being to creatures both finite and sinful—how can the finite mind grasp the Infinite Mind, how can the sinner washed whitest in the Blood of Christ comprehend so as of himself to select the terms in which to describe the Holiness of the Holy, Holy, Holy Lord God Almighty, and what can the ripest Christian who is likeliest unto the disciple whom Jesus loved know of that Infinite Love in its length and breadth and depth and height which passeth knowledge? It is evident, therefore, that a translator of the language of an Inspired Canon needs Divine

Characteristics of scientific scholarship when applied to an Inspired text.

guidance for his own office and ministry as much as did a St. John for his duty of moulding into Greek the original Revelation from God. This, the true philosophical method of translation, is not satisfied by piously offering a prayer for a blessing before each exercise of the functions of a translator, and then proceeding to translate in detail by the gnostic rationalistic method above referred to; but by conscientiously carrying out the contrasted process of articulating, as it were, the River of the Water of Life, in systematic Divine guidance, to the root of every word, and the rendering of every idea, by making even the smallest detail a subject of prayer for light, in a manner analogous to the system of irrigation in the East, where a river is tapped and broken into tiny rills at last, which supply every individual plant with moisture. So far from such a practice being arrogant, it is the trust of a little child; or such a doctrine an assumption of infallibility, it is, *ipso facto*, its formal evangelical repudiation. How dare any man undertake such a translation and work as the present without some ground for believing both that God had called him to the awful responsibility and toil, and that the God Who called him would condescend to guide him with covenant guidance whilst sitting at His Feet, and looking up—crushed under a sense of his own ignorance and unworthiness—with filial receptiveness, for light from Him Who gives no account to man for the agencies which He sees good to employ.

As God's 'pens,'* obeying cheerfully the laws of our agency, we are

Translators
'pens of a
ready
writer.'

* Psalm xlv. 1. Thus, God-guided painters might be symbolised as God's 'pencils,' engineers as His 'compasses,' soldiers His 'sword,' orators His 'tongue,' and (if poetry could keep pace with science) so on throughout the multiplying and dividing, and subdividing, arts and studies, of this age of millennial civilisation. Whereas, upon the surface of society it seems as though man has grown more ignorantly omniscient and positive, below into the souls of the mind-movers of the transition epoch there is stealing a reverent awe, the result of growing conviction, from phenomena deeper studied and more honestly interpreted, that, so far from man's being able, 'by searching, to find out God,' the more he searches, the more he finds of GOD; and that *that* is by no means synonymous with finding Him 'out,' how much less 'unto perfection!' For all purposes of man's mission to 'replenish the earth and subdue it,' the laws of the outward and of the inward are being more practically understood. But, beyond the utilitarian area, searching into phenomena is gradually bringing about a revolution in 'religion' and 'science'—that is to say, the congeries of traditions hitherto docketed under these two words. Scientific men bid fair to be the religious hierophants of the future, being the depositaries of the most substantial 'evidences' of Christianity. Even now cosmos-interpreters find themselves, in surprise, upon the margin of an ocean of all that makes up God as a living, present, personal power, and their difficulty is to keep from personal acknowledgments of the fact, since such testimony seems to harmonise too closely with religious traditions hitherto blindly believed and empirically taught, but by them discredited, not a little from the antinomianism and hypocrisy of emphasised ecclesiasticism. However this may be, if there is a God, and He the Creator, and we 'the glory' of His creation, those science and art searchers who (to speak at a minimum) acknowledge respectfully, by acknowledging practically, the fact, will, in the proportion of their gifts and industry, be the cleverest and best 'pens,' 'pencils,' and apparatus in the Hand of His Omnipotent providence, who most systematically draw upon the Omniscient covenant guidance of the Creator; and one who is thus both a toiler and a pupil of the Maker of the great chronometer must be taught best the secrets of its construc-

'the pens of a ready Writer' indeed, giving, however, our own style, idiosyncrasies, and defects to 'the letter' of 'the spirit' of the work. 'Pens,' however, we intelligent human agents are not in the same mechanical way that a pen is the mere slave and drudge of an earthly writer; but we translators seem to hear adapted to our sacred mediumship the gracious, companionable words 'I call you not servants . . . but friends, for all things that I have heard of My Father I have made known unto you'—I call you not 'pens,' but secretaries.* This leads to the important subject of the principles, characteristics, and method which differentiate off this addition to works upon the Greek Testament from its honoured predecessors.

The title, 'The Greek Testament Englished,' forms a compendious explanation, as well as title, of the entire work. A desire long cherished is in it at length realised, of an attempt at placing every English-speaking person in Great Britain, America, our Colonies, and throughout the world, in the place of the scholar of the Greek Testament—so far as such laudable desire is capable of being effected. Now, for the first time, the great covenant of God in Christ with Noah—to 'replenish the earth and subdue it'—is being carried into effect; space-and-time-annihilating inventions have now broken down all the obstacles to world-wide emigration and civilisation; the covenant of light and fertility is with the English-tongued races, and within the Ark of Christ's English† Church marriage is the rule and not the exception; the time has come, therefore, for revealing to this Covenant Family, in all their fulness, parentage, title-leads, and prospects.

In these 'latter days,' when the laity are increasingly awaking to a practical sense of their own rights, responsibilities, and commissions as baptized Christians of being *ipso facto* ministers in the Church of Christ—the first martyr of which to his own endowments of 'faith, wisdom, spirit,' and preaching gifts was a layman—some such aid to the layman's getting face to face with God through means of a fac-simile translation of the fully-revealed Mind of God is the essential want of the Churches of these times; many of the laity are better educated than very many of the

The world-wide want of a 'Greek Testament Englished,' for clergy and laity.

tion, and be guided how to economise powers, data and opportunities best in its study, and how to interpret all most for the good of man in his personal witness for its benefits, obligations, and Maker. Converse with Him, in the way Himself has revealed, would not be crass devotocism, but the companionship with an all-wise Father of an intelligent and curious son, and guidance would be found for that anguish-deep (but too often barren) peering into the present and future which is the characteristic of the bravest, truest, and deepest thinkers of our day; and from students of the secrets of the Creator they would soon pass on to be trustees of the 'mysteries' of redemption in sacramental theology.

* Not amanuenses: the mediums of the highest species of Inspiration—that of the symmetrical canon of God's Truth in Christ as orally revealed—only are *that*.

† That is of the race usually, but wrongly, called 'Anglo-Saxon'; Saxons, Danes, Normans, are all English in origin.

clergy. The usefulness, however, of such aid to ascertaining the actual Mind of God present in His Revealed Word is by no means confined to our lay brothers, sisters, and helpers, for a greater boon for not a few of the clergy of all the Churches could not by the wit of man be devised. How numerous the imposing homiletic superstructures which have risen and rise upon the sandy foundation of a complete misapprehension of the meaning of the text! For sermons, exposition, argument, and private study, a dictionary of interpretation of the most compendious and trustworthy kind is supplied in a 'Greek Testament Englished' by inductive method in an analytic form, for so far as it is a successful performance it is tantamount to an inspired Commentary as well as Inspiration itself in (approximately) its original language.

In lieu of the herculean and Holy-Spirit-dishonouring task, for the greatest scholar and theologian, of attempting to ascertain the Mind of God in the traditions of men—buried in scattered theological libraries of volumes so multitudinous that the world itself cannot contain the books that have been written, and which still pour from the press—the Spirit of God, which searcheth the deep things of God, is left free* to develop the meaning, more or less latent in the pregnant Greek of the Inspired Text, in language which all can understand, and in a moderate-sized volume, published at a price within reach of the slenderest purse. Sanctified scholarship now, instead of going on for ever 'commentating' in exegesis, upon a translation assumed to be exhaustive, has to apply its powers to something far more philosophical and fruitful, in these days of the secular triumphs of the *γνῶσις*. The whole pressure of the Holy Spirit has to be brought to bear upon every word and particle, in a concentration of force not required for classical translations. By this scientific method the fuller meaning of the sacred text will be evolved, and Revelation be brought in all its freshness and power to bear upon the present day. The pregnancy and elasticity of the language prepared by God as the depositary of the Mind of the Spirit are unbounded. Here is a field for talent! Surely it is 'philosophy,' not 'falsely so called,' to go thus to a God ever and 'very present' by covenant in this, the Dispensation of the Paraclete, to translate and explain by inductive evolution the Mind of God, instead of to the commentaries† of mere human interpreters, whose knowledge, although multiplied to the *n*th power—and even, if that were possible, condensed into the most wieldy form—is still only human opinion, deficient in kind as well as degree. Let this warning, however,

* 2 Peter i. 20, 21.

† The judicious use—by students clerical and lay—of a good Commentary, is not, of course, objected to here, when used as an auxiliary to prayerful study for one's own self, and for acquiring a knowledge of those things which form, as it were, the setting of the Jewel of Inspiration, but the misuse of such aids in the direction of making void the commandments of God through the traditions of men.

in limine, be seriously laid to heart, in this 'philosophy' and these 'mysteries' those come to new-birth of that Paraclete* the Holy Spirit of God are alone the 'esoteric,' whereas 'the natural man'—although endowed with the wisdom of Solomon and schooled in all the learning of all the universities—'cannot discern the things of the Spirit of God,' but is of the 'exoteric,'† 'for they are spiritually discerned.' If, however, the spirit of trust‡ in God is the essential requisite for the taught, how much more for the teacher! The feeling the way along in a timid coasting-navigation from headland to headland of mere literal scholarship, instead of boldly putting out to sea, in constant prayer-won inductive guidance by the laws of spiritual navigation, will never unlock the mysteries of man's relation to God in Christ, save in an empiric, meagre, system of religion.

The spiritualised acuteness of Augustine's§ intellect made him the Bacon (not the Newton) of the unseen world, at least in his guiding of us in his celebrated organic dictum to the secret of rightly translating (as also of rightly using such normal translation of) the Revelation of God to man in Christ—*malimoris est sensum in S. Scripturam inferre non efferre.*|| The ground has been rising imperceptibly, until we now find ourselves upon the high ground of the principle of Induction—the method made use of in the present work for keeping man's opinion out, and so of leaving the Spirit of God free to reveal the Mind of God (still comparatively latent in the Greek text), through the medium of an analytic translation such as the present.

Without wasting time in formulating a technical logical definition of the term 'inductive,' let us proceed to explain the thing. We are familiar enough in these days with the ripening practical results of the application to the world of matter of the method of induction; and the inference appears to be plain that if the New Testament has the same Author, its

The Bacon (not Newton) of the 'mysteries' of the unseen world.

Application of the inductive method to 'Englishing' the Greek Testament.

* John iii. 3.

† Mark iv. 11.

‡ Hebrews xi. (*passim*).

§ Luther and Calvin split Augustine between them; Luther took the 'Popish' half, of 'justification by faith'—a metaphysical 'work,' i.e. moral act (see note on p. 24)—and yoked it with 'consubstantiation,' Calvin took the 'Puritan' half, of evangelical fatalism, and yoked it with the 'verifying faculty' or intellectual intuition. Thus a 'Poplady' ('optimist') is satisfied that he is predestinated in the eternal purpose of Jehovah to eternal life; a Cowper, however ('pessimist') that he is similarly predestinated to eternal death; and each has the same reply ready when challenged for the ground of such large assurance, 'I am, because my consciousness tells me so.' It is not a question about their (or Augustine's) being good men personally, or private judgment being our duty—none can doubt that—but it is with their systems that we have to do. Augustine is *par excellence* the theologian of the Church of Rome, and that in its worst doctrinal form, and one illustration is enough to prove this: that Spain is the ripest concrete result of 'Popery' none deny, and yet there it is that we get the proverb, 'No dish without garlic, and no sermon without Augustine.' That Augustinolatry has poisoned the Reformed Churches with metaphysical 'Popery,' then, is as true a fact as that it is Satan's crowning triumph.

|| 'It is a radical violation of the laws of Sacred Scripture interpretation to father a meaning upon the text instead of distilling the meaning from it.'

secrets in the world of spirit can alone be correspondingly unlocked by the same identical method—for both Divine. Such general statement of the laws of scientific interpretation is easy, and its truth surely self-evident; but it is when we come to the consideration of the application in scope and detail of those laws to Englishing the Greek Testament, that the real difficulty begins; and moreover, to many minds (and even to professional ones) so new a world of thought^o will be unveiled that its truth may appear by no means so self-evident. This difficulty is increased by the necessity for condensing into an Introduction an explanation which demands larger scope for the elucidation of such application of the inductive method.

Sacramental
theology
under the
Old Testa-
ment dis-
pen-sation.

The Mosaic system of sacramental symbolism—budding in the wilderness Church into its ‘worldly (cosmical) sanctuary,’ and out in gorgeous bloom upon Mount Zion in Solomon’s temple—is a School of object-lessons, of which the New Testament is the Revealed key and explanation to the sanctified intellect.[†] But the Old Testament system is merely a sacramental microcosm. It revealed the deepest secret in science, ‘the origin of the laws of Nature,’ because the deepest in Revelation, that of the *final cause* of the efficient causes in the cosmos—that is to say, WHY the sun, moon, stars, etc., are what they are; WHY, too, the processes of Nature. WHY? The Creator moulded His creation into a Bible of a hieroglyphical teaching of deeper and more lasting things. What his system was to the Jew, and is (in the Pentateuch) to the Christian, our whole world[‡] is to the Churches of the angelic intelligences,[§] and ought to be to us, the one great organic ‘parable’ of ‘the Kingdom of God,’ of which our Lord’s parables are only organic details. By this it is meant that He by Whom the worlds were made—at once ‘the Word of God’ and ‘the Lamb of God’—moulded in harmony with, and as part of, a prearranged plan^{||}—from His laying the world’s ‘foundation’ (in the lowest geological stratum), to the ephemeral animalcule in the present creation—the planet of the Incarnation and the Atonement into being one vast library[¶] of Sacramental Theology; the ‘mystery’ of *Redemption sacramentally delineated in outward phenomena* starts from the Incarnation** (the necessary condition of the Atonement) of the Eternal Son of God as its *terminus a quo*, and returns to it ever as its *terminus ad quem* in God’s eternal purpose which He purposed in Christ, Jesus. Thus the very world of matter, in which the materialism^{††} of the present day can find

* Ephesians iii. 3—11.

† To illustrate the great organic system of sacramental symbolism Apocalypse x. and xxi. have been selected as specimens (see notes under Apoc. x. 1, and xxi. 1).

‡ Matt. xxvii. 51.

§ Acts vii. 53, and 2 Cor. xii. 2—4.

|| 1 Cor. ii. 7; Matt. xiii. 24 (note).

¶ John xii. 40 (note). ** 1 Tim. iii. 16.

†† ‘Scientific men’ err scientifically; but in no way more or more flagrantly than in rushing into generalising from theories mistaken for facts and from conclusions off premises which still lack some of their facts. The truth is this, the gifts for collecting premises from carefully ascertained concrete facts are perfectly different from and yet

my blank atheism and nothing at all suggesting a God, is to the spiritualised intellect (somewhat like what the orderly blocks of the Bible up in type are to the printer) the matrix of God's inspired Mind—a mass of matter, it is true, but matter divinely organised, in and through which 'day unto day uttereth speech, and night unto night showeth knowledge' of God in Christ and Christ in *organic oneness with man*—in His New Creation. The old heavens and the old earth of matter are sacramentally the mould* of the new heavens and the new earth of spirit; thus the Books of Genesis and Revelation meet together, the Law and the Gospel kiss each other, and Heaven is wedded to Earth in a symmetrical canon of eye-picture, and oral and written Revelation.

'The Sacraments ordained of Christ Himself'—of pure water drawn from the bowels of the earth in the mineral kingdom, and of blood from the bosom of the grape-cluster, in the vegetable kingdom, together with the companion symbol of bread made from grain, reaped, thrashed, bruised, and baked (blended with the water)† in the fire—are merely imperial delegates from matter in the cosmos to assert and represent its rights in Christ's Church—the beginning already, in sanctified civilisation, of the New Creation of God. Spurious, or bastard, sacramentalism is Satan's counterfeit of the Redemption that is in Christ Jesus, whether in the world apostasy from the Noachian Revelation of pagan, or the Church apostasy of Christian, idolatry. And, here, in noticing the current of theological thought since the Apostolic age, attention is called to the fact that, by the time of the Schoolmen, three clearly pronounced systems of thought, although in a nebulous state, were preparing to divide Christendom. When they tri-forked they passed through, becoming clearly defined dogmas in, the metropolitical centres of Trent, Wittemberg, and Geneva. They enormously widened the gauge of the highway of Gospel Truth. For some time past there have been plain warnings that these three roads are fast becoming one. Sacramental Theology promises, under favourable auspices, to be the blending of the essentially true in these

The nucleus of sacramental theology in the New Testament dispensation.

In strict correlation with the gifts of large abstract generalising power. This is true inside the limits of material science; how much more in generalisings from physical facts to mysteries outside, where, very often, unimaginative and unspiritual departmentalists—perfectly satisfied with their own materialistic omniscience—do, as it were, get out their two-foot rule to measure a mother's love, settle questions of Revelation by observations from the Cross with a quadrant, and submit the Shekinah to the test of spectrum analysis; liberally bastardising perhaps portions of Scripture whose witness traverses their poetic theories, and decanonising whole books that cannot be mutilated into harmony. But, at the same time, for *this* lesson the Christianity of the nineteenth century is indebted to modern science, namely, that now when scientifically attacked Christianity must be scientifically defended; it is of no use at this stage of enlightenment to pelt scientific infidelity with texts or anathemas, or anything but arguments strong enough to prove the Christianity of Christ to be not only no foe to science, but the queen mother of the civilisation of the world. Of this system of fortifications a Greek Testament translated by scientific scholarship is the citadel.

* 1 Cor. xv. 35—38.

† Acts viii. 38 (note).

systems, and thus to place us once again in the centre of the Apostolic thoroughfare of the Catholic Church. So omnipresent, subtle, and potent is the teaching of sacramental theology, God's own theological school, that all mankind*—savage, semi-civilised, and civilised—has been in it educated, in instinct and conscience, in the first principles of conviction of sin, necessity for at-one-ment, the humanity of the human, and the divinity of the Divine. Owing to the fact of the humanising influences of this Catholic and cosmopolitan education, by God Himself, in the Christianity of the New Creation from the daily-life object-lessons of the Old—for (blessed be God!) 'there is no speech nor language where THEIR voice is not heard'—the ripe missionary zeal of these the præ-millennial days finds even the thousands-years-old savage capable of communion with God, and of civilisation of our own type, as the immediate fruit of evangelisation and regeneration. Nay, more, but for the ever-present centripetal power of this omnipotent corrective system, the centrifugal and convulsive elements of artificial theology in the traditions of the schools of ecclesiastical Divinity—Puritan, as well as Mediaeval—had long ago rent, scattered, and disintegrated God's twin—but greater and more august—Revelation of Himself in His Word and Christianity. One of the acutest analysts of the objective Revelation has said: 'One touch of Nature makes the world akin.' And this is the reason. To understand MAN—in ruins, and rebuilt—is the secret of beginning to understand God; for man, being made in the 'image and likeness' of God, must be His interpreter; thanks to an empiric traditional theology it is that most 'learned divines' have been, and are, elaborately spoiled for being ministers of Christ, being, by distorting and soul-impoverishing courses of education, kept ignorant of man the mirror of the true Being and Nature

* Psalms xix. 3.

† As in the world without, the era of insulation is passing away, and that of combinations setting steadily in towards 'turning swords into ploughshares,' and thus uniting the entire human family for its own good, so also is there an analogous centripetalism in the churches, as evidenced in the efforts of the leaders of theological thought to find out and utilise in every section of the Christian Church that of essential and non-essential truth which forms the characteristic of the Church, Sect, or School, respectively—rejecting chaff—and then to restore to Apostolical unity these recovered pencils of rays of the Sun of Righteousness, in sanctified eclecticism. Out of the chaos of the visible Church is being thus evolved the full-orbed Catholic Church of the future, the præ-millennial Church, which will be the ripe product of the hitherto warring elements of this the Pentecostal era. In the meantime, each organic division witnesses for some one or more essential principles, and is 'immortal until its work is done,' when nothing can keep it from absorption. Combinations are possible now which had entailed moral pestilence before, in the same way that deadly poisons and corruption, which must be kept jealously hermetically sealed up in a house full of people, may be safely opened, analysed, and ventilated in the open air. This is the ripeness of the Pentecostal dispensation of the 'rushing mighty wind'—the atmosphere of the Holy Spirit—and, consequently, we may, with care, bring every system into the light and air of free discussion, now possible through all-comprehending combination.

of God ; it is, moreover, one thing to know about God, and another to 'know God, or, rather, to be known of God.'

As the Jews were disciplined in the sacramental, so the Greek people were educated into the geometrical and æsthetical, knowledge of the cosmos : physically and metaphysically they were impenetrated with the cosmical, and reproduced it in their philosophy, history, oratory, sculpture, character *and language* with an instinctive fidelity never equalled by any other people ancient or modern. It is with their *language* that we have now to do, for it is at once for us, these two essentials blended, the most perfect mirror of the cosmical, and, in the New Testament scripture, the matrix of the Divine. Thus God's *words* and His *works* are placed upon the same footing, and the same method of scientific induction which has alone unlocked the blessed God-hidden secrets of the one, can alone unveil the blessed God-hidden mysteries of the other, Revelation. Omniscience has pre-endowed the language of Inspiration with possibilities of evolving meanings of an infinite power ; it must be so, or it would inadequately express eternal things, which are just the subject of the Revelation. To this end adequate pressure must be brought to bear upon the text by scientific induction. To apply this pressure to Attic or classical Greek, albeit it is Greek, would be ridiculous, because it only has to do with man, and at the nadir of his mortality, instead of as the elastic Greek of the New Testament, to expand to the dimensions of man, and at the zenith of his immortality. The Hebrew of Holy Scripture is the language of prophecy and vision, the Greek of realisation and precipitation of promised truth into history, philosophy, and Christian dogma. The Greek then is the cosmical language of the world. But that cosmos itself was proved to be the 'worldly (cosmical) sanctuary' of the universe. What fitter medium than the Greek language, therefore, thus by God prepared—not classical, but Septuagint, cosmopolitan, and colloquial Greek—could even Omniscience itself, in God's providence—which is ever waiting on God's Spirit and Christ's Church, even as the eyes of a servant looking unto the hand of his master or a maiden's to the hand of her mistress—have provided as the boundlessly pregnant and elastic medium for serving as His own Inspired key in explaining to our inner nature the sacramental mysteries without us ; in the midst of which cosmic library of theology we all of us live, and learn, and love, and toil, and suffer, and move, and have our being, and die, and are turned again to our dust ? 'Know ye not this parable ? . . . and how then will ye know ALL parables ?' * for all parables, allegories, similitudes, types, and illustrations† are as photographs only of some phase or section of divine

The genesis of the Inspired text of the New Testament.

* Mark iv. 13.

† The heathen—oriental and occidental—are educating our missionaries in this symbolical method of preaching, by almost compelling them to study analogy as an essential branch of successful missionary enterprise. Reports from the mission-field

things, upon the principle of all the parts and factors of an organism being themselves necessarily organic.

Præ-mil-
lennial
theology
scientific,
not empiric.

And be it here premised that the truth of the great organic facts here suggested—of the cosmical origin and base of the Greek text, of the pregnancy of its (hitherto only partially interpreted) idea-words, of its spiritual elasticity, and of the inductive as the only scientific method of evolving from it the mind of God in a translation—is something quite apart from the success or failure of the present effort of the translator to illustrate the principle. Here indeed is an opening for sanctified scholarship. And, in necessary correlation, the deeper and more systematically Natural Science, and Art, and human nature, are studied in our 'schools of the prophets,' and also by pastors in their parishes, with a view to solving the greatest problems of heaven and earth, under 'the reign of Law,' in 'the kingdom of heaven,' the brighter will rise the orb of celestial day upon the world, and Church, and soul, of man; for the science of the Spiritual includes all other sciences, as Aaron's rod swallowed and assimilated all the magicians' rods. This will be the præ-millennial theology; and vigorous thinkers on both sides of the Atlantic harbinger the epoch. The argument is now ripe for our understanding the meaning and value of the inductive method in its application to this cosmical language medium of interpreting God's revelation of Himself in Christ in the New Testament scriptures, since that Revelation is embodied beneath us and around us in a symmetrical system of sacramental symbolism.

The one
subject of
the Bible
requires
scientific
treatment.

The one subject of the Bible, from Genesis to Revelation, is regeneration developing into new-birth, (1) objective, of the race and the world, (2) subjective, of the soul. (1) The geologic records of our earth tell of the death out of which our own planet will be thus changed; * and all history of the necessity of this change, before man is human by being divine, and realises in the new creation the design of God in making 'man in His own image after His own likeness,' lost in the old creation. (2) And as to regeneration developing into new-birth of man's soul, the whole Bible is one exposition of the process in spiritual physiology; the Old Testament gives us the foetal stage of regeneration, in each of the saints of the elder Church, and the New Testament, in the Epistles, educates us in an ever-deepening revelation of the nature and phenomena of regeneration and new-birth in the Christ-like.

The real Birth of Christ was not at Bethlehem, but 'to-day have I begotten Thee' is the Resurrection language of 'His Father and our Father, of His God and our God.' Our Lord is thus the federal Head of Man; † as Adam of ruined, so He of regenerate and new-born, man. Christ Himself is thus 'the first-Born amongst many brethren;' and in the New Creation

are ever more and more encouraging, because they show that, as in this, so in other respects, the præ-millennial evangelisation of the world is becoming every day less and less an empiric enterprise of sectarian aggressiveness of sentiment and patronage, and more and more an organic system, using Christian civilisation as its handmaid.

* Apoc. xxi. 1.

† John xii. 34. Dan. vii. 13.

'we shall be like Him,' as He was born of an earthly mother, but of a heavenly Father, so 'man that is born of a woman' is, when new Born of the Spirit, the actual direct child of God, 'partaker of the Divine nature.'

Souls in the new creation, which are at the embryotic stage of Spiritual generation—those of children and of young or weak believers—are at that stage of mere 'regeneration' in which we have no ideas at best apart from organic oneness with the particular Mother-church Corporation, in the womb of which we are lying—'leaping in the womb for joy' only when our Mother is 'filled with the Holy Ghost'—very members incorporate, being baptized members;* not yet come to actual spiritual Birth (as was the case with John's disciples, Nicodemus,† and others), although spiritually alive unto God through Jesus Christ our Lord; such souls are almost entirely dependent upon cosmical sacramental symbolism for intelligent understanding through the ministries of their Church of the 'mysteries' of redemption.‡ And souls which are Born out of the dark womb of their Church into the individuality, light, speech, personal idiosyncrasy, direct knowledge of God, and full realisation (in kind) of the triune God as God, the stage of citizenship and intelligent sonship in Christ, although not thus slavishly dependent upon cosmical symbolism, have their spiritual senses at a stage capable of becoming educated into what is a marvellous mysteries-revealing power

* 'We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for Thine own child by adoption, and to incorporate him into Thy holy Church' (*Baptismal Service*). The Church, of course, as is and must be her rule in all her Services, contemplates only normal baptism—that means a living Christian home, or Christian civilised education at school, or somewhere. The greater number of souls in all the Churches—Episcopal and Presbyterian—are, at best, at the merely 'quickened' ('converted') regenerate stage of the Divine Life; the exceptions of the actually born are comparatively few, they are the 'saints,' the spiritual giants, the officers of the Church militant about whom often 'Biographies' are written and who are in some form or other canonised when dead. This is what we might expect, for the present Dispensation is the Regeneration, that of the New-birth is to come (Matt. xix. 28). The test by which a soul may know whether it is at the Regeneration stage or the New-birth stage is simply this—is it expecting great achievements from some corporate form of ecclesiasticism, or from individual (especially its own) character? There is not a single corporation ecclesiastical, whether colossal or some petty Church or Chapel sect, from Apostolical days until now, which has not disappointed the hopes of the best of its members, whose walls have filled Christendom for eighteen hundred years because their Church or their 'party' has not rolled back the apostasy and set everything to rights. Of course it is not here denied, simply because it is axiomatic, that there must be Church-corporations, and that they accomplish the end for which the Great Head of the Church called them into being; but this is the Dispensation of spiritual selection, and so of achievement by exceptional new-birth life in individual men and women in the great divisions and sub-divisions of the Church (Matt. xi. 12, note). The next Dispensation will develop into that ideal of corporate symmetry which is the dream of good men in the present one—with Satan bound, and all new-born.

† John iii. 3, note. Where our Saviour's first words to the Church treat of the physiology of the New Creation scientifically.

‡ Rom. vi. 19; Heb. v. 12.

—if ministers, for their people, would but wake that latent power and daily, hourly, cultivate and 'exercise it more—of detecting spiritual truths beneath the sacramental accidents of *everything* in Nature, Art, institution, and transaction in even* 'the trivial round, the common task . . . a road to bring us, daily, nearer God'—because of bringing Him nearer to us. But all this, for ministers to be able to teach it, and their people to be able to practise it, is the reward of honouring the Holy Spirit—not as a mere sacred factor complementing the symmetry of a doctrinal Trinity,† but as having the same practical relationship for light and life to the soul and the Church as the atmosphere between the sun and the earth‡.

Sacramental
theology as
an educa-
tional
agency

The one prolific secret of ministerial failure lies coiled up in the fact of our being 'anointed' *not* 'with fresh oil,' but with the stale oil§ of traditionalism; it is this which entails, in empiric theologies, soporific pulpit influence, lithographed ministrations, hermeneutic sterility, flying to scenic pietism with its senile anile and puerile fancies fooleries and idolatries, and failure to 'feed' because to interest 'My lambs, My sheep, My sheep;' and many excellent and 'earnest' Churchmen have not learned the secret of being sacramental enough. If ministers, parents, and all teachers, acquired the habit of finding God morally and evangelically present in all the infinite varieties of 'object lessons' in this 'worldly (cosmical) sanctuary,' our own characters ceasing to be conventional and being natural, our

* So omnipresent is God-in-Christ sacramentally that it is often just where we should least expect to find evangelical truths that sanctified intellect distills its most suggestive Gospel teaching. For example, what *prima facie* less suggestive of deep spiritual truths than that which confronts us in every street—the butcher's shop? And yet it is in the butcher's shop and its slaughter-house behind that Leviticus pours its central sacramental Judaism into Christianity. The priest and Levite were the Jewish butcher and butcher's assistant, and what with us is decently hid in the slaughter-house, occupied the front perspective in the Mosaic system. As you pass a large butcher's shop you see a row (say) of sheep, not only dead, but empty and turned inside out. What two essential Redemption-lessons are taught here—besides endless branch ones? (1) Vicarious sacrifice. Those animals once lived, and only died that we might live. The 'Sheep led to the slaughter' (Isaiah liii.) emptied Himself of Himself thus (Phil. ii. 7). (2) Out of their *death* we secrete life. It is not that animals pass into us and die and their life transmigrates into feeding our life, but (strange fact in physiology!) that their blood must be shed, and then their *death* yield us life (Matt. xxvi. 28 ('My Corpse')).

† This gnostic error of 'evangelical' skeleton dogmatic theology reaches its climax of absurdity in the religious literature of the day, especially in the books and tracts issued from societies in Great Britain and America for awakening and diffusing religious literature amongst the masses. To say nothing of the folly of generalising to minds (of ourselves an unmetaphysical race) unpractised in the power of mental abstraction, the system is neither philosophical nor theological, but has its origin in the pseudo-evangelical analytic systems of the scholastic doctors of the middle ages, the legitimate heirs of the Gnostics. One society carries the mistake so far as to issue no tract without a formula of orthodox way of salvation, as though a navy or a magdalen could only be saved by an intellectual grasp of a man-symmetrised Gospel. Nay—rising far above the centrifugal classes—if that is the only way to be saved we may well ask, 'Lord, are there few that be saved?'

‡ See note on p. 24, and also note on Acts ii. 2.

§ Ps. xcii. 10.

teaching would become more parabolic and pictorial, and Gospel truth, and all truth, now presented in a dry, didactic, imperfect, unsuggestive, form by at best 'able ministers of' not 'the spirit' but 'the letter,'* would be coloured, shaped, and almost scented, by the natural, sacramental symbol-language which all love and all understand, from the Sunday-school to the University and from the prince to the cottager. The sovereign mistake of professional men, laity and clergy, is using up one part of the brain whilst all the rest is left to be enfeebled for want of exercise. Empiric Civilisation, moreover, is the penalty of Empiric Theology. The system of education received by tradition from our fathers—commercial as well as classical—stereotypes in the 'secular' the corresponding baneful error which has wrought such evil in the 'religious.' And the harm is not confined to the spiritual part, for no injury, either from exhausting one part of the brain or impoverishing the other, can fail to draw those organic parts of the body, dependent correlatively upon the corresponding parts of the brain, into the disorganisation entailed. A full-orbed brain giving out symmetrical thought, means a body in healthy action. Our Lord's theology was sacramental theology.† Many ministers are intensely ambitious of being able preachers, but the genuine orator—as contradistinguished from the mere rhetorician or the fluent public speaker—is as dependent upon illustrations as the walking thing upon legs or the flying upon wings; the heart when 'burning within us' with true love to God, and so to man, in impregnable unselfishness,

* Isaac Taylor, that master of condensed common sense, says: 'Our biblical industry is all devoted to "the letter;" and it must be confessed that exegetical erudition abounds in a very fair degree. But these lower studies—indispensable indeed—fall in marvellously well with the frigid timidity of the age and its love of palpable utility; they run glibly side by side with those practical and applicatory sciences which are receiving universal homage. . . . And yet we would not invite the return of some one of the obsolete schemes of theology. . . . The Platonic, or profound and meditative theology, after a long reign, fell before the activity and tactics of the Aristotelian, or logical and disputatious. Then this, having lived to its dotage, received a deadly wound from the hand of the Reformers, who erected in its place its image, the Dogmatic theology; to this all men did obeisance, and still in measure do, for it has never given place to a successor, nor been formally consigned to oblivion. Nevertheless it exists rather in skeleton, to fill an unclaimed chair of state, than exercises any positive domination. Nothing rises in the room of the ancient systems; there is silence in the halls of sacred science, as if men were waiting in expectation of the descent upon earth of the bright and fair form of Celestial Wisdom.' That heavenly visitant, whose approach was detected (and hastened) by this patient and subtle spiritual astronomer, has arrived in the form of Sacramental Theology. The "skeleton" which 'fills'—or, rather, keeps empty—the Divinity 'chair of state,' must not be ejected, but over it must pass the power of the Spirit of Ezekiel's "valley of vision;" in response to the prayers of God's people and the inspired preaching of Christ's Church, "from the four winds" of the cosmos will come the Pentecostal Spirit, with pre-millennial volume and vigour, and breathe upon those "dry bones," "and they shall live." Over the skeleton of dead orthodoxy will come the sinews and flesh of the human and natural and the brain and soul of the Spiritual and intellectual; and glorious will be the reign of the already begun millennial Gospel system of truth from the centre, the throne of the cosmical church of the English-tongued races. (See note on Apocalypse, ii. 6, the Analysis of the Seven Churches under 'Laodicean,' and xvi. 12.)

† Mark iv. 34.

will soon unseal the 'chambers of imagery' in the brain; at the same time private practice in trying to find and working out parabolic illustrations is the secret of learning the Art. Yes, it comes to *this*, the greater the actual poet the greater the possible preacher, *he* is the *vates*; and the more Spiritual the naturalist the profounder and more subtle the theologian; for 'without a parable spake He not unto them, and when He was alone He interpreted all things to His disciples.' And this, His own Theological system, The Master imposes on His ministers, for He went on to say, 'Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder which bringeth forth out of his treasures things new and old,'* 'first of all that which is natural, afterwards that which is spiritual.'

Practical application of induction to evolving a scientific translation from the Inspired text.

Now it is necessary to explain the way in which the Inductive method is to be applied in the practical details of a scientific translation (the only hope of scientific theology) so as to evolve into life and vigour the meaning which peradventure sleepeth and must be awaked out of the sleep of a (now) dead language to be rehabilitated in corresponding English. A word or two first about the language *into* which it has to be transferred. The resemblance, in characteristics, of Hebrew, Greek, and English, is too close to be accidental; what good old Tyndale, the first† genuine translator of the Old Testament from the original Hebrew into English, said of Hebrew as regards English, is still more true of Greek as regards English. 'Y^e Greke tongue agreeth more with y^e Englysh than with y^e Latyne; and y^e properties of y^e Hebrew tongue agree a thousand times more with y^e Englysho than with y^e Latyne.' The Latin Church, with shrewd and characteristic instincts of self-preservation, has from the first of the revival of learning in Europe bitterly persecuted its perilous rival Greek. Classical Greek early escaped from her direct control, and has been translated very successfully; but the Greek of the Inspired Canon she has jealously guarded in the deepest dungeon of her fortress. Although translated into English, our version is redolent of the gloom and atmosphere of the Latin schools. Latin-impregnated scholarship,‡ the legitimate offspring of Latin Christianity, has, up to the present hour, held as in an enchanted castle the intellects of our own (actually 'protesting'!) Bible translators, and, in our present version, the *Latin*

* Not 'old and new.'

† Wycliffe's version (A.D. 1380) was only from the Vulgate, the Latin translation of the Bible by Jerom in the fourth century, and in MS., Tyndale's (A.D. 1526) was direct from the Hebrew and Greek, and was printed. Jerom's Latin Vulgate—the standard of dogma in the Church of Rome, so far as it has any Biblical standard at all—is not in the Old Testament the translation of the Inspired Word of God, but merely of a Greek translation from the original Hebrew made about (B.C. 285), at Alexandria in Egypt, and called the 'Septuagint,' which, although of great value, (since it is often quoted by our Lord and the sacred writers) is not the matrix of inspiration.

‡ Our universities, if not out of the womb of Latin Christianity, drained her breasts and were dandled upon her knees—'Sur les genoux de l'église,' as a French writer says.

Vulgate was but too substantially for the *English Church* the standard of interpretation into the authorised version of the mind of God ; even our noble Reformers came under the apostate spell in their writings, from which their *visà voce* witness was comparatively free. Not until completely disenchanted and free, can any translator render even the natural Greek of the New Testament into the natural English—as in the translations of secular Greek authors—without reference at all to the ignoring of covenant promises of special aid herein from the ‘free Spirit’ of ‘a jealous God.’ Speaking generally, as of spirit and characteristics, colloquial Greek, the cosmopolitan language of the civilised world of its day, may be pictorially described in its relation to (not Elizabethan, or the purest, but colloquial) English, which promises to be the cosmopolitan tongue of the entire world of our own times, as the bud to the full-blown rose—much the same flower but at different stages of development—Greek for the Apostolic times, English for the revival and expansion of their witness in these ‘latter times.’ The superiority of living English over dead Greek lies in its many-sidedness, which has been caused by the ease with which it has helped itself from other languages, which renders it suitable for the triumphant application and exhibition of the inductive method of translation to a degree beyond contemporary rivalry ; whereas the extraordinary condensation* of the Greek fits it in the highest degree for being the literal text of God’s Inspiring Mind in the most wieldy and succinct form, whilst keeping His revelation only partially unfolded until the world was educated enough, scientifically, to extract larger and larger meanings. This leads to the notice of some of the principal details of the general application of the inductive method to the text.

(1.) In the first place, everywhere, the same word in the Greek is rendered by the same word in English. Any exception to this primary rule of inductive interpretation which is worth it, and is not self-evident, is explained.

(2.) Second in importance comes emphasis. So consistently cosmical and æsthetic is the Greek language, that a Greek sentence may be compared to a portion of a landscape, so perfect is the perspective it presents of relative ideas, not only in the historical and biographical, but also in the doctrinal and didactic parts. Great pains have been taken, by different types and other means, to preserve the graphic eloquence of the Greek inductively in the English fac-simile.

* The Christian Church has inherited from the Jewish Church—together with her fatal legacy of traditionalism—an infatuated scholarship of ‘the letter’ which has used the university system of the Western Churches as its throne, up to the present time. Consequently the Greek of the Greek Testament is comparatively an unworked mine of spiritual truth ; reserved, in God’s providence, for this generation to work scientifically on inductive principles. It reminds one of coal, which is said to hold locked up the sunshine of former geological ages, but which we, the children of ‘the ends of the earth,’ extract from the mine, and then set the sunshine free, to light our streets and homes, and warm our palaces and cottages.

(3.) Again, the order in Greek is natural—as contrasted with the artificial, in (say) Latin. This order is so exactly preserved in the translation that, practically,* it is word for word. The (natural) Greek distils its own meaning and its own order into equivalent (natural) English words—words, for the very idioms (and prepositions even) of the two languages, being so true to Nature, are so alike that variation in this verbal order is seldom necessary for making even the idiom of the translation the same as that of the original. The exceptions (though frequent) to this rule of word for word translation are seldom in idea-words, but are chiefly in constantly recurring conjunctions and particles of a non-essential kind.

(4.) As several words, however, are often required in English to attempt to render one pregnant Greek word, they are linked always by hyphens, or grouped in Italics, and the attempt has thus been made to preserve the same number of words in the translation so exactly—as well as the order—that the number of (often grouped) words in this English fac-simile in every verse in the Testament is (almost) exactly the same as in the Greek Testament; and, thus, if the Greek text were added, nothing would be easier than (by a little distortion) to put the Greek words one after the other over the top of the English just as it is here in this work.

* This has not been the result of any particular effort or aim; if necessary, it could be made more literally word for word still by Græcising the English idiom.

PART II.

THE GRAMMAR OF GREEK TESTAMENT TEXT ANALYSIS.

The Analysis in this Work so thorough as almost to parse each Sentence to the Eye of the Reader.—Character of the Annotations.—Perfection of the Greek Tense System.—The Aorists the Centre of the Inductive Working of the Verbs.—Anglicised Greek Words.—The Relativity of the Article.—Some Words in Greek which must be carefully Contradistinguished.—The Greek Prepositional System essentially Scientific, their working carefully Explained.—The Bible Analysis of Sin.—The Punctuation in this Work later on in the Epistles and Apocalypse peculiar.—The Text used. 'Various Readings.'

ENOUGH has been said to suggest the general nature of Inductive interpretation previous to its actual study in the text itself, in which alone the wonders that it works will be realised, and for the hard-worked preacher its exuberant suggestiveness of subjects for sermons, addresses, and exposition, upon a basis of exactly-focused Truth, will be a boon indeed. It remains now only to say a word or two to explain the analytic* form into which

The analysis in this work so thorough as almost to parse each sentence to the eye of the reader.

* The present is not so much the age, as the triumphant reign, of analysis; all the first-class poetry, and novels, even, have been sucked so helplessly into the vortex, that they contain, or are veiled treatises of, some of the subtlest philosophy the world has yet been taught. Analysis is elaborately acted upon the stage, is rainbowed by the square acre upon the walls of palaces and in galleries in pictures, gives zest to our weekly comic literature, is the life of the Press, differentiates the oratory of the present from that of the past, and in daily converse threatens to reduce communion and friendship to logic and reciprocity. But analysis and synthesis move in correlated cycles, and so, when the loom of man's intellect is enlarged and adjusted to the magnitude of the questions of the day (which are now cosmic), out of the raw material of six thousand years past, now lying in chaotic heaps, will gradually be woven the laws, customs, politics, and Church of the millennial future. In the department of national religion, it would not be impossible to generalise, out of the past history of the Church, the alternate working of these two correlated principles. In connection with our own land, there seem to be two clearly marked instances in the post-reformation æra. (1) In the fiery analytic times of the Reformation itself was prepared the material which Elizabethan civilisation synthesised so magnificently. (2) The great searchings of heart process of the Puritan analysis was followed by the consolidating though torpid results of the Queen Anne period. To keep to that with which new translations of the Sacred Scriptures are concerned, it is certain that the Churches of the future have to be left for a coming generation to symmetrise; and, since the Creeds of the past seem, alas! too often to produce coma of heart and conscience, the oftener they are recited, we must, in this the solemn period of transition, 'do of the works that we may know of the doctrines' essential for each of us individually. Many men recite creeds for three quarters of a century only to die in the practical belief of nothing, and per contra a man may have no formulated creed that is satisfactory to himself, and yet be, as 'a law,' so a creed, 'unto himself.' So it is.

this inductive method has been—as regards ‘the letter’—still further scientifically systematised, so as almost to parse all the chief words of the sentences to the very eye of the student, by the employment of an apparatus of different types, by hyphens, and signs — easily understood after a little use—as well as to afford additional guarantee to the merely English scholar for the conscientious attempt at fac-simile fidelity in the translation.

Character of
the annotations.

Further still, copious notes are appended, all with one aim, namely, that of keeping the mind of the reader in the mid-stream of God's Revealed Mind, and away from both banks of man's interpretations; and the remark is here made, once for all, that in every note, or emendation, the self-consciousness of the translator is as little as possible obtruded to the wasting of the reader's time and patience, with deprecations of criticism, elaborations of learned ignorance, or expression of private views of any kind. Consequently, all annotations, or such phrases as ‘right reading,’ or ‘grim irony,’ mean what alone they can mean, namely, that such is the opinion, or deduction, of the translator.

And here, be it observed, will follow what is in fact the nucleus of the grammar of ‘the spirit’ of ‘the letter’ of the text of Inspired Greek, for future students to direct, develop, symmetrize, and complete, as time goes on, and the result hereafter will be a perfect Inductive analytic method where at present there is only this tentative, but valuable, scientific pioneer forerunner—at least on these lines.

Perfection
in the Greek
tension
system

First and foremost comes the Inductive treatment in Analytic form of the system of Greek tension, which, although working in the inflections of all its verbs in the original Greek, with the geometric accuracy of the parts of a steam-engine, is ‘chaos come again’ in the Authorised Version—one illustration of the violation therein of the Augustinian canon above referred to, often thanks to the translation having percolated through the Latin Vulgate in reality, so steeped were the translators themselves in the depolarising medium of Latin, and of the scholastic theology of the Latin Church.*

* A few concrete illustrations here will be more than enough to substantiate this charge. The first is the translation of the word rendered ‘grace’ in the Authorised Version everywhere, which is the Latin word ‘gratia’ anglicised. The exact right translation of the Greek word (with the article) is ‘the free gift’ [of the Holy Spirit]; and its constant recurrence, especially in the Epistles, emphasises the fact that the free gift of the Holy Spirit was the direct effect of the presentation by our Lord, as the great High Priest, of His own Blood, to The Father on our behalf, and that we are now, corporately and individually, under the active working of this Pentecostal Dispensation. But the effect of clouding the fact everywhere with the mediæval pseudo-philosophical word ‘gratia’ has been not only to destroy that emphasis of comfort and strength, but moreover to introduce into the citadel of the Reformed Churches a garrison of anti-Protestantism and intellectual scepticism, in the form of a subtle metaphysical Popery and orthodox Rationalism, which have but too widely permeated their systems, and substituted merely ‘doctrines of grace’ for ‘counsels of perfection,’ Bibliolatry for Mariolatry, and refined for coarse infidelity, making (in effect) salvation to depend on justification by subjective, instead of objective, works. This fundamental error

In the present translation, every tense has its own inductive individuality, the terms of which are never, under any circumstances, altered or exchanged with another tense—as (e.g.) perfects made to do duty as presents, and present tenses as futures. The tense moulds the meaning, not the contrary of the meaning required by some fancied theology crushing the tense into agreement with the theological idea.

The imperfect-tense is a clearly marked tense, it always means 'was doing,' or 'used to do,' or 'was in the habit of doing.' The present-tense means 'he does,' or 'is doing,' perfect-tense, 'he has done,' or 'has been doing,' future-tense, 'he will do,' or 'will be doing,' pluperfect-tense, 'he had done,' or 'had been doing.' An important remark has to be made in connection with the rendering of all these tenses in this work: great care has been taken to be Guided to fill out

has been buttressed moreover by the Reformers' twin mistake of translating the Greek word for the TRUST of the heart, by the technical theological word 'faith,' which is quite another word in Greek representing the intelligent belief of the head in doctrinal orthodoxy, as in the creeds of the Church. Until the Reformed Churches, in meek penitence, reseal the Holy Ghost, the 'Guiding Friend,' upon His own Throne of the Canon of Revelation written, the Church of Christ will never be instinct with the power, nor forge the spiritual weapons necessary for overcoming the apostasies, marshalled wickedness, and infidelity, which compose Satan's forlorn-hope in 'the last days.' When we shall have 'cast the beam out of our own eye,' we shall 'see clearly to cast out the mote out of our brothers' eyes,' whether unbelievers or wrong-believers. We are not 'justified by faith,' but through TRUST (as the necessary condition in a responsible free-will agent) in *organic oneness* with Christ we are accounted legally just by God—our status, that is to say, is that of having kept an Infinite Law, and never broken it; and again, the beginning of 'trust' is not 'repentance,' but 'change of heart' (and so, of course, of the whole inner man); and the fruit of 'trust' is not a life of conventional pietism in church or chapel system, but the unselfish bringing of God in Christ into the 'transaction of all our daily life transactions,' and so exhibiting the genuine character of *THE MAN* Christ Jesus; holy ('whole-hearted') men and women and children are not automata, whether wound up and kept going by presbyter, or priest (Ezek. xxxiv. 31). The metaphysical 'Popery' of the Puritan section of Protestantism is vividly illustrated in their relation to the two Sacraments—which the Head of the Church ordained in language as plain as 'thou shalt not steal,' and (we are told by Inspiration) the early Church obediently observed. However, let us confine ourselves to Infant Baptism, which the extreme portion of it reject, and all practise with more or less of secret suspicion as to its being in harmony with their principles. Now *why* is the infant denied Christian Baptism, or virtually denied it by lack of heartiness in the affixing of the seal of the Holy Spirit to Christ's property and lack of subsequent baptismal moral training? Because the babe cannot 'repent and believe,' but this is a metaphysical 'work' (John vi. 29); consequently the child is denied its birthright as a citizen of the kingdom of heaven and cut off from objective legal induction into participation in Christ's Redemption by lack of a 'work.' What is this but, in the most subtle form, the 'Popish' dogma of justification by works, instead of absolutely by Christ? Thus Christ's 'finished' work is treated as incomplete until supplemented by a metaphysical work, as an essential part of it, in the recipient. This is inverted Christianity; Christ takes a little child, ever, and sets it in our family midst, and 'puts His Hand (sacramentally) upon it' in Holy Baptism, saying, ever in every generation, 'Ye must become like unto it in the childlikeness of your trust,'—which means a child's absolute absence of mistrust; and Puritan Christianity says, in effect, 'Except the child become an orthodox, intelligent adult, it cannot be saved'—so it is left to be a pagan *in status*.

their legitimate time and value; the full meaning is generally 'he is doing so-and-so,' 'he used to carry' a sword, 'she had been standing' (all the time of an over-lapping episode); in short, to illustrate it, like the harmonies woven upon an organ instead of those struck (say) on a pianoforte, entailing the analogous richness of grouped ideas and continuity of logical connection in the history and the conception which exist in the chords and continuity of 'subject' of the music.

The aorist
the centre
of the in-
ductive
working of
the verbs.

The pivot-tense in Greek is one peculiar to itself, namely, the Aorist—never yet rightly translated, because not understood, and yet occurring in nearly every verse of the New Testament—and is worthy of its responsible functions in the grammar of *the cosmical language*. This organic tense blends, ever, on a perfect or a future-perfect base, in the world of matter and in the world of spirit, two ideas, (1) that of a process, (2) with that of its terminus; sometimes (A) *objectively*—'he got to steal,' 'Judas Iscariot, who got to become the traitor;' Sometimes (B) *subjectively*—'he went and broke his mother's heart,' 'He went and generously forgave the debt,' often as a process of the will towards some decision. The inductive value of this scientific tense in a Revelation of the relations of cause and effect, in scope large as from eternity to eternity, in details subtle as the dissecting of the thoughts and intents of the heart, and in narrative and doctrine full of ellipses,* must be studied in the fac-simile translation to be appreciated. The first Aorist and the second Aorist are both translated by the same formula in this work. The difference between the value of the two Aorists is lost. Perhaps when Greek was a living language the difference was merely one of degree, not of kind; and, in fact, some such difference is traceable in the Greek of the New Testament, for the second Aorist often seems to be ancillary to the first. However that may be, any such difference must stand over for perhaps some future worker on these lines to discover. Thus far about the verbs.

Anglicised
Greek
words.

Where the word in Greek has become an English word—like 'angel,' 'presbyter,' 'throne,' 'woe,' 'prophet'—the identity is always marked, so that a person can say, 'The word is the same in both languages.' But this caution is necessary, that it does not follow, of necessity, that an Anglicised Greek word has now the same meaning, or shade of meaning, as the original word; some words therefore thus marked will vary more or less from what the word meant to the Greek ear. This accidental identity is indicated thus, (g) angel, (g) throne, (g) wine. The names of places and persons are given in fac-simile where at all necessary, and also marked with the right quantities for reading out.

The rela-
tivity of
the article.

The article in Greek is ubiquitous, *and always a correlative word*, although often too delicately subtle to be adequately expressed in

* All the unrecorded conversations, speeches, sermons, ministry, and life, of our Lord—as well as of the other actors on the stage of the Inspired history—are foetoid in the 'gots' of the Aorist tense.

English ; it demands absolute dependence upon Divine guidance in the awful importance and nicety required to find out both sides of the correlation, especially in the Epistles and in that synopsis and climax of Revelation the Apocalypse—in which last Book ('let God be true, and every man a liar') the self-same formula* is used to measure the eternity of Christ's reign with the saints in glory, and also to measure the penal prospects of fallen angels, and of such men as shall, being assimilated into their nature, share the doom 'prepared for the devil and his angels,'—leaving but one inference possible ; and the stringency of this formula arises out of the right rendering of the article, as out of the conscientious rendering of a particular preposition ('wards') does the measure of duration. The article in a sentence refers always to the subject of the sentence, as (e.g. in that formula) '*the eternal-ages wards of the eternal-ages*' (of God)—the only eternal Being. But in every place where the Greek article is made to mean more than its bare significance of 'the' it is in Italics—not, indeed, that all words in Italics are necessarily the addition of the translator, but to keep on the safe side, and thus to increase, *prima facie*, the confidence of those readers especially who have to trust more or less blindly to the work as *being* the sacred Greek 'Englished.' When the remark is added that Latin possesses no article whatever, the intelligent reader can judge for himself—from even the foregoing—of the value of a Latin translation of the Greek Testament. Latin has the concrete artificial accurateness of (say) cabinet-work, Greek that of living, growing, organisms ; the one is a good agency for precipitating what is human into the exactness of 'the letter,' the other the medium for presenting what is Divine in the life and freedom of 'the spirit.'

There are two negatives in Greek, (1) *οὐ*, the simple negation 'not' ; (2) *μη*, the subjective negative. Now the distinction between these must be most scrupulously maintained, for (e.g.) the gravest responsibility of man as a free-will agent in conflict with God's sovereignty in connection with the salvation offered in Christ is marked always by (2) the stronger of the two negatives—it implies an animus, or essential impossibility. Thus, of a baptized Christian 'going on still in his wickedness,' 'resisting,' 'grieving' 'vexing' 'quenching,' 'the Holy Spirit' wooing him to God, the strong negative is used to mark the fact that 'he *would* not yield to change of heart ;' whereas in connection with (say) some heathen, the simple negative would be used—'he did *not* believe,' because he never had the evangelical opportunity. The strong negative is marked everywhere by this sign (m) just before the word.

There are two words used all through the New Testament for 'man' (especially in Luke †). (1) *ἄνθρωπος* = a human being. (2) *ἄνθρωπος* = 'a hero,'

* Apoc. v. 14 (note). A formula used there some eight times, by the same Writer, John.

† The New Testament Writer who, in his Gospel and The Acts, is the nearest in style to the masters of Classical Greek.

Some word in Greek which must be carefully contradistinguished.

'a husband,' and generally (though not quite always) some superior sort of man.

There are two 'buts' in Greek of quite different value and suggestive power, (1) *ὅτι* that of degree, an illative particle, simply 'but' or 'however,' (2) *ἀλλὰ* 'but [so far from that],' marking a contrast in kind as high (perhaps) as heaven off from some idea or act as deep as hell. It is indicated always thus 'BUT-so far from that.'

There are two words for 'another,' (1) *ἄλλος* = another of the same kind, (2) *ἕτερος* = another of a different kind. Paul explains the grammar of these two contrasted words, Gal. i. 6, 7.

There are two verbs for 'to be,' (1) one often used in the present and imperfect tense and infinitive mood of the verb, which expresses essential, or absolute being, (e.g.) 'I AM;' (2) one implying non-essential being, frequently used in the second Aorist of the verb, 'to be born' 'to come to pass,' (e.g.) 'before Abraam got-to-come-into-being I AM-essentially.'

There are two contrasted conjunctions for hypothetical cases, (1) *εἰ* = 'if' or 'since,' (2) *εἰάν* = 'supposing' 'on the hypothesis that.'

There is a pronoun in Greek commonly called 'indefinite,' whereas it is singularly and emphatically 'definite,' *τις*, often in the Authorised Version translated 'a certain man,' or 'a certain thing,' which plays a remarkably prominent part inductively; chameleon-like, it takes its colour relatively from the sentence of which it is the subject, and may mean 'a covenant person' circumcised Jew, or baptized Christian—or 'a certain well-known villain' or 'dear disciple,' or (as frequently rendered in the Epistles) 'some important person.'

The Greek prepositional system essentially scientific, their working carefully explained.

The principles upon which the Greek prepositions are translated are essentially scientific. A pressure has to be put upon the prepositions 'to bring life and immortality to light through the Gospel,' quite unnecessary, perhaps, in the translation of even the didactic classical Greek authors. The base of the prepositional system in Greek is geometric and cosmic, and when applied subjectively still retains the essentials of its objective meaning.

English is highly favoured in this respect, and the prepositions of the one language take very kindly to being transplanted into the other.

[I.] First, we will deal with the prepositions which thread the sacred text in antithetical pairs, that not only the meaning of the part of speech itself may be shown, but also its divergence from some other with which it is latently contrasted. (A.) *πρὸς* and *εἰς*; (1) *πρὸς* = motion 'unto' (generally) a person with the idea of 'aiding' or 'blessing' him, although sometimes the idea of 'going right up to' him is the sense. (2) *εἰς* = 'ward,' without implying that the person or thing necessarily goes 'right up unto' the place or object governed by the preposition; going 'Jericho ward' or 'Jerusalem ward' decides nothing definite as to the cities being

the goal of the journey in the intention of the traveller. The blessed power of this preposition in defining the calibre of 'the eternity of punishment' is noticed on page 27, and fully analysed in the note on St. John's stringent formula in Apoc. v. 14 (note). (B.) *σύν* and *μετά*; (1) *σύν* = 'in association with,' as a partner in a fishing firm, a co-minister, etc. (2) *μετά* = 'along with,' not corporately. (C.) *ἐν* and *ἐνί*; (1) *ἐν* = 'in organic oneness with,' and as it is one of the most frequently recurring, so it is one of the most scientifically explanatory of the New Testament prepositions. In our Authorised Version it is insultingly ignored (in good company) and put always on a level with a mere dative case: when one piece of wood (say) has to be described as inorganically 'in' another, as in carpentry, the Greek would put the piece of wood into which it is mortised or dove-tailed in the dative case; but when the wood is 'in' the wood organically as a graft in a tree, then this preposition would be used to express the organic inter-relationship of the two—hence the scientific force of *ἐν Χριστῷ*, 'in-organic oneness with Christ,' when predicated of a person regenerate, and the preposition is in this connection actually explained for us by our Lord in St. John xv. 4. Where the subject is, as there, too mysterious and far-reaching for an attempt to give in italics the general nature of the 'organic oneness,' it is simply translated 'in-organic oneness with,' and where the sense is plain and the use of the preposition mechanical, the meaning is not forced by being translated at all. Be it particularly noticed, however, that to the ear of those in the historic narrative who were listening—especially to our Lord—the preposition was often merely exoteric, and what is in italics is the Mind of the Spirit as revealed to us. (2) *ἐπὶ* = 'upon' and 'in,' and only sometimes in contrast with *ἐν*. (D.) *διὰ* and *διό*; (1) *διὰ* = 'through,' 'among.' (2) *διό* = 'through the agency of.' (E.) *ἄμφω* and *περὶ*; (1) *ἄμφω* = (in composition in the New Testament) 'round about' generally. (2) *περὶ* = 'round,' in the concrete like round the rim of a goblet or a wheel. (F.) *ἐκ* and *ἀπὸ*; (1) *ἐκ* = 'out from,' in the sense of issuing, as in a fount. (2) *ἀπὸ* = 'away from,' with the idea of exile from the governed word.

[II.] Second, single prepositions, which do not necessarily in the Greek Testament contrast with any others. (1) *κατά* = 'according to,' in the primary sense of a standard of reference. (2) *παρά* = 'para-llel,' with the idea always more or less present of something running alongside of something else. (3) *ὑπὲρ* = 'over,' as the sky is over the earth. (4) *ὑπὸ* = 'under,' as the earth is under the sky. (5) *πρὸ* = 'before,' as a porch is in front of a house. (6) *ὀπίσσω* = 'behind,' as a house is behind the porch, or a disciple following his teacher. (7) *ἀντί* = 'opposite to,' as the logical contradictory in principles, or opponent in action.

And, last, the Bible analysis of Sin is given—the 'Sin of the world,' which the Lamb of God came to take away:

The Bible
analysis of
sin.

Genus	<i>ἁμαρτία</i>	= Sinful wrong doing.
	<i>πορνεία</i>	= moral corruption.
	<i>παράβασις</i>	= transgression.
	<i>ἀνομία</i>	= lawless transgression.
	<i>παράπτωμα</i>	= wilful transgression.
Species	<i>ἁμάρτημα</i>	= wilful offence.
	<i>παρακοή</i>	= disobedience.
	<i>ἀδικία</i>	= unrighteousness.
	<i>κακόν</i>	= moral evil.
	<i>κακία</i>	= selfish corruption.
	<i>ἀγνῶσις</i>	= sin of ignorance.
	<i>παρανομία</i>	= self licensed sin.

The punctuation in this work later on in the Epistles and Apocalypse peculiar.

The punctuation in this translation, later on in the Epistles and Apocalypse, is logical, not grammatical; for the same reason that the translation itself is not rhetorical but analytical—that is to say, it presents the meaning all picked to pieces (so to speak) and not euphonious for meeting the ear in public reading. To illustrate it familiarly, this analytical translation corresponds with the 'negative' in photography; and consequently, in order to make a synthetical version suitable for public reading, a process corresponding to printing from the negative would have to be followed.

Emphasised words, which in other works are put in italics, are in this work put in small capitals, since italics in the Bible mean something else.

The text used.
'Various readings.

The text from which this translation has been made is that of Scholz, with the liberal restoration to the true text of readings from the *textus receptus*.

And, in conclusion, to calm the minds of those who have but nebulous ideas as to what 'various readings' or 'differences in the text' really means, the translator would just say, for his part, that he only knows of two places where any essential is affected by manuscript differences (Gal. ii. 5 and 1 John v. 7. See note on Apoc. xxii. 18, 19). Such persons will understand the essential value of the text to which they are accustomed better by an illustration: these trifles no more affect the Word of God—the 'giant in running his course'—than a number of pustules would have interfered with the labours of Samson.

'It cannot be too strongly enforced upon—especially the readers of this work, as upon—all readers of the Inspired Mind of God, conveyed through the accidental medium of human "pens," by God, the One Author of the Work, that neither chronology nor personality ever interferes with the one single aim of the Bible, namely, that of being a guide for all mankind in covenant relation with God, in every several age, in every clime, corporately and individually, to the end of time. Consequently, biographies of persons, records of nations, chronicles of incidents, data of institutions, analyses of the inner life, and what not about angel or man, are non-essential material plastic as clay in the moulding Power of the Omniscient One only Author of this unbounded and self-evolving scientific key to every practical truth in heaven and earth. It would be perfect nonsense to treat any the wisest finite author as, in the religion of the future, the text of this grand self-asserting book will be increasingly treated, for use in church, senate, forum, exchange, school of art, academy, gymnasium, parlour, home, and closet of personal converse with a Personal God in organic oneness with Jesus, the Christ.' (Note on Romans iv. 23, 24.)

MATTHEW.

- I. 1 A-record of-the-(g)Genesis-and descent of-(g)Iēsous (g)Christos, a-son of-(g)David, a-son of-(g)Abraam.
- 2 (g)Abraam got-to-beget his (g)Isaak; but (g)Isaak got-to-beget his (g)Iacob; but (g)Iacob got-to-beget his (g)Ioudas and the brethren of-him;
- 3 but (g)Joudas got-to-beget his (g)Phares and his (g)Zara out-of his Tamar; but (g)Phares got-to-beget his (g)Esrōm; but (g)Esrōm got-to-beget his (g)Aram; but (g)Aram got-to-beget his (g)Aminadab; but (g)Aminadab got-to-beget his (g)Naassōn; but (g)Naassōn got-to-beget his (g)Salmōn; but (g)Salmōn got-to-beget his (g)Boūz out-of his (g)Rhachab; but (g)Boūz got-to-beget his (g)Ōbēd out-of (g)Routh; but (g)Ōbēd got-to-beget his (g)Iessai; but (g)Iessai got-to-beget his (g)David the king.
- But (g)David the king got-to-beget his (g)Solomōn out-of the-wife of-his
- 7 servant (g)Ouria. But (g)Solomōn got-to-beget his (g)Roboam; but (g)Roboam got-to-beget his (g)Abia; but
- 8 (g)Abia got-to-beget his (g)Asa; but (g)Asa got-to-beget his (g)Iōsaphat; but (g)Iōsaphat got-to-beget his (g)Iōram; but (g)Iōram got-to-beget his (g)Ozias; but (g)Ozias got-to-beget his (g)Iōathan; but (g)Iōathan got-to-beget his (g)Achaz; but (g)Achaz got-to-beget his (g)Ezekias; but (g)Ezekias got-to-beget his (g)Manassē; but (g)Manassē got-to-beget his (g)Amōn; but (g)Amōn got-to-beget his (g)Iōsias; but (g)Iōsias got-to-beget his (g)Iechonias and the brethren of-him at-the (g)Babylōn migration-epoch.
- But subsequent-to the (g)Babylōn migration, (g)Iechonias got-to-beget his (g)Salathiēl; but (g)Salathiēl got-to-beget his (g)Zorobabel; but (g)Zorobabel got-to-beget his (g)Abioud; but (g)Abioud got-to-beget his (g)Eliakeim; but (g)Eliakeim got-to-beget his (g)Azōr; but (g)Azōr got-to-beget his (g)Sadōk; but (g)Sadōk got-to-beget his Acheim; but (g)Acheim got-to-beget his (g)Elioud; but (g)Elioud got-to-beget his (g)Eleazar; but (g)Eleazar got-to-beget his (g)Matthan; but (g)Matthan got-to-beget his (g)Iacōb; but (g)Iacōb got-to-beget his (g)Iōsēph the husband of-(g)Maria, out-of

* As this is the first instance in which the reader meets with the unique tense called the 'Aorist,' it is well to call his attention to it (*Introduction*, p. 24). It condenses history and processes ad infinitum—e.g., here the whole history of Abraham is in the "got," and in v. 18 the Aorist settles (inductively) the question of the B. V. Mary's having a genuine married life with Joseph, and fruit of their union; the tense is translated by the same rigid, ever-recurring formula, which is (and must be) used for every Aorist, from Matthew to Revelation.

† James i. 1 (note). Nothing can ever be made of this genealogy; secretly in their hearts not a few of the most learned exegesisists have no doubt thought it beneath the dignity of Divine Revelation to give a genealogy of the father from whom the Christ did not descend, and could not have descended. It is not the genealogy of Jesus at all, but (as a necessary legal document) of James, as legitimate heir to the Jewish throne. Could a more graceful and suggestive link connect the

two Revelations to the elder and to the younger Church? Our Lord told the twelve Apostles that they were reserved to sit on twelve thrones as monarchs over the twelve tribes—each swollen into a great nation by the Millennium—but for the emperor-king of the Jews James will rise, and heraldically he will have been outshone with a prestige unchallengeable—that of having lain in the same womb as the Son of God. That this is not a guess of imagination begotten, but induction bearing the imprint of *prima facie* probability in a high degree, will be acknowledged by every thoughtful person who studies James's supremacy in the millennial foretaste of the Church in the Acts of the Apostles, reflects upon 1 Cor. xv. 7, and analyses his epistle. During the millennial thousand years the twelve Apostles, with James as over-lord (if it is so), will actually reign on the earth over restored Israel, under the Sceptre of the King of the Jews, Himself in Heaven with the Royal Bridal Church superintending the civilisation and conversion of the Gentile world.

- whom got-to-be-born *Jēsus who is-called* (G) "CHRIST."
- 17 All the generations therefore from (G) Abraam up-to (G) David are-fourteen generations; and from (G) David up-to the (G) Babylon migration fourteen generations; and from the (G) Babylon migration up-to the birth-date of THE (G) CHRIST fourteen generations.
- 18 But of Jesus the-(G) CHRIST-Himself the (G) Genesis thus-was as a historic fact:—although only betrothed as the Mother of Him (G) Maria to her husband Joseph got to be,—prior-to that their-cohabiting-as they got to* as man and wife-together—she-got-to-be found-out-to-be with-child,—generated-out-from the HOLY Spirit.
- 19 Joseph, however, her husband, being-as he was a-just-man and unwilling HER to have-got-to-make-a-public-example-of, got-anxious-to-have got to have-privately divorced her. But he having got to get-all-this-as-he-did-in-his-mind, lo, an-(G) angel of-the-Lord in dream-medium got-to-appear to-him, saying, "Joseph, son of David, abstain-from having-got-afraid to-have-got-to-take-unto-thee (G) Mariam the-dear wife of-thee; for-that-the-thing in-organic oneness with her generated-as it got to be out-from the-Spirit the
- 21 HOLY-One is-essentially. But bringing-forth-shall-she-be a-son, and-more-over thou-art-to-be-calling that His Name 'JESUS'; yes-for Himself shall-be-'SAVING' that His people away-from those their sinful-wrong-doings; —but† THIS, the-whole-of-it, has-been-coming-to-be in-order-that the word spoken-of-the-Lord through-the-agency of-His (G) prophet may-have-got-to-be-fulfilled, saying, 'Lo, God's virgin shall-be-with-child, and bringing-forth-shall-she-be a-son, and Thou† shalt-be-calling that His Name (G) "Emmanuel"'—which is when-translated our 'God along-with us.'—But Joseph having-got-roused-up-as he did away-from his sleep got-to-act as the (G) angel of-the-Lord went-and-directed him; and he-did-get-to-take-to-live as such-unto-him that his-own wife;—and-25 of course he was-not in the habit of-knowing her up-to§ the-time she-got-to-bring-forth that HER-own son, the first-born-of them; and he-did-get-to-call that His Name "Jesus."
- II. 1. But this Jesus having-got-to-be-born-as He did in (G) Beth-leem of-our Judæa, in the-days-of-Herod its king, lo! (G) Magi right away-from eastern-parts got-to-make-their-appearance Jerusalem ward, saying-as they were "WHERE is he born-as He got to be King of-the (G) Judæans?—for we-got-to-see that His star¶ when we-were-in the East, and got-come-obediently to-have-got-to-pay-homage-to-HIM." Listen how-ever-as got to did Herod the king, he-got-thrown-into-a-state-of-excitement, and the-whole-of-Jerusalem

* Verse 2 (note). † The angel still speaking.

† Right reading (it is so in Isaiah vii. 14, LXX version).

§ The same Greek word as ii. 15, and in numberless other places in the same sense—the normal one. The ass on which Jesus rode in lowly triumph was free for use afterwards; the virgin tomb in which Jesus lay was all the more sacredly ready for its owner afterwards; and the virgin womb which He "abhorred not" was consecrated, not monopolised.

|| Luke i. and (part of) ii., in this "got."

¶ In Sacramental Theology "Star," "Moon," "Sun," symbolise the three stages of revealed knowledge of God in Christ. He was the "Morning Star" of the Gentile dispensation of the patriarchs, the "Moon" of the Jewish, and the "Sun" of the Christian (Apoc. xii. 1). (1) Starlight, the knowledge of the being of such a God (Numb. xxiv. 17); (2) Moonlight, knowledge about Him as revealed in the Mosaic economy; and (3) Sunlight, knowing Him as a Father in Christ. The Magi,

true to Starlight, were led to Moonlight (at Jerusalem), and obedience to that brought them to Sunlight—His direct personal knowledge face to face with God in the Person of Jesus Immanuel, "The Sun of Righteousness"—and, it is significantly added, after personal knowledge of God in Christ Jesus they "went home another way." Cornelius, the centurion, is an illustration of this great and (until lately) almost forgotten truth about the starlight (Noachian) knowledge of God-in-Christ of the Gentile race nations—clearly traceable in their religious traditions, how grotesque soever they may be—and the Ethiopian eunuch is another. This helps us to solve the problem of God's revelation to such noble pagans as Zoroaster, Brahma, Confucius, Socrates, Epicurus, Marcus Aurelius, Seneca, and a host of other witnesses for God from amongst the teeming peoples of every clime in every age—"The Lord knoweth them that are His" everywhere, although we know them not. God is not bound by chronology.

4 *along-with him. And-so having got-*
the-whole-of the chief priests and
scribes-of-The People together-as he
did, he-was-ascertaining from them
WHERE The Christ-of God is-to-be-
 5 *born? But they got*-to-say to-him*
"In Bēthleēm of-our Judæa; for thus
it-has-been-written through the (G)
 6 *prophet—'And thou, (G)Bēthleēm in*
the-land of (G)Jouda, by-no-means
the-least art amongst the govern-
ments of-(G)Jouda; for out-from thee
shall-be-coming The-Governor. — He-
who shall-be-shepherding that My
people, (G)Israēl."
 7 Then Herod, *having got-privately*
to-cull the (G)Magi-as-he-did, got-to-
make-exact-enquiries from them of-
the time of the appearance of-the-
 8 *star: and-then, having-got-to-send*
them-as he did (G)Bēthleēm ward, got-
to-say, "Having-got-you-gone have-
got-to-make-enquiry exactly all-about
the young-child, but if-perchance ye
should-have-got-to-find-anything why
then-have-got-back-with-the-informa-
tion to-myself,—so that I-too having-
got-to-go may-have-gone-and-done
 9 *homage to-Him."*† But they having-
got-to-listen-as-they-did-to the king
got-to-proceed-on-their-way,—and lo!
the star, the-one-which they-got-to
see when they were-in the East, there-
it-was-preceding them, until having-
got come-as it did it-got-to-stand-still
up-over where there-there-was the
 10 *young-child. But having-got-to-see*
when-they did the star-again they-got-
to-rejoice a-great rejoicing exceed-
 11 *ingly. And-then having got-to-go-as*
they did the house ward, they-got-to-see
the young-child along-with (G)Maria
that its mother, and having-gone-
and-prostrated themselves as they did
they-got-to-do-adoring-homage to-
Him; and-then having-got-to-open-
out-as they did those treasures of theirs,
they-went-and-proffered to-Him gifts,
—gold, and frankincense, and myrrh.
 12 And *-then having-got-to-be-divinely-*
directed in dream-medium to "avoid

having-got-to-bend-their-steps-back-with
information-unto Herod, by a-different
route they-went-and-returned that
their-own country ward.

But *upon-their having-got-thus-to* 13
be-on-their-return-journey, lo, an-(G)
angel of-the-Lord appears in dream-
medium to-(G)Jōseph, saying, "Hav-
ing-got-awake have-got-to-take-away
the young-child and that its mother,
and be-fleeing Egypt ward; and-then
keep there until possibly I-shall-have-
got-to-speak to-thee-again; for Herod
is-about-to-be-searching-for-the-young-
child, for-the having-got-to-destroy
it." But he when-got-awake got-to 14
take-away the young-child and that
its mother whilst-still night, and got-
to-leave Egypt ward; and there-he 15
used-to-be there up-to the death of-
Herod; in-order-that that which got-
to-be-spoken on-the-part of-the Lord
through His (G)prophet might-have-
got-to-be-fulfilled, saying, "Out-from
Egypt I-got-to-call that My Son."

Then Herod, *having-got-to-see-as* 16
he did how-that he-got-to-be-fooled-on-
the-part-of the (G)Magi, got-to-be
enraged exceedingly; and having-got-
to-send-forth-as he did got-to-slay the-
whole-of the children those in Bēth-
leēm and in all its adjacent-districts
right-from two-years-old and under,—
according-to the time which he-got-to-
enquire-so-exactly from-with the (G)
Magi. Then got-fulfilled that which 17
got-to-be-spoken through (G)Hieri-
mios the (G)prophet, saying, "A-18
moaning in (G)Rhama got-to-be-heard,
wailing and weeping and lamenting
much-until,—(G)Rachel weeping-as
she was-for those her offspring, and
would not get-comforted, because
they-are not."

But *having-got-to-die-as did Herod* 19
lo, the-(G)angel of-the-Lord in dream-
medium appears to-Joseph in-organic
oneness with† Egypt, saying, "When-
got-awake have-got-to-take-away the 20
young-child and that its mother, and
be-proceeding-now the-land of-Israel

* After searching.

† Sardonic humour.

‡ The meaning of "in" is here filled out because it has a theological allegorical meaning. With this, as with other prepositions, what is really the characteristic meaning cannot, and need not al-

ways be in its fulness put in the translation; it would make nonsense of it. Euphony is always sacrificed, however, in this translation in order to give the full meaning of words, as often as at all required, that the inductive sense of every passage may be as complete as possible in itself.

ward; for they-have-died who were-
 21 seeking the life of-the young-child." But he when-got-awake got-to-take-away the young-child, and that its mother, and got-to-come the land of-
 22 Israel ward. Having-got-to-hear, how-ever, *as he did* that (c) Archelaos is-reigning over Judæa in-the-place of Herod that his father, he-got-to-be-afraid to-have-got-to-return there; but having-got-to-be-divinely-directed, in dream-medium, he-got-to-depart the
 23 regions wards of-Galilee; and having-got-to-come *as he did* he-got-to-settle a-town ward called (c) Nazaret;—so-that it-might-have-got-to-be-fulfilled which got-spoken through the (c) prophets, that He (c) "Nazōrene" shall-be-called.

III. 1 In-organic oneness with those* the days makes-his-appearance-does (c) John the (c) baptizer, preaching, *as*
 2 *he was* in the desert-part of Judæa, and saying-*as was his habit*, "Be-yielding-to-a-change-of-heart, for the kingdom of-the heavens has-been-coming-near."
 3 For THIS is *he who* got-spoken-of by (c) Hēsaios the (c) prophet, saying, 'The-voice of-some one-crying in-the desert-place, "Have-got-ready His way for-The-Lord; be-making His paths conveniently-level† for Him."'" But this-same John used-to-wear his raiment made-from camel's hair, and a-skin girdle round his loins; but *as for*-his food it-used-to-be locusts and wild honey.

5 Then there-was-streaming-out for aid-unto him Jerusalem, and the-whole-of Judæa, and the-whole-of the
 6 country-round the Jordan; and there-they-were-being-baptized in-organic oneness with‡ the Jordan by him,

* When our Lord was discharging unofficially a ministry, attracting notice, and being despised and rejected because he was "called a Nazarene."

† In civilisation. So Elijah.

‡ Organic identification with the type, which issued from a sweet water lake in its birth, and passed into the Dead Sea, exactly symbolises baptism into organic oneness with Christ.

§ For analysis of "sin" see *Introduction*, p. 28.

¶ Here, with Jesus below the Jordan warc, we have the most vivid symbolical blending of type and antitype. The Jordan perfectly symbolises our Lord's double nature. Its more immediate visible source is the sweet waters of the Sea of Galilee, as Jesus from the virgin womb; then it

making-confession-as they were-of those
 their sinful-wrong-doings. § But on-
 having-got-to-see-as he did many-of-
 the (c) pharisees and (c) sadducees
 coming-as they were-to presuming-upon
 his (c) baptism-of them, he-got-to-say
 to-them, "Broods of-vipers what-Di-
 vine-person-got-to-warn you to-have-
 got-to-escape away-from the coming
 wrath?—have-got-to-produce there-
 fore fruit corresponding to Godly
 change-of-heart; and "avoid hav-
 ing-gone-and-fancied ye-may-be-say-
 ing within-and amongst yourselves as a
 qualification. For-a-father we-possess
 Abraam'; for I-tell you that God is-
 able out-of these stones here to-have-
 gone-and-raised-up offspring to-
 Abraam. But now-this time it is as a
 last hope-unto the-very root-of-the
 trees that-the (c) axe is-being-aimed;
 every-individual tree therefore that
 "will-not be-producing generous
 fruit is-now-to-be-cut-out, and-then
 cast the fire ward, I, it-is-true, am-
 11 (c) baptizing you in-organic oneness
 with water as a step-change-of-heart
 ward; but The-Being that-is-coming-
 as He is after me more-powerful-than
 I is-essentially of-Whom I-am not
 fit to-have-got-to-have-borne-after
 Him His sandals,—HE shall-be-
 (c) baptizing you in-organic oneness
 with the-Holy Spirit even Fire. Whose
 fan is ready-in that His hand, and He-
 is-going-to-be-thoroughly-purifying
 that His floor; and He-will-be-collect-
 ing His wheat His garner ward, but
 Satan's chaff He-will-be-burning-up
 with-fire unquenchable."

Then makes-His-appearance-does
 13 Jesus, come up-away-from Galilee,
 upon the Jordan-bank as a candidate-

passes on to death in organic oneness with the Dead Sea near Jericho (the City of the Curse), and is lost; as was the virgin born to the world at Calvary. But the true and permanent source of the Jordan must be looked for elsewhere; stealing round from the far north of the lake near Mount Hermon and the anti-Lebanon range, is the permanent source. The antitype of this source is the Divine Nature and origin of THE CHRIST. For this reason Naaman was told to identify himself (by sevenfold immersion) with Jordan, to lose the type of sin. His case is the most symmetrically perfect allegory of salvation from the guilt and power of sin, through simple childlike TRUST, that we have in God's Word.

unto John, for-the-sake of having-got-
 14 to-be (G)baptized by him. But John
 was-hindering Him, saying as he kept on,
 "I have need to-have-got-(G)baptized
 on-the-part-of Thee, and art THOU
 15 coming as a candidate-unto ME?" But
 got-to-break-out-did Jesus and-to-say
 for enlightenment-unto him, "Have-got-
 to-leave-it-to-be-so thus-far; for it is-
 an example of how-it-is-becoming-in
 us* to-have-got-to-fulfil righteousness
 in-its-entirety." Then he-leaves Him-
 16 alone. And-then got-to-be-(G)baptized
 as-Jesus did He-got-to-go-up direct
 from the water, and lo, opened-got-
 to-be-did the heavens to-HIM, and
 He-got-to-see The Spirit-of-God de-
 scending-us there He was, as-it were as
 a-dove, and coming-as He was brooding-
 17 ly-over Himself. And, lo, a-voice
 out-from the heavens, saying, "THIS
 is My Son-The divinely,-LOVED†
 One, in-organic oneness with Whom I-
 got-able-to-delight-absolutely."

IV. 1 Then Jesus got-to-be-led-up
 the desert ward under-the guidance of
 God's Spirit, to-have-got-to-be-
 tempted on-the-part-of the devil.
 2 And having-got-to-fast-as He did
 for-forty days and forty nights
 3 He-got-to-be-hungry after-it. And
 having-got-to-come-up-with aid-to Him
 as-the-personal tempting-agent‡-did, he-
 got-to-say, "Since § Son thou-art-
 essentially of-God, just-have-got the

* "Be ye Holy, for I am Holy" (wholly true,
 1 Thess. v. 23). Jesus fulfilled the eternal Law of
 God, and thus became Heir of the Righteousness
 of God, which is by perfect obedience; now He
 presents Himself before John on the footing of a
 sinner who has broken the Law, and so unable to
 fulfil it, and thus became Heir of the Righteous-
 ness of God through TRUST. There is no other
 righteousness but these two, and Christ Jesus ful-
 filled both. This is the meaning of the infinitely
 condescending "us" on the lips of the Lamb of
 God—"I and My fellow sinners" (2 Cor. v. 21).

† Thus is always printed here this love, which
 is always expressed by the same word; it is when
 in man the LOVE of the new Creation.

‡ No doubt the Holy Spirit uses this periphrasis
 of a masculine pronoun and verb in the participle
 active to make denial of the personality of Satan an
 impossibility—at any rate, to the humblest scholar.
 We may wonder at Satan's jealousy, for rivalry im-
 plies equality, for Satan could not quite make our
 Lord out, nor how Jesus could be the Eternal Son
 of the Father. We forget the numerous places in
 Holy Scripture which show that Jesus was an
 angel (Archangel) before He was a man, and that

word-spoken, so-that these stones-
 here may-have-got-to-become bread-
 loaves." But He got-to-break-out|| and 4
 to-say, "IT-HAS-BEEN-WRITTEN,
 'Not upon bread merely shall a-human-
 being be-living, BUT-so far from that
 upon the-whole revelation proceeding-
 out through the-mouth of-God.'" Then 5
 off takes Him-does the devil the
 holy City ward, and stands Him up-
 upon the flying-wing-of-the temple,
 and says to-Him, "Since Son thou-art 6
 of-God, have-gone-and-cast thyself
 down-there, for 'IT-HAS-BEEN-WRIT-
 TEN,' 'To-His (G)angels He-shall-be-
 giving special-charge respecting THEE,
 and-so upon their hands they-shall-be-
 carrying THEE aloft, so-as to-keep-
 Thee from-having-got to-dash the foot
 of-THREE against-any-stone.'" Got-to 7
 reply-did Jesus to-him, "Again-on the
 other hand it has-been-written, 'Thou-
 shalt-not be-putting the Lord thy God 8
 to-the-test-presumptuously.'" Again
 off-the devil takes Him a-mountain ward
 very high-indeed, and shews Him a-
 panorama¶-of the kingdoms-of-the
 (G)cosmos and the glory-of-them; and 9
 says to-Him, "These-now the-whole-of
 them to-thee will-I-be-giving if-only
 having-gone-and-prostrated-thyself
 thou-shalt-have-gone-and-paid-ador-
 ing-homage-to-ME." Then says Jesus 10
 to-him, "Be-gone, behind-as a disciple
 imitating** ME, (G)Satan; for it-has-

from the metropolis of the angelic Jerusalem He
 had thus moulded their polity and Church as its
 Monarch and Head. Satan, once a spirit of un-
 rivalled purity and authority, was the right hand
 of that Divine Angel, and got to harbour the wish
 to reverse the relationship (Isa. xiv. 12-14). When
 exiled for a time, therefore, to the provincial go-
 vernment of this earth, we need not be surprised
 that here, at least, he tried to secure the position.
 This gives additional force to St. Paul's argument
 of Christ's after all not taking into the closest and
 immediate organic oneness "the nature of angels,"
 but our's, in the virgin's womb—our Immanuel.
 (See Heb. ii. 10, note.)

§ iii. 17.

|| So here always is translated what seems a
 mere redundancy in the Authorized Version,
 "answered and said;" it expresses always the fire
 and vivacity of Eastern dialogue under strong,
 pent-up feeling. The word itself means to speak
 after reflecting upon what has been said on the
 other side.

¶ Round the Mediterranean. Rome the centre.

** "Instead of trying to seduce Me (in My crea-
 ture nature) into following thy example of selfish

- been-written 'To the-Lord thy God shalt-thou-be-paying-adoring-homage, and to-Him alone doing-service.'"
- 11 Then leaves Him *does-the* devil, and lo, (G)angels* got-to-come-up-and there-they-were-ministering to-His-wants.†
- 12 But Jesus having-got-to-hear-as He did that John got-to-be-taken-into-custody, went-and-withdrew Galilee
- 13 ward. And having-got-to-abandon-as He did Nazaret, He-got-to-go and-to-settle (G)Kapernaom ward, amaritimo-district, on the frontiers of-(G)Zaboulōn
- 14 and (G)Nephthaleim;—that-so got-to-be-fulfilled-might-be that which got-spoken-through (G)Hēsaioi His (G)prophet, saying, "Land of-(G)Zaboulōn, and land of-(G)Nephthaleim, a-sea-faring district, beyond the Jordan, Galilee
- 16 of the heathen - race - nations!—"The people sitting-down in-organic oneness with darkness if *was* who-got-to-see a great light, and those sitting-down in-organic oneness with death's region and shadow light got-to-rise-upon them."‡
- 17 From then Jesus got-to-address-Himself-officially to-be-preaching and saying, "Be - yielding - to - a - change - of-heart;§ for the kingdom of-the heavens has-now-been-coming near."
- 18 But whilst-walking along-by the sea of-Galilee He-got-to-see two brothers, (G)Simōn, the-one called (G)"Peter," and (G)Andreas his brother, casting-as they were a-net the sea ward; for fishermen is what-they-used-to-be.
- 19 And He-says to-them, "Come-along behind-as disciples imitating ME, and I-will-be-making fishers of-MEN of
- 20 you." But they straightway having-gone-and-left-as they did their tackle
- 21 did-get-to-be-followers-of Him. And having-got-to-go-on-as He did from-

pride with its awful consequences, imitate even now My unselfish humility with all its blessed possible consequences to thyself and others—I am God, and humble myself to be a man; thou art but an angel, and art trying to be more than God."

* Good unfallen spirits instead of the bad apostate one—if he is not a personality they are not.

† Food, &c. (verse 2).

‡ Malachi iv. 2.

§ Not 'repentance' (Authorised Version), that is a metaphysical work, and we are not justified (because we are not regenerated) by works of righteousness. This is fully explained in the Introduction, p. 23 (note). How different the miserable attempt to be something we are told we ought to be to satisfy an empiric Theology from a child's yielding to the natural persuasion of the heavenly

that-spot, He-got-to-see some-others two brothers, (G)Iakōbos the-son of-(G)Zebedaios and (G)Iōannēs his brother,|| in the ship along-with (G)Zebedaios their father, engaged-in-mending-as they were their tackle, and He-went-and-called them: but they 22 straightway having-gone-and-left-as they did the ship and their father got-to-be-followers-of Him-too.

And Jesus was-making-a-circuit-of 23 the-whole-of Galilee, teaching-as He was in-organic oneness with their (G)synagogues, and heralding the glad-tidings of-His kingdom; and healing every-species of sickness and of-disease in-organic oneness with The People.¶ And 24 got-to-go-forth-did the fame-of-Him the-whole-of (G)Syria ward; and-so they-got-to-bring for aid-unto Him all that-were sick, the-subject-as they were-of various-kinds-of disorders and plagues, and those possessed-with-(G)dæmons, and lunatics, and (G)paralytics:—and He-went-and-healed them. And-so there-got-to-follow 25 Him great crowds from Galilee-itself, and away-from (G)Decapolis, and away-from Jerusalem, and away-from Judea, and away-from the trans Jordan-districts.

V. 1 But having-got-to-see-as He did the crowds He-got-to-go-up His** mountain ward; and having-got-to-take-His-seat-as He††-did, His-disciples got-to-come-close-up-as the inner circle round Him; and having-got-to-open- 2 as He did His mouth there-He-was-systematically-ethically-teaching them, saying-as-He was:—

Blessedly-fortunate those poor in 3 their SPIRIT: because their's is the kingdom-of-the heavens. Blessedly- 4 Father's Spirit, and feeling all that we feel when first conscious of having wronged sympathy and parental love. A father is not less a father because all that makes up earthly parental affection is Heavenly and Infinite.

¶ James and John.

¶ "I am not sent but to the lost sheep of the House of Israel;" and the suggestion is necessary that our Lord's public Ministry must be treated as the same in kind as that of Isaiah or Jeremiah, and His utterances interpreted as (like their's) applying immediately to literal Israel.

** Literally, "the mountain,"—He always thus used.

†† That is, the preacher sat and the congregation stood.

fortunate *those* mourning; because
 5 they shall-be-being-comforted. Blessedly-fortunate the meek; because they shall-be-inheriting the land of
 6 Israel.* Blessedly-fortunate *those* hungering and thirsting-after the righteousness-of God; because they shall-be-being-full-fed-always. Blessedly-fortunate *those* merciful; because they shall-be-being-the-subjects-of
 8 mercy. Blessedly-fortunate *those* pure in-their heart; because they shall-be-gazing-on-their God. Blessedly-fortunate the peacemakers; because they sons of-God shall-be-designated.
 10 Blessedly-fortunate *those* that-had-† been-persecuted-for-the-sake-of-righteousness; because their's is the kingdom of-the heavens. Blessedly-fortunate are-ye when they-shall-be-reproaching you and persecuting, and laying every-kind of morally-corrupt outpour against you weaving-slenderous-lies on-account-of ME. Be-rejoicing and dancing-for-joy; because that your reward is-abundant in-organic oneness with the heavens, for just-so they-got-to-persecute God's
 13 (G)prophets, *those* before you. Ye-of Israel are essentially‡ the salt of-God's earth; but suppose the whole

of the earth's salt should have-got-to-be-fooled§-out-of-its-virtue in-organic oneness with WHAT-that is God-less shall-it-be-recovering-its-saltiness? it-has-goodness nothing ward further, except "indeed to-have-got-to-be-cast-outside," and-to-be-being-trampled under the feet of-mankind. Ye-of 14 Israel are-essentially the light of-the world;—a-polity located-as-it-has-been right-on-the-top-of-a-hill¶ cannot-possibly have-got-hid;—nor do 15 they-light the-lamp and-then put it under the peck-measure, BUT-so far from that up-upon its lamp-stand, and-so it (G)lamp-lights all in-organic oneness with the house. Just-so let-your-own-Israelitish light have-got-as a 16 (G)lamp-to-shine before mankind, so-that they-may-have-got-to-see YOUR normally-human works, and-so to-come to-glorify The Father-of-you The-One in-the commonwealth of the heavens.

"Keep-from having-gone-and- 17 fancied that I-got-to-come to-have-gone-and-The Law or the (G)prophets made void and-repealed; I-did not get-to-come to-have-gone-and-made-void-anything, BUT-so far from that to-have-got-to-fulfil-everything.** For 18 verily I-tell-you until the heaven

* iv. 23 (note). † When on earth.

‡ Because the depositories of the Heaven-derived Civilisation of the Sinai Covenant. The 'salt' is love, and the essence of love is trust, and the working of trust is shown in the mutual confidence and 'credit'—domestic, social, commercial, political, and religious—which form the characteristic of Revealed Civilisation, and make it to be in its exuberance the 'salt' and 'light' of the world.

§ Gen. iii. 1-7.

¶ At the fall of Jerusalem—God-excommunicate.

¶ Your Civilisation was meant to be like your own Jerusalem— and ought to be "the joy of the whole earth." The allusion is to the matchless glory of Jerusalem, as seen from the Mount of Olives, blazing in golden sunlight, weirdly-beautiful in silvery moonlight, or on a dark night sparkling jewelled, like a city in fairyland, with ten thousand lights.

** The failure to give its true value to this organic principle of God's Revelation of Sinai and Calvary, which are not two clashing Dispensations, but one homogeneous Civilisation, has led to the Sectarianism and Antinomianism of contemporary Christianity; one Church or one 'Party' witnesses to one cluster of Gospel truths and another to another, and some other 'Party' starts into competition to stand the apex of its inverted pyramid upon a truth which both had forgotten to patro-

nise; whilst all ignore Civilisation. A general belief has by tradition been handed down that the system of Moses has been repealed by that of Jesus, and that the Law has been abrogated by the Gospel; it would be just as philosophical to say that the education and obedience of the boy are abrogated by the freedom and powers of the man, who now 'puts away childish things,' whereas the whole organic system has passed into a higher development under the direction of an infinitely sterner and more subtle executive. It is exactly so with the Dispensation of the 'School-master,' and of 'Christ in us,' when the Law has 'brought us to Christ.' Of course the accidents of the Jewish polity and typical worship have been absorbed in Christian Civilisation and the historic antitypes, but the essentials are eternal. The Law is (as it were) held in solution by the Gospel—all the cleanliness, neatness, thrift, punctuality, police, and order of Christianity, are from Sinai ripening in the system which has taken up and assimilated them into itself in an imperfect but inchoate Millennial economy. What are called 'High Church' and 'Evangelical' are the analysis of this whole in an ecclesiastical form, the one is Judaism and the other in great danger of being Antinomianism, whereas the two blended and energised in each individual's life by the Holy Spirit is Christianity.

- and the earth shall-have-got-to-pass-away, one (G)iota or one particle shall-not have been-^mallowed to-have-got-to-pass-away from The Law, until haply everything shall-have-got-to-be-
 19 realized. Whoover for-example there-fore shall-have-got-to-relax-one of the commandments these-of Mine the very-least, and-then shall-have-got-to teach men so, the-very-least he shall-be-rated in-organic oneness with the kingdom of-the heavens: but he-who shall-have-got-to-practice and-then teach-them, this-is he who shall-be-rated as a-great-man in-organic oneness with the kingdom of-the heavens.
 20 For I-tell you, that unless ^mindeed your righteousness shall-have-got-to-be-superior-in kind and degree-to that-of the scribes and pharisees ye-shall-have-got-to-come far enough-^mshort-of having-got-in-inside the kingdom ward of-the heavens.
 21 Ye-got-to-hear, for instance, that to-the ancient-fathers it-got-to-be-said, "Thou-shalt not murder;" and-that whosoever shall-have-got-to murder shall-be liable to-the judgment. But I tell you,* that every-one-that-is-being-augry with-his brother without-just-cause shall-be liable to-the judgment;—but whosoever shall-have-got-to-say to-his brother '(G)Rhaka!' shall-be arraigned as-guilty at-the council;—but whosoever shall-have-got-on-to-say 'Fool!'† shall-be guilty
 22 the (G)geënnā of-Fire ward.‡ Suppose therefore that-thou-art-presenting that thy gift there-upon God's altar, and-there shall-have-got-to-be-reminded-that that thy brother hath
 23 some-serious charge against thee, have-gone-and-left there that thy gift in-front-of the altar, and be-going-away, first-of-all have-got-reconciled to-that thy brother, and then, having-got-
 24 come, be-prescuting that thy gift. Be on-good-terms with that thy adversary quickly-too, whilst that thou-art in-organic oneness with the journey-of life along-with him; lest the adversary shall-have-got-to-band-over thee to the judge, and the judge have-got-to hand-over thee to the officer, and-
 thus prison ward thou-shalt-have-got-cast, verily I-assure thee, thou shalt be
 26 far-enough from-having-got-to-get-out thence, until thou-shall-have-got-to-pay the last farthing-of penalty.
 Ye-got-to-hear-too that to-the an-
 27 cient-fathers it-got-to-be-said, "Thou-shalt not commit-adultery." But I say
 28 to YOU, that every-man who-is-gazing-upon a-woman yieldingly-unto the having-got-to-gratify-his-lustings-upon her, did-already go-and-com-
 mit-adultery-with her in-organic one-ness with the heart of-him. But if-
 29 even that thy right eye is-a-cause-of-stumbling-to thee have-gone-and-torn it-out and have-gone-and-cast-it-away from thee; for it is for-thine-own ad-
 vantage that one of-thy members shall-have-got-to-be-destroyed, and-so thy entire body have got to-escape
 being-cast (G)geënnā ward. And if thy
 30 right hand is-a-cause-of-stumbling-to thee, have-got-to-cut it off and have-gone-and-cast-it-away-from thee; for it is for-thine-own advantage that one of-thy members shall-have-got-de-
 stroyed, and-so thy entire body have got to-escape getting-cast (G)geënnā ward.
 But-too it-got-to-be-said, that who-
 31 soever would-have-got-to-dissolve-the union with that his wife let-him-have-gone-and-given her a-Certificate-of-divorce. But I say to-YOU, that he-
 32 whoshall-have-got-to-dissolve-the union with that his wife,—except-of course upon-legal-proof-of uncleanness,—is-making her to-have-gone-and-com-
 mitted-adultery; and he-who per-chance shall-have-got-to-marry her that-has-been-thus-divorced is-commit-
 ting-adultery-too.
 Again ye-got-to-hear that to-the
 33 ancient-fathers it-got-to-be-said, "Thou shalt-not ever-go-from-thy-oath, but shalt-always-be-discharging to-The Lord those thy oaths." But I say to
 34 YOU, ^mabstain from having-got-to-swear-the oath altogether,—whether 'by the heaven,' because it-is-essentially
 35 GOD'S throne;—or 'by-the earth,'

* Marking the transition from Judaism to Christianity. † i.e. 'hateful fool!'

‡ This preposition is the same as in the formula,

'for ever and ever,' which is explained in a note to Apoc. v. 14. Attention is directed to it thus early for that reason.

because it is HIS foot-stool — or Jerusalem ward, because it-is the city
 36 of-The Great King ;—nor by-thine-
own head-*either* shalt-thou-have-got-to-
 swear, because-*though* *thine* thou-art
 not able-to-have-got-to-make a-single
 37 hair white, or black. But *let*-your
 communication *be-essentially* "Yea,
 YEA" "Nay, NAY;" that-which however
 goes-beyond THESE out from the evil-
 one-is-essentially.
 38 Ye-got-to-hear that it-got-to-be said,
 "An-eye as the *penal equivalent* for an-
 39 eye, and a-tooth for a-tooth." But I say
 to-you "keep-from having-got-to-give-
 resistance-to the morally-corrupt-act;
 BUT-rather whosoever* shall-be-smiting
 thee on thy right cheek, have-gone-
 40 and-turned the other to-him also; and
 let-him that-wants to-have-got-to-
 bring-an-action-against thee, and to-
 have-got-to-take-away *that* thy coat,
 41 have *thy* cloak-as-well; and whosoever
 shall-be-impressing† thee for one (G)
 mile, have-gone-and-served along-with
 42 him two; to-him making-an-exercise-
 demand-on thee, be-giving; and
 from-him that-wants-to-have-got-a-
 forced‡ loan out-of thee, "keep-from
 having-gone-and-turned-thyself-away.
 43 Ye-got-to-hear that it-got-to-be-said,
 "Thou shalt love *that* thy neighbour,
 44 and hate *that* thy enemy." But I say
 to-you, be-loving *those* your enemies,
 be-blessing *those* cursing you, be-act-
 ing generously towards-*those* hating
 you, and be-praying on-behalf-of *those*
 45 brutally-illusing and persecuting you,
 that-so ye-may-have-got-to-be sons-of-
 your Father who-is in-the *common-*
wealth of-the-heavens, because *that* His
 sun He-makes-to-be-rising upon bad
 and good, and rains-to-be-falling upon
 46 righteous and unrighteous. For sup-
 pose ye-have-got-to-love them that-
 are-loving you, what-Divine reward
 are-ye-gaining? do not the tax-gather-
 47 ers do *that-too*? And suppose ye-have-
 got-to-salute-*those* your brethren
 only, what-Divine thing are-ye-doing
 extraordinary? do not the tax-

gatherers act thus? BE therefore YE 48
 perfect, since your Father Who *is-over*
 in the heavens perfect *essentially*-is.

VI. 1. Be-taking-special-care your
 alms-giving-to-abstain-from doing
ostentatiously-before men, *with an eye-to*
 the having-got-to-be-stared-at by-
 them; but, if ye-^mpersist, reward ye-
 have not from-with your Father Who-
 is in-over the heavens. When there- 2
 fore thou-art-doing an-almsgiving,
^mkeep-from having-gone-and
 sounded a-trumpet§ in-front-of thee,
 as the (G)hypocrites are-in-the-habit-
 of-doing in the (G)synagogues and in-
 the city-streets, so-that they-may-have
 got-to-be-glorified on-the-part-of *their*
fellow men; verily I-tell you they-are-
 receiving their wages-now. But whilst 3
 about thy alms-giving "keep *that*
 left|| hand of-thine *from*-having-got-
 to-know what-self-denying act *that*
 right¶ hand of-thine is-about; so-that 4
that thy almsgiving may-be in secret;
 and The Father of thee,—The-Being
 seeing-as *He* is in secret,—Himself
 shall-be-paying thee-back out-openly-
futurely.

And whenever thou-art-at-prayers, 5
 be not like the (G)hypocrites; for
 they-love in-the (G)synagogues or
 at-the corners of-the broadways
 having-taken-up-a-position to-be-at-
 their-prayers, that-so possibly they-
 may-have-got-to-make-it-evident to
their fellow men-*that they are praying*.
 Verily I-tell you that they-have *that*
 their reward-now. Thou, however, 6
 when thou-art-at-prayers have-got-
 thee-gone-in *that* thy closet ward, and-
 then having-got-shut-to *that* thy door,
 have-gone-and-prayed to-*that* thy
 Father who-is in secret, and thy
 Father,—The-Being seeing-as *He* is in
 secret,—shall-be-repaying thee out-
 openly. But ^mavoid when-at-prayers 7
 having-got-to-go-on-talking-inarticu-
 late-nonsense like the pagans; for
 they-fancy that in the quantity-of-
 words will-lie the secret of their-being-
 listened-to! I pray-^mkeep, therefore, 8

* A magistrate—instructions for the spirit in which they were to suffer for Christ's sake after the destruction of Jerusalem and their dispersion permanently amongst the Gentiles. See Epistles of James, Peter, etc.

† As guide, labourer, etc.

‡ The History of Europe, *passim*.

§ Literally so.

|| The old nature born of the first Adam.

¶ The new nature born of the Spirit.

- from having got assimilated to THEM: for knows² well enough does your Father of what things ye really have need before your having got to ask Him.—After this pattern, therefore, be drawing near in prayer to God ye: “Father of us The-over Being in the heavens, *MA I†*—The Name† of Thee have got to be regarded as holy.—
 10 *May that kingdom of Thine have got to come,—May that will and plan of Thine have got to be as it is in the*
 11 *common-wealth of heaven, so upon the earth.—That our bread what-is-requi-*
 12 *site have got to give to us to-day.—* And have-gone-and-remitted to us those our debts, as also we are in the habit of
 13 remitting§ to those our debtors.—And *“KEEP* from having got to lead us testing-temptationward BUT do that if ne-
 14 cessary to have got to save us from the tyranny of the morally corrupt one. For
 15 supposing ye shall have got to forgive men those their wilful-transgressions,
 16 your Father, The heavenly-Relative, will also be-forgiving you: but suppos-
 17 ing ye-*“will not have got to forgive* men those their wilful-transgressions, neither will your Father be-forgiving those your wilful-transgressions.
 18 But again, when ye fast, keep from getting like the (G) hypocrites, sad-faced; for they distort away their true-features, so as to have got to make-it-evident to MEN that they are fasting: verily I say to you that they are receiving those their wages now.
 17 But do thou when fasting, have-gone-and-anointed thy head and thy face
 18 washed; so as to have-*“escaped* letting thy fellow-men know that thou

art-fasting at all,—BUT only thy Father who is in secret, and thy Father,—The-Being seeing as He does in secret,—shall be-repaying thee out-openly-futurely.

“Keep from treasuring up for 19 yourselves treasures upon the earth, where moth and rust make things disappear, and where thieves dig through-house walls|| and then thieve:—do be 20 treasuring-up however for yourselves treasures in the commonwealth of heaven, where neither moth nor rust ever makes things disappear, and where thieves do not dig through or thieve;—for where that your treasure 21 is essentially there will be essentially also your heart. The lamp of the 22 body is essentially the eye; supposing therefore that thy eye be essentially sound, the whole of thy body shall be lighted:—but supposing thy eye be 23 unsound, the whole of thy body shall be dark,—if therefore the light which is in thee is Darkness,—the darkness how great!

Nobody can possibly be acting as- 24 house-slave to two masters;—for either the one he will be-hating and the different-charactered-one loving, or one clinging-devotedly to and the different-charactered-one despising—ye cannot possibly be acting as home-slave to both-God AND (G) Mammōn. For this- 25 reason I say to you, “keep from being so anxious about your animal-life,—WHAT-luxurious food ye shall be-eating, and WHAT-delicious rintage drinking, and for your body WHAT-splendid clothing ye shall be-putting-on: is not the life more than its meat,

* Prayer belongs not to God's strength but to man's weakness. We are not to be guided by our analysed ideas of God, but by His Revelations to us. Not only is the whole edifice of Revelation practically based upon prayer, but it is specifically enjoined and elaborately articulated into every part of man in Christ. The instincts of the entire human family, for near six thousand years 'groaning and travailing' under the effects of the curse, are both truer heart guidance and truer philosophy than the cold synthesising from analysis of transcendental philosophy, however undoubted the premises.

† The emphasis on this word is correlative to God's revealed promises, and every petition in the Lord's Prayer should be thus accented—not as being some new thought or craved of an unsm-

pathetic Deity, but as the echo on earth of His Revealed counsels in heaven. And of course this is only true of the key-note of prayer because of all other prayer by Covenant people. In praying—not reading—the Liturgy of the Church this should be ever remembered, or the cast of the worship will be pagan, not Christian.

‡ CHRIST—in CHRIST-ianity—THE KING of the 'KINGDOM.'

§ Present-tense indicative-mood.

|| Of clay—'cob,' as it is called in Devon-shire.

¶ The full value of the preposition brings out the meaning, that our Lord does not refer to a place, primarily, but to a state of heavenly-mindedness and God-likeness as a covenant member of His Church in daily life matters.

- and the body than *its* clothing? judge, ye-shall-be-judged-in return
 26 Have-got-to-study the fowls wards *yourselves*, and in-organic oneness with
 of-heaven, how-that *they* do-not that standard-of-measurement which
 ever-sow, or reap, or collect granaries ye-use-to-measure-people-with it-shall
 yards, and-yet your Father, the hea- be-measured-in return-to-you. But 3
 venly-one, nourishes THEM-always; WHY-is it that thou-dost-look-so-at the
 are-not ye very superior-in-preciousness mote—the-one which is in-disorganizing
 27 to-them? But which-the richest and the eye of-that thy brother—whilst
 grandest of you can, by thus being the rafter which is in-disorganizing that
 anxious, add-on upon his term-of-ex- thine-own eye thou dost-not detect?—
 28 istence a-cubit, a-single one? And or how-ever wilt-thou-be-saying-to-that 4
 about clothing why-ever are-ye- thy brother, "Pray-let me-have-got-to-
 anxious?—have-got-to-learn-lessons- get-out the mote away-from that thy
 from the lilies of-the common how they eye?"—and lo, the rafter in that thine-
 go-on-getting-larger-and-larger, they own eye! (G) Hypocrito! have-got- 5
 29 do-not toil, nor spin, but-yet let-me-tell you that not-even Solomon in all that
 glory of-his got-to-be-clothed as-splen- to-get-out the rafter first out-of thine-
 30 didly as one of-*THESE*-here. But if the own eye, and then thou-shalt-be-seeing-
 grass of-the common,—to-day in-being- discriminatingly to-have-got-out the
 and to-morrow cast the oven ward, mote out-of the eye of-that thy
 God *THU*s arrays, will He-not much brother.
 more you, ye little-trustlings? "Avoid having-gone-and-given the 6
 31 Keep-from having-got-anxious, holy to-the dogs, or thrown your
 then, saying-as ye-always are, "WHAT pearls down-before the swine, for-fear
 luxurious food shall-we-have-got-to- they-have-gone-and-trampled THEM
 eat?" or "WHAT-delicious rintage to- under their feet, and-then turned and
 drink?" or "WHAT-splendid clothing to- got-to-tear you-to-pieces.
 32 put-on?" For-for-all such-things-as- Co-on-making-your-petition, and it- 7
THESE the gentile-race-nations are shall-be-in its season-given-to-you;—
 always-teazing; for knows-well enough go-on-seeking, and ye-shall-be-finding;
 does your Father 'The Heavenly-one, —go-on-knocking, and it-shall-be- 8
 that ye-are-in-constant-need-of-all such- opened-to-you: for every-one who
 33 things-as-these. But be-going-on-peti- goes-on-making-petitions receives; and
 tioning-always-for-first-of-all The King- he that goes-on-seeking finds; and to-
 dom of-your God and that His Right- him that goes-on-knocking it-shall-be- 9
 eousness, and-then things-of-this-kind opened. WHAT-father, now, is-there of
 whole-of them shall-go-on-being- you, a-human being,* whom suppose
 added as covenant blessings-to-you. that his-dear son shall-have-got-to-peti-
 34 "Keep therefore from-being-anxious tion-for bread—why he will-not be-
 God's to-morrow ward, for His-morrow giving-a-stone-to-him-will he?—And 10
 will-be-anxious-about the-things of- suppose-even he-shall-have-got-to-peti-
 itself; quite-sufficient to-your day is- tion-for a fish,—why he will-not be-
 the selfish-corruption of-its-experience giving-a-snake-to-him-will he?—Since† 11
 and pardon for it. know-how to-be-giving good gifts to-
 those your children, how much-more
 shall-The Father-of-you The-One in-
 over the heavens be-giving good-things
 to-those petitioning Him?
 Everything, therefore, whatsoever- 12

* Verse 9.

† With all Israel's faults, there has been, from the days of Abraham, Isaac, and Jacob, down to this day, one beautifully consistent trait in the Jewish character, and that is domesticity, love of home, and especially of children—sufficient pledge in itself that "God hath not cast away His people whom He did foreknow," for they have to teach

(in "the thousand years") all the nations of the world to do the same, in the future, as to the Jew we owe it that we are as domesticated as we are in the present. How little do we proud Christians realise, whilst boasting of our Protestant Christian Civilisation, that we owe the whole of it in origin to the Jew!

- in spirit kind and degree, that-ye-like for your fellow men to-be-doing to-ye, be-doing ye even-so to them; for this is-essentially the spirit of* The Law and the (G)Prophets. Have-got-to-enter-in through the narrow gate-of unselfishness because wide-is the gate, and broad-enough the way which leads ever as it does the destruction-of the soul ward, and numerous-enough are those entering-in through it; but-how narrow the gate, aye-and strait-all the way along has the way-been made the-which leads the life of the soul-ward, and few-enough are those that-find it!
- 13 Be-ever-on-your-guard, however-against the incursions-from the (G) pseudo-prophets-of Satan, a-subtle-set-which comes-ever with pretended aid-unto you in-the Ordained insignia of sheep's clothing, whilst inside they-are essentially wolves ravoning. From those their fruits ye-shall-be-detecting them;—people do-not gather grape-clusters off thorns-do they, or off thistles figs? Even-so-it is that every generous tree produces-ever wholesome fruits; but the selfish-diseased tree produces-ever indigestible fruits. The-generous tree cannot-possibly produce indigestible fruits, neither a-selfish-diseased tree nobly-unselfish fruits.
- 14 Every human-tree persisting-in not producing nobly-unselfish fruitage, is-cut-down-ever and the fire ward it-is-cast.—Well-so-now, from those their fruits ye-shall-be-detecting THEM, not every-one who keeps on-saying to-Me "Lord, Lord" is-going-to-be-entering-into the kingdom ward-of-the heavens; BUT-on the contrary he-that-as well-is-realizing the will-and-plan† of-The Father The-One in-over the-heavens. Many-enough will-be-saying to-Me in that-the-time-of-judgment "Lord, Lord, did we-not in-Thy Name§ go-and-prophecy,|| and in Thy Name go-and-cast-out (G)demons and in Thy Name go-and-bring-into-operation new-powers,¶ many-indeed?" And then shall-I-be-telling them-plainly "I-never went-and-knew-anything at all of you;"—be-getting-to unidentify yourselves-away from Me all-those working law-less-transgression. Every-individual person, therefore, whosoever that-is-listening-to these truths-of-Mine, and is-carrying-them into-practice, I-will-likewise him to-a sensible man, one-who went-and-built that his house-and-home upon The Rock: and-down-went-and-poured the rain, and on-got-to-come the floods, and blew-went-and-did the wind, and went-and-beat-against the house THAT-one, and-yet it-never got-to-fall; for it-had-been-founded upon The Rock. And every-individual who is-listening-to these words-of-Mine, and-then refusing to be-carrying-them into-practice, shall-be-likened to-a-fool, who went-and-built that his house-and-home upon the sand; and down-went-and-poured-did the rain, and on-got-to-come the floods, and blew-went-and-did the winds, and dashed against that-human house, and it-got-to-fall—and the fall-of-it was GREAT."
- And it-got-to-be that-when Jesus went-and-completed the enunciation-of-truths such as-THOSE, the crowds were-in-a-state-of-astonishment hanging-upon His teaching;—for He-was-in the habit-always-of-teaching them as possessed-of-inherent-Authority, and not merely-as-subordinate like the scribes-clergy.
- VIII. 1 But there-got-to-follow Him, when-He-got-to-descend from His mountain, immense crowds.
- And lo, a-(G)leper having-got-come was-worshipping Him, saying, "Lord, if-only thou-art-willing, thou-art-able to-have-gone-and-cleansed me." And having-gone-and-stretched-out-as He did His-hand, Jesus went-and-gaze-

* The revelation of love—that is to say, the Nature of GOD—was (and is) gradual, both dispensationally and individually. The Law (Justice) cut at the root of the Fall—man's making himself a 'god' in selfishness—by Revealing that every human brother is a facsimile of himself, and so that he is to be loved equally as such. The Gospel (Mercy) lifts up the Cross of a GOD empty of Himself, and also of a man empty of himself,

and says "a new commandment God gives unto you that ye LOVE all men, as Christ LOVES you—MORE THAN SELF."

† True reading: Narrow as the Cross of God Incarnate.

‡ Genesis i. 26.

§ CHRISTIANITY.

¶ Preach.

¶ In the inventions, arts, sciences, politics, and institutions of Christian Civilisation.

him a-touch, saying "WILLING-indeed-am-I, have-gone-and-been-cleansed." And immediately cleansed-away-got-to-be his (G) leprosy. And says Jesus to him, "See-to it that-thou-have-got-to-tell nobody; BUT-rather be-off, have-gone-and-presented-thyself for inspection to God's priest, and-then have-got-to-offer the oblation which Moses went-and-directed, satisfactory-testimony them wards,

5 But when-He got-to-enter Capernaum ward there-got-to-come-up to Him a-centurion beseeching Him-as
6 He was, and saying, "Lord, my page has-been-bedridden at-home with (G) paralysis,* being as he is-shockingly
7 tortured." And says Jesus to-him, "I-myself having-gone-and-spied, will-be-healing him." And got-to-break-out-did the centurion and-to-declare, "My
8 Lord! not worthy-enough am-I that under MY roof Thou-shouldst-have-got-to-come-at all; BUT for that is all that is necessary just have-gone-and-spoken in-a-word, and-then my servant
9 will-be-in-process-of-healing;—for, now-too, I am a-person under authority, whilst-having under myself soldiers; and I-say to-this-one 'Have-got-to-get-off-on-duty,' and going-off-on-duty-he-is; and to-another 'Come-off-duty,' and coming-off-duty-he-is; and again to-the home-slave-of-myself 'Have-got-to-do this,' and doing-it-he-
10 is." But Jesus having-got-to-listen-as He did got-to-marvel, and-to-say to those following, "Verily I-assure you not in-the Church of Israel itself trust such-in kind and degree-as-this
11 did-I-get-to-find. But let-me-tell you that many-indeed from eastern-parts and western shall-be-coming-into Covenant-relationship with Me and reclining-at table along-with Abraham, and Isaac, and Jacob in-the Gospel privileges of the kingdom of-the heavens;
12 but the sons-of-the kingdom shall-be-being-cast-out the darkness on the outside ward;—THERE will-be wailing

and gnashing of your teeth!"† And Jesus got-to-say to-the centurion, "Be-going-away, and in the same measure-as thou-didst-get-to-trust so-let-it-have-got-to-be to-THEE." And healed-got-to-be his page in that-very moment.

And got-come-as-Jesus-was Peter's house ward, He-got-to-see his mother-in-law laid-up-as she had been and burning-as she was with-fever. And He-went-and-just-gave-a-touch to her hand, and got-to-leave her did-the fever; and up-she-got-to-get, and there-she-was-waiting-upon-them! But evening having-got-to-come-people-got-to-bring-up-for-aid to-Him (G) daemon-possessed-persons many-of-them; and He-got-to-cast-out the spirits legally, and-thus too the-whole-of those that-were sick He-got-to-heal,—so-that the reason-got-to-be spoken through Hesaias the (G) prophet might-have-got-fulfilled, saying "Himself shall-have-got-to-take our infirmities, and to-bear our sicknesses."‡

But having-got-to-perceive-as-Jesus-did immense crowds round Him He-went-and-gave-orders to—"have-got-to-depart the opposite-side ward." And having-got-to-come up-as-a-single scribe-did he got-to-say, "Teacher, I-mean-to-be-following thee-however whithersoever thou-mayest be-departing." And says Jesus to-him, "The foxes HAVE burrows, and the fowls of-the heaven roosting-places; but The Son-of-Man HAS NOT anywhere to-be-laying His head-down." But a-different-kind-of-person, one-of His disciples, got-to-say to-Him, "Lord, have-gone-and-given-leave to me-to-have-got-to-go first-of-all and to-have-got-to-bury my father." But to-HIM Jesus went-and-said "No, be now-following Me, and have-got-to-leave the Dead to-have-got-to-bury their-own dead."

And-then having-got-to-embark-as He did-on-board His ship ward Him-

* Not the disease so called now (*Introduction*, p. 24).

† In the 'darkness' of half-civilised Christendom and Mohammedanism, the Jews have been 'gnashing their teeth' in pain, servitude, envy, bigotry, extortion, forced proselytising, social loathing, domestic circle mutilations, and persecu-

tions peculiar to the 'hell' of their purgatorial doom, for eighteen hundred years.

‡ Consequently our Lord's 'going about doing good' was a responsible legal affair.

§ When he shall have got to die, futurally.

|| Mark the power of the capital letter here, as used in this translation to express the antitype of the type--the dead in sin.

- self, His disciples got-to follow Him.
- 24 And lo, there-got-to-be-a-great-tempest in-the-economy of the sea, so-that the ship was-being-quite-covered beneath the waves; HE however went sleeping-on. And having-got-to-approach-Him as-His disciples-did for aid they-went-and-roused Him, saying-as they were, "Lord! have-got-to-save us, here-we-are-perishing." And He-says to-them, "Why-*ever* are-ye fainthearted, ye-little-trustlings?" Then having-got-to-get-up as-He did He-went-and-rebuked-threateningly* the winds and the sea, and there-got-to-supervene a-great calm. But the men went-and-marvelled, saying-as they were, "What-other-world-being is THIS that both the winds and the sea are-actually-obeying Him!"
- 28 And when-got-come-as-He-did the further-side ward the country of-the (G)Gergesenes ward there-got-to-confront Him two (G)dæmon-possessed-persons coming-forth-as they were accustomed to out-of-the tombs, very fierce, so-that "shrank from-ever-daring-was any-the-very-boldest from-having-gone-and-passed-along through that way. And lo, they-got-to-yell-out saying "What-penal-relation hast-Thou with-us, Jesus, Son of-our God?—didst-thou-go-and-come here before the-time-appointed just on purpose-to-have-gone-and-tormented us?" But there-was-at-some-distance from them a-herd-of-swine, a-great-30 number, being-fed-and-tended. But the (G) dæmons were-going-on-be-seeching Him, saying, "If out, thou-ART-casting us have-gone-and-given-us permission-to-have-got-to-go-away the 31 herd-of-swine-there ward." And He-got-to-say-to-them "Be-off." But
- they having-got-to-go-out as-they did did-get-to-go-away the herd of-swine ward,—and lo, away-went-and-dashed the entire herd-of-swine head-long-down-over the cliff the sea ward, and-then got-to-die in-organic oneness with its waters.† But those who were 33 feeding-and-tending-them got-to-flee, and having-got-to-go-off-as they did the city ward, went-and-gave-a-full-account-of everything, and-all-about the (G)dæmon-possessed-persons. And 34 lo, that entire city got-to-come-out for an-interview ward with-Jesus; and having-got-to-see-Him they-got-to-be-seech-Him that He-would-have-got-to-go-away from THEIR districts-somewhere else.
- IX. 1 And having-got-to-embark His ship ward He-got-to-pass-over, and-to-come His-own city ward. And lo, there-they-were-bringing- 2 up-to-Him a-(G)paralytic-person who-had-been-laid upon a-mat-trass; and having-got-to-perceive as-Jesus-did the spirit-of-trust-of-them He-got-to-say-to-the (G)paralytic, "Cheer-up, son, thy sinful-wrong-doings have-been-forgiven thee." And lo, certain-important-representatives of-the scribes got-to-say in-and-among themselves, "This-man is-(G)blaspheming!" But Jesus knowing their thoughts, got-to-say, "For-what-possible-quid pro quo is-it-that ye-are-thinking what-is-morally-corrupt in those your hearts?—for WHICH-equally Divine utterance of the 5 two is-the-easier-to-be-saying, 'Thy sinful-wrongdoings have-been-forgiven,' or to-be-saying 'Get-up, and be-walking'?—but to-the-end-that ye-may-have-got-to-know that Tho Son of Man-officially as such upon His

* The "tempest in the economy of the sea" (v. 24) must have been the work of moral intelligents for intelligent rebuke. Bridgewater Treatise Theology completely breaks down just where its witness ought to begin; apart from Revelation of the New Creation, the system of malignant disturbances of the Old Creation in earthquakes, sea-savagery, tempests, wild beasts, reptiles, and insects, stinging circumstances, and "accidents" leaves no escape from the "dual principle," or a capricious God. Sacramental Theology begins in such 'mysteries'—not with the Noachian (pagan) Theology of "seedtime and harvest, summer and winter," "filling our hearts with food and gladness," but—with THE FALL, since the babe

enters the world with a cry, and not a laugh; and this key-note is kept in the minor from the womb to the tomb, throughout "a groaning and travail-ing creation."

† The nature of dæmons cannot here be explained, but they must not be confounded with that of devils, which are a totally different order of evil spirits; they were evidently of a lower moral and mental type, and some of them mischievous. They had to be "in organic oneness" with some organism; it was not enough to be merely "in" it, whether swine, or water, or man, and Christ as the Creator alone has power to effect that.

earth does-possess power to-be-forgiving sinful-wrong-doings,"—then He addresses the (G) paralytic-person,—
 7 "Have-gone-and-got-up have-gone-and-taken-up thy mattress, and-then be-going-away home ward." And having-got-to-get-up-as he did he-got-to-wend-
 8 his-way that his home ward. But the people having-got-to-see-it got-to-wonder, and glorify God, who-went-and-gave such power-as this to-His human-beings.

9 And passing along as-Jesus-was from-thence He-got-to-see-a-person sitting-as he was at the toll-house (G) Mat-thaios* by-name, and He-says-to-him "Be-a-follower-of Me." And having-gone-and-risen-as he did he-got-to-be-
 10 come-a-follower-of Him. And it-got-to-be-that whilst-reclining-at-table as-He-was as a guest-in his house lo many tax-gatherers and abandoned-men having-got-to-drop-in-as they did, were-reclining-there-at-table-with
 11 Jesus and His disciples. And catch-ing-sight-of-it as-the (G) pharisees-got-to, they-got-to-say-to-His disciples "For what-socialistic reason is-YOUR master EATING in-the-society-of tax-gatherers and abandoned-men?" But
 12 Jesus having-heard-as He got-to got-to-say-to-them "No need have those that-are-well of-a-physician, BUT-
 13 just those that-ARE sick;—but have-got-you-gone and-to-learn how-deep-a truth-is-the passage 'Mercy I-want, and not sacrifice';—for I-got-not-to-come-to-have-gone-and-called righteous-people,† BUT-on the contrary disoribited-sinners, change-of-heart-ward."

14 Then up-there-are-coming-for en-lightenment-to-Him the disciples-of-John, saying "For-what commensurate reason is it that we and the (G) pharisees do-fast so-much, but those thy
 15 disciples never fast-at all!" And got-to-say-did Jesus to-them "The sons† of-the bridal-chamber cannot-pos-sibly be-mourning-can they, so long-as The Bridegroom is in company-with them? There-shall-be-coming days,

however, when the bridegroom shall-have-got-to-be-taken-away from them; and then shall-they-be-fasting. But§ 16 nobody ever-puts-a-patch-of-new cloth upon an-old garment; for what-is-put-in-to-fill-it-up tears-away from the gar-ment, and-so the rent only-gets-to-be worse. Nor-again do-they-ever-put 17 (G) wine when-new into skin-bottles when-old,—but if They-will-do-so-at-least the skin-bottles are-burst-always and the (G) wine is-poured-out, and the bottles are-rendered-useless: BUT-rather they-put-always (G) wine new into skin-bottles new, and-then both are-preserved.—

Whilst He was-in-the-midst-of-say- 18 ing-all-THIS to-THEM, lo, a-ruler got-to-come-in-and-was-groveling to Him, saying-as he was "My daughter just got-to-expire, BUT-yet for all that have-only-got-come, and-have-gone-and-laid thy hand upon-her, and she-shall-be-living-again." And having-got-to-rise 19 as-Jesus-did He-went-and-followed him, and-so did His disciples.—And lo, 20 a-woman suffering-from-hemorrhage-as she was for-twelve years-now, having-come-up-as she got-to-from-behind-Him, just-went-and-touched-her the hem of-His garment, for she-kept-on-saying 21 to-herself "If-once I-shall-have-got-to-get-a-touch-of but His garment, only think-restored-I-shall-be." But Jesus 22 having-got-to-turn-round-as He did-upon-her and gone-and-faced her went-and-said "Cheer-up, daughter, that thy spirit-of-trust has-restored thee." And the woman got-restored from that in-stant.—And Jesus having-got-to-come 23 the house-of-the ruler ward, and-to-see-as He did the pipers, and the throng-of visitors confusedly-wailing-as they were, says-He-to-them "Be-getting-away-ye 24 are out of place here!—for the little-maid never went-and-died-at-all, BUT-so far from that is-only-sleeping." And there-they-were-laughing-at Him. But 25 when the crowd got-turned-out, having-gone-in-as He got-to He-went-and-took-hold of her hand, and the little-maid got raised-up. And got rumoured 26

* Matthew, himself.

† Irony.

‡ These correspond to the ten virgins in the parable (xxv.).

§ Wait until they are ripe to fast intelligibly, from ab intra reasons, and not mechanically, as a task in a 'schoolmaster's' Dispensation.

did so-famous-an act as THIS through-
out the - whole - of that district
ward.

- 27 And as Jesus was passing along
from-thence there-got-to-follow Him
two blind-men keeping-on-crying-
aloud-as they were and saying "Have-
28 got-to-pity us, son of David!" But
when-got-come-as He did the house
ward the blind-men got-to-come-up
for sight-unto Him, and says Jesus to-
them, "Do-ye-really-trust-now that I am-
able to-have-gone-and-done-this?"
29 Say-they-to-Him "Yes, Lord." Then
He-went-and-gave-a-touch-to their
eyes, saying "According-to your trust
30 let-it-have-got-to-be to-you." And
their eyes got-to-be-opened: and Jesus
went-and-specially-charged-them, say-
ing as He was, "See-now-that nobody
31 be-knowing-it." But THEY when-got-
gone-out got-to-publish-all-about Him
in the-whole-of that district.

- 32 As THEY were-going-out, lo, people-
got-to-bring-unto Him a-dumb man
33 (G)dæmon-possessed. And the (G)
dumb got-to-speak; and the dæmon
having - got - to - be - cast - out the
crowds went-and-marvelled, saying-as
they were "Never-yet did-there-ever-
get-to-be-seen-anything like-this in
34 God's Israel-itself!" But the (G)phari-
sees were-saying "In-the service of the
prince of-the (G)dæmons it is that-he-
is-casting-out his (G)dæmons."

- 35 And-then Jesus was-going-on-circuit-
amongst all the cities and the villages,
teaching-systematically-as He was in
their (G)synagogues, and preaching-as
He was the Gospel-good-news about
God's kingdom, and healing-as He was
every-kind of sickness and infirmity.
36 But having-got-to-see-as He did the
crowds His-bowels-went-and-yearned
over them, because there-they-were
having-been-fleeced and knocked-
about-hither-and-thither just-like
sheep left-without-any shepherd.
37 THEN says-He-to-His disciples "The
harvest indeed-is plenteous-enough but-

it is the labourers that are-few: Have 38
got-to-entreat the Lord of-the harvest
therefore, that He-may-have-got-to
sent out labourers that His harvest
ward."

X. 1 And having-gone-to-and-sum-
moned-as he did those His twelve
disciples, He-went-and-endowed
them-with power-over unclean spirits,
so-as to-be-casting them out, and
to-be-healing every-kind of sickness
and every-kind of infirmity. But
of-the Twelve (G)Apostles the names
are these:—first, (G)Simōn, he-who-
is-called 'Peter,' and (G)Andreas
his brother; (G)Iakōbos the son-of-
Zebedee, and (G)Iōannēs his brother;
(G)Philippos, and (G)Bartholomaios;
(G)Thōmas, and (G)Matthaios the tax-
gatherer; (G)Iakōbos the son-of-(G)
Alphaios, and (G)Lebbaios sur-named-
as he got to be (G)Thaddaios; (G)Simōn
the (G)Kananite, and (G)Ioudas the
(G)Iskariōte, who also got-to-be-
tray Him. These-persons, "THE
TWELVE," Jesus got-to-sent-forth-
as (G)apostles,* having-got-to-direct
them-as He did, saying "The-way of-
Gentiles race-nations wards^m keep-
from having-gone-and-strayed-off;
and any-city ward of-Samaritans^m
keep-from-having-got-to-enter: but be-
going rather with aid-unto the sheep
of-the house-of-Israel of them that-have-
been-perishing; but whilst-going, be-
preaching, saying "The kingdom of-
the heavens has-got-to-be-near!" Be-
healing diseased-persons, be-cleansing
(G)lepers, be-casting-out (G)dæmons;
free-of-charge ye-have-got-to-receive
free-of-charge have-gone-and-dis-
pensed. ^mKeep-from having-got-to-
provide gold, or silver, or brass,† those
your girdles wards; ^mnor a-provision-
bag for the journey, ^mnor two coats,
^mnor shoes, ^mnor staffs; for well-
worthy of-his keep the workman is-
undoubtedly. But whatsoever city 11
ward or village ye-shall-have-got-to-
enter, have-got-to-find-out who in it

* Now this word becomes concrete; in ordinary
Greek it only meant to 'send forth,' but now the
word is pregnant, and 'apostles,' whether the Son,
the Spirit, the Twelve, or Christian ministers, are
ambassadors and persons of a special covenant
character. This is a good specimen of the difference
between the Greek of the Greek Testament and

ordinary Greek; the stress of the Holy Spirit is
to be put upon the text of a language specially
prepared to bear the strain, to elicit meanings rich
and pregnant, sometimes up to the infinite, in the
Revelation of an Eternal God.

† We use copper.

is a person-of-position, and-THERE have-got-to-put-up, until ye-may-have-got-to-go-out. But upon-entering-into his house ward have-gone-and-saluted- it; and supposing the house prove worthy, let-your own peaceful-tranquility have-gone-and-come restfully-upon it; but suppose it prove ^munworthy, let your own peaceful-tranquility have-got-to-return-back unto- to bless yourselves. And whosoever shall have got to-^mrefuse to-receive you-to hospitality ^mor to-have-got-to-listen-to your words, coming-out of the house, or of the city, that-one, have-gone-and-shaken-off the dust of- your feet.* Verily, I-tell you, it-shall-be more-tolcrable for-the-land of-(G)Sodom and of-(G)Gomorrha in the time-of-judgment, than for-the city that-one.

16 Lo, I am-sending-as (G)apostles you-forth as sheep in-the-midst of-wolves; be therefore subtle as the serpents 17 whilst harmless as the doves. Beware-on-your-guard-against however, what comes from fallen men; for they shall-be-delivering you-up councils wards, and in their (G)synagogues 18 they shall-be scourging you. And upon-charges before governors, aye and kings-too shall-ye-be-brought for-the-sake of-ME, witness ward to-them, 19 and to-the-gentile-race-nations. But when they are-delivering you up, ^mkeep-from having-got-anxious either-how-in-eloquence or WHAT-in-matter ye shall-have-got-to-say, for given you shall it be in-that the very-instant WHAT-persuasive speech ye shall-be-uttering;—for not YE is-it-who-are-the-speakers, BUT-in-reality The Spirit of-your Father that is-the-speaker in- 21 organic oneness with-your-person. But betraying shall-be brother brother death ward-^{even}, and father child; and children shall-be-rising-up setting-upon parents, and getting-them put-to- 22 death. And ye shall-be the-hated on-the-part of-everybody through-having been-called by My Name; but he that shall-have-got-to-endure the-end ward,

he shall-be-being-saved-indeed. But 23 when they-are-persecuting you in THIS city, be-fleeing THAT ward: for verily I-tell you, ye shall-^mnot-have been able to-have-got-to-complete-the-sum-of the cities of-Israel before The Son of-man shall-have-got-to-come.† The- 24 disciple however is not above his teacher, nor the home-slave above his lord; It is-quite-enough-surely for-the- 25 disciple that he-should-have-got-to-be AS his teacher, and the home-slave AS his lord:—if they shall-have-got-to-call however the house-master (G) 'Beëlzebul,' how-much more-will they be them of-His household! ^mKeep- 26 from having-got-to-fear-THEM therefore: for nothing is-there that-has-been-all-smothered-up, which shall-not be-being-uncovered, and secret which shall- not be- getting- to- be- known. That-which I-am- telling you in- 27 organic oneness with-the darkness,† have-got-to-speak-ye in-organic oneness with-the light; and that-which ward ye-are-listening-to in-the ear-in-direct Revelation, have-got-to-herald-upon the house-tops. And-so ^mavoid 28 having-got-to-be-in-fear of-those able-to-kill-as they are your body, but your soul ^mutterly unable to-have-got-to-kill: but have-got-to-be-in-filial-fear rather-of Him able-as He is-to-have-got-to-destroy both soul and body in-organic oneness with-(G) geënnā. Are-not two sparrows sold 29 at-a-farthing-the pair?—and-yet one of THEM shall-not ever-be-falling-shot-upon the earth without That YOUR-covenant-FATHER. Of-you, however, 30 even the-very hairs of-your head have-the-whole-of them been-numbered. ^mKeep therefore-from having-got-to- 31 be-in-slavish fear; than-many sparrows-of-greater-value-are YE. Every- 32 one therefore, whosoever that-shall-be-confessing-trust in-organic oneness with-ME, before his fellow-men, I-also-will-be-confessing-interest in-organic oneness with-him before My Father The One enthroned-in the heavens. But whosoever shall-have-got-to-deny 33

* They were sent out as Jewish prophets to Israel, and so in the spirit of The Law.

† Before the zeal of the early Church should have founded Christian churches in all the towns

of the Holy Land, Christ would have come in judgment to destroy Jerusalem and scatter the Jewish people.

† Isaiah lx. 2.

Me before *his* fellow-men, I also will be-denying him before My Father The One enthroned in the heavens.

- 34 "Keep - from having - got - to - imagine that I - got - to - come - to - have - gone - and - cast - down peaceful - tranquility upon the earth. *I did not* get - to - come - to - have - gone - and - cast - down peaceful - tranquility *not just the reverse* a sword. For I - got - to - come - to - have - got - to - set a - man - at - variance against his father, and a - daughter against her mother, and a - daughter - in - law against her mother - in - law ; and a man's enemies *shall be the members of* his - own household. He loving father or mother above ME, is not worthy of - ME ; and he loving son or daughter above ME, is not worthy of - ME. And whosoever *is not* taking - up *that* HIS cross, and - *no* is - following after ME, is not worthy of - ME. He that shall have - got - to - find his life shall be - throwing - away it, and he that shall have - got - to - throw - away his life *for MY sake*, shall be - finding it - again.
- 40 He that is - receiving you, ME is - receiving ; and he receiving ME, is - receiving HIM that went - and - sent ME.
- 41 He receiving a - (C) prophet *from respect for the mere name of a - (G) 'prophet,'* shall be - receiving a - (C) prophet's recompense ; and he receiving a - righteous - person *from respect for the mere name of - 'a righteous person,'* shall be - receiving a - righteous - person's recompense ; and whosoever *shall have gone and given one of the least of these here only a cup of cold - refreshing - water to drink from respect for the mere name of - 'a disciple' - of Jesus,* verily, I - tell you, *he shall have got - to* "anything - but lose his recompense."

XI. 1 And it - got - to - be - that when Jesus got - to - make - an - end - of *getting as* He was - those His Twelve disciples into - working - order, He - went - and - de-

parted thence to - be - teaching - *systematically* and preaching on circuit - in their cities.

But John having - got - to - hear - tell - *as he did in his prison - of the doings of* The Christ, having - gone - and - sent - *as he did* two of - his disciples, got - to - say - to - Him, "THOU, art - thou The coming - One, or are - we - still to be - on - the - look - out - for a - different - One?" And Jesus got - to - break - out and - to - say - to - them, "Have - got - to - go - away and *have gone and given* John an - account - of what ye - are - hearing - *with your own ears* and are - seeing - *with your own eyes,* - blind - people are - seeing - again, and lame are - walking, lepers are - being - cleansed, and deaf are - hearing, dead are - being - raised, and poor are - being - (C) evangelized : - and blessedly - fortunate *is* whosoever *shall* "escape having - got - (C) scandalized in Me." But *as* these were - proceeding - on - their way, Jesus address got - to - Himself to - be - saying - to - the multitudes respecting JOHN ; - "WHAT - religious phenomenon did - ye - get - to - go - out the desert ward to - have - gone - and - stared - at ? - a - reed, set - in - motion by *every* - wind ? - BUT - if not that WHAT did - ye - get - to - go - out to - have - gone - and - looked - at ? - a human - being that had - been - dressed - up in - fine clothes ? - lo, those that *have to be enduring all the luxurious things* are in the houses of - kings. BUT - if not that, now WHAT did - ye - get - to - go - out to - have - got - to - see ? - a - (C) PROPHET ? Yea. I - tell you, and much - more - than a - (C) prophet : - for THIS - man is - he - respecting whom it - has - been - written, 'Behold, I am - sending that My messenger before Thy face ; who shall be - preparing *as pioneer* that Thy civilization - way in - front - of Thee.' Verily, I - tell you, *there has never risen up in birth as one of those brought forth of women - merely* a - greater - prophet than

* The profoundest secret in the physiology of the New Creation is here glanced at ; namely, that the Regenerate are actually born like the august "First-born among many brethren," they are "born of a woman," and new-born of the direct operation of the Holy Spirit, the Divine nature of the second birth not neutralising, but assimilating, the human nature of the first birth. The new spiritual body, which is to last for ever, is being generated now, and is as much a growth of God's Spirit as when

It "breathed into our nostrils" the life of the psychic body. St. Paul tells us that the at present forming body of the regenerate is a pneumatic body, so as to be the cognate vehicle of a spiritual being, born at the second Resurrection, when the whole man will be "partaker of the Divine nature" and "in the image and likeness" of the Creator. The latter clause of the verse has now a meaning indeed.

John the (G)baptist;—but the least in-organic oneness with The Kingdom of the Heavens a-greater-than-he is-essentially.^o But away-from the days of-John the (G)baptist until now-henceforward The Kingdom of-The Heavens is-to-be-being-stormed, and stormers are taking-it by-force.† For the-whole-of the (G)prophets and the law up-to John, got-to-foretell-merely;‡—and if ye-like-ye-are-at-liberty to-have-gone-and-received-it-that THIS-is-in all essentials (G)Elias, —he who is-going-to-be-coming.§—he possessing-as he is Ears on purpose-to-be-listening-with, let-him-be-listening! —But to-WHAT-the most contemptibly volatile shall-I-be-likening such-a-generation as-THIS?—like is-it to-children that sit-about in market-places,|| and crying-as they do to-those their playmates, and saying, 'We-went-and-piped-to-you, and ye never got-to-dance-for a wedding; we-went-and-wailed-to-you and ye-never got-to-howl-for a funeral.'—For John got-to-come 'abstaining-in eating' and drinking, and they-are-saying, 'He-is-possessed-of a-(G)dæmon.'¶ The Son of-Man went-and-came eating and drinking-like people generally, and they-say, 'Lo, a-glutton and a-drunkard, a-friend-of-tax-gatherers and of-abandoned men.'—And-yet The Wisdom-of God shall-have got-to-be-justified from-the witness of those Her children.

20 Then He-went-and-addressed-Himself-to-be-reproaching the cities in-organic oneness with which the most of-His mighty-works got-to-be-done, because they did-not get-to-yield-to-change-of-heart.

21 '(G)Woe to-thee (G)Chorazin,

(G)woe-to-thee (G)Bethsaida, because if in (G)Tyre and (G)Sidon the mighty-works had-got-to-take-place which got-to-take-place-in YOU, long-ago doubtless, in sackcloth and ashes, had-they-got-to-yield-to change of-heart. But, I-tell you, for-Tyre and Sidon 22 more-bearable shall-it-be in-the time of-judgment, than for-you. And 23 THOU (G)Capernaum, exalted-as thou didst get-to-be even-to heaven unto (G)hades shalt-thou-be-being-cast down; because if in-Sodom the mighty-works had got-to-take-place which got-to-take-place in thee, it-had-got-to-remain haply until the-present-day. Let-me-tell you, however, that for-the 24 land of-Sodom more-bearable shall-it-be in-the time of-judgment, than for-THREE." At THAT time-it was that 25 Jesus got-to-break-out and-to-say, "I-am-adoringly-vindicating Thee, Father, Lord of-angel's heaven and of-man's earth, because Thou-didst-go-and-hide these-things away from wise and prudent-people, and didst-go-and-reveal them-to-infants!—even-so My 26 Father, for thus it-went-and-approved-itself-as well-pleasing in Thy sight. Everything got-to-be-devolved on the 27 part of The Father upon-ME; and no creature knows The Son, except The Father; nor The Father does-any-the highest creature know except The Son, —and he-to-whom The Son may-be-pleased-to-have-gone-and-reveal Him. Ho I-hither for salvation-unto ME the- 28 whole-of you, ye-tho slaving-as ye are and heavy-laden-as ye have been and-I will give-you refreshment-and-rest. Have-gone-and-taken MY yoke upon 29 you, and have-got-to-learn from ME, because I-am-essentially meek and

* Verse 25.

† This is the dispensation of election of individuals, as specimens of the Christ-like ('a kind of first-fruits offering of God's creatures'), and only the very strongest morally are enrolled in the Lamb's Book-register of Life, and become the members incorporate of 'The Bride' which is to rise at the beginning of the Millennium, and for ever to be to Christ what St. John was to Jesus. The world of Nature and of man is eloquently full of sacramental symbols of this truth as broached by our Lord in these verses. Darwin's law, e.g., of the struggle for existence and the survival of the strongest, finely illustrates this spiritual mystery, for they are not 'the elect' who dream of

easy favouritism, but those who can 'stand the most' in witnessing for Christ in His own character and nature in Satan's world.

‡ But John pointed to the Lamb of God as His contemporary.

§ Elijah, Elisha, and John the baptizer, were only links in the chain of a civilisation which is fast ripening into a symmetrical forerunner system which will have 'prepared the highway of the Lord' completely by His second Advent.

¶ What we call 'gutter-children.'

¶ Not necessarily a devil, but crazy, 'fond,' and so under the power of a good, but eccentric spirit or dæmon (see John x. 20).

lowly in-heart; and-then ye-as well-shall-be-finding refreshment-and-rest-for-those your souls. For MY 'yoke' is-helpfully-easy, and MY burden light is-indeed!"

- XII. 1 At that-the season-of ripe grain Jesus got-to-go-along on-the (a) sabbath-day through some-fields-of-standing-corn; but His disciples got-to-be-hungry, and-so they-went-and-set-to plucking ears and eating. But the (g)pharisees having-got-to-catch-sight-of-them-as they did got-to-say to-Him, "Look! those disciples of-Thine are-doing what it is-not proper to-~~be~~ doing in-as part of the keeping of the-(g)sabbath-day." But He got-to-say to-them, "Did ye-never go-and-take-notice-of what-*impiety* David got-to-be-guilty-of when he-got-to-be-hungry, and those along-with him—
2 how-actually he-went-and-entered the house of-God ward and ate the show-bread-loaves, which it-was not lawful for-HIM to-be-eating, nor for-those along-with him, but ^m'ONLY for priests'? Did ye-never go-and-take-notice, too, in-organic oneness with* The Law itself, how-that upon-(a)sabbath-days the-very priests, in-as part of the temple itself, profane-with work when on duty the (g)sabbath, and are blameless? But I-tell you, that a-Greater-thing than the temple-itself is here.
3 But if ye-had-been-knowing what-a deep spiritual truth is 'Mercy I-want, and not-*mere* sacrifice,' ye had-not perhaps got-to-condemn the unblame-worthy; for Lord-of-the (a) sabbath-day is-absolutely The Son of Man.
4 And having-got-to-depart as He did from thence, He-got-to-go that their (a)synagogue ward. And lo, a-person there-was having his hand withered. And-so they-went-and-asked-Him the-question, "Is-it-lawful to-be-healing on-(a)sabbath-days?"—in-or-

der-that-they-might-have-got-to-get-a-ground-of-accusation-of-Him. But 11 He-got-to-say to-them, "What *pious Jew* shall-there-be of-you, a-human-being, who shall-be-possessed-of a-sheep, a-single-one, and supposing this-sheep got-to-fall on-a-(a)sabbath-day a-pit ward, will he not be-toiling-to-get-hold-of it, and-then be-hauling-away-at-it-up? How-much more-precious 12 is, then, a-MAN than-a-SHEEP!—So-that it-is-lawful on-the (a)sabbath-day to-be-acting humanely." Then He-says 13 to-the man-himself, "Have-gone-and-stretched-out that-thy hand." And out-he-did-go-and-stretch-it, and it-got-to-be-restored sound as his other-
14 one. But the (g)pharisees got-to-take counsel-together against Him, having-got-to-go-out-as they did of synagogue so-as to-have-got-to-destroy Him. But Jesus having-got-to-ascertain-it 15 got-to-go-away-into-another-place-from-thence; and there-got-to-follow Him great crowds, and He-went-and-healed them the-whole-of them. And 16 He-got-strictly-to-charge them to-^{ab-}stain-from having-gone-and-made Him known-publicly:—so-that what got- 17 to-be-spoken through (a)Pesaïos the (g)prophet might-have-got-to-be-ful-filled, saying, "Behold, my servant, 18 whom I-went-and-chose, my Divinely-LOVED one, whom ward my soul[†] went-and-delighted-in-absolutely I-will-put My Spirit upon Him, and judgment to-the gentile-race-nations shall-He-be-proclaiming. He shall- 19 never-be-quarrelling or making-a-disturbance, nor shall any magistrate be-hearing in-the streets His voice-as a brauler. A-reed which-has-been-all- 20 bruised-about He-will not be-crushing-still more,‡ and flax so long as ever it is-smoking-only He-will not quench until He-shall-have-got-to-bring-forth victorious-vindication ward the-person's penal-judgment. And in- 21

* Not a case of necessity, but organically part of the system, as ordered by God Himself.

† Anthropomorphitically—as God's eye, hand, arm, etc.

‡ The method of the Good Shepherd of Israel was to be the clean contrary of pharisaic shepherding in all ages; instead of loading the laden and crushing the crushed with moral duties and spiritual tyranny, and then cursing the people who

know not the Law, He takes the burden Himself, and infuses strength into the dispirited, stimulating them to try to love and please God, up to the triumphant climax of trust, when, instead of having reason for being cursed, they will be vindicated, as having achieved Divine likeness, and struggled up to the pattern of the image of God — 'the man Christ Jesus'—by the aid of His Cross-bought Spirit.

- Ritual oneness with The Name* of-Him shall-the gentile-race-nations have-hope-opened up to them.*"†
- 22 Then there-got-to-be-brought-up to-Him a-(a)dæmon-possessed blind and dumb-person; and He-went-and-healed him, so-that the blind and dumb was-hoth speaking and seeing.
- 23 And got-to-be-amazed-did the-whole-of the multitudes, and kept-on-saying, "*Why-THIS-man is The Son of*
- 24 *David,† is He-not?*" But the (a)pharisees having-got-to-hear-as they did got-to-say, "*THIS-fellow is-not casting-out the (a)dæmons-at all, really,—*
- 25 *except indeed in-as commissioned by (a)Beëlzeboul, the prince of-the(a) dæmons.*" But Jesus, having-got-to-know their *very-thoughts* got-to-say to-them, "*Every kingdom that-has-got-to-be-divided against itself is-going-to-ruin; and every CITY or HOUSE*§ that has-got-to-be-divided against itself is not going-to-keep-standing. And-too if your Satan your
- 26 Satan casts-out, he-has-got-to-be-divided against himself; how then shall-that his-own kingdom keep-standing? And if I in as commissioned by Beëlzeboul am-casting-out the (a)dæmons, those sons of-yours in-as commissioned by WHAT-kind of being are-they-casting-them-out?—for this-reason they of-you must-be-futurely
- 27 censors. But if in-essential oneness with God's Spirit I am-casting-out the (a)dæmons, why-then there-got-to-steal-unaware upon you The Kingdom of-
- 28 your God!—Or-else, how-ever is-it-possible for any-the *strongest* being to-have-gone-and-entered the house ward of-the strong-person, and those his arsenal-stores to-have-gone-and-spoiled
- 29 *without first having-chained-as he shall-have-got-to the strong person?—*and then he-will-be-spoiling that his
- 30 house. He that-*will-not be-being*
- along-with ME, is-necessarily against Me; and he that-^mwill-not be-gathering-in-harvesting-along-with Me is-scattering-in-destructiveness.* For THIS-¹ reason, I-tell you, that every-kind-of sinful-wrong-doing and (G) blasphemy shall-be-being-forgiven God's frail-human-creatures; but the (a) blaspheming of-THE SPIRIT shall not be-being-forgiven men. And who-² soever haply may-have-got-to-say a word against The Son of-man, it-shall-be-being-forgiven him; but who-soever haply may-have-got-to-speak against The Spirit, The HOLY-one, it-shall not be-being-forgiven him, neither in-the economy of this present world-age nor in-the economy of the one imminent-as it is. Either have-³ gone-and-made-the tree nobly-unselfish, and - thus organically its fruit nobly-unselfish, or have-gone-and-made the tree unwholesome, and-thus organically its fruit unwholesome; for from the fruit-it is that the-state of the tree is-ascertained. Brood of-⁴ vipers, how-ever can-ye-possibly be-speaking benevolent - words being-essentially as ye are selfishly-corrupt?—for out-of the overflowing of-the heart-it is that the mouth speaks-⁵ always;—the benevolent man organically-out-of his benevolent heart-treasure gives-forth-ever benevolent-things; and the selfishly-corrupt man out-of his selfishly-corrupt heart-treasure gives forth - ever selfishly - corrupt - things. But I-tell you, that every idly-in-⁶ organic out-flow|| of soul which men shall-have-gone-and-spoken account of-it they-shall-be-rendering in the-time of-penal-judgment,—for from ⁷ those thy word-fruits thou-shalt-be-proved-to-be-righteous, and from those thy word-fruits thou-shalt-be-proved-to-be-unrighteous."
- Then got-to-break-out-did certain-⁸

* Through Baptism—CHRIST-ians.

† Those deepest read in classical pagan history, who have travelled most amongst the teeming millions of the semi-civilized, or seen the poor Indians defiling on the trail through their melancholy forests, best know the blessed meaning of 'the hope' of Gospel Civilization to the heathen.

‡ His name is down on our public genealogical tables as David's lineal representative; the Messiah

is to be that, and the astounding miracles which He works complete the proof—do they not? Do not our rulers know that this is in very deed The Christ?

§ The 'House' of Israel and the 'City' of David.

|| God makes no distinction between words and acts—words are acts, as trust is work and non-trust apostasy. It is not on record that the husband of Sapphira said anything.

important-persons of-the scribes and
 (G) pharisees, saying - as they were,
 "Teacher, what-we-want is-to-have-
 39 got - to - see a-sign-in evidence from
 thee." But He got-to-break-out and-
 to-say-to-them, 'A-selfishly-corrupt and
 adulterous generation is-seeking-after
 a-sign! and a-sign shall not be-vouch-
 safed-to-it,—except indeed the-alle-
 40 gorical sign of - (G) Jōnas the (G)
 prophet; for analogously-as (G) Jōnas
 was-there in-organic oneness with the
 belly* of-the whale three days and
 three nights, so shall-The Son of-man
 be in-organic oneness with the very-
 41 core of-the earth† three days and
 three nights. (G) Ninevites, men shall-
 be-rising-up in the-general judgment
 at-the-same-time-as this your genera-
 tion, and shall-condemn it; because
 they-got-to-yield-‡to-change-of-heart
 at the preaching of-(G) JONAS, and lo,
 far-more-than (G) Jōnas is-HERE!
 42 The-queen-of-the-south shall-be-rising-
 up in the-general judgment at-the-
 same-time-as this your generation and
 shall condemn it; because she-went-
 and-came out of the ends of-the earth
 to-have-got-to-listen-to-that the
 wisdom-of-SOLOMON, and lo, far-more-
 than Solomon is-HERE!
 43 But when the unclean spirit got-to-
 go-out away-from the moist human-
 being, it-wanders through places-
 lacking-moisture seeking refreshment-
 and-rest, without ever-finding-any.
 44 Then it-says, "I-will-be-returning
 that house-of-mine ward, from-whence
 I-got-to-come-out: and when-it-got-
 to-come it-finds-it unoccupied, having-

been-swept-out,§ and decorated-as it
 had been.|| Then off-it-goes and 45
 takes-into-partnership along-with
 itself seven other-kind-of spirits¶
 more-morally-wicked-still even-than
 itself, and-then having-got-to-enter-as
 they did they-are-now-making-them-
 selves at-home there; and the final-
 experiences** of-THAT-particular-man
 are going-to-be worse-to bear-than his
 former-captivities:—so analogously
 shall-it-be also in-the case of-this
 generation, the-so-corruptly-selfish."

But whilst He was-speaking-to-the 46
 crowds, lo, that His mother and those
 His brothers had-been-standing out-
 side, waiting-as they were-for-an-oppor-
 tunity of-having-gone-and-spoken to-
 Him. But some-one-of-importance got- 47
 to-say-to-Him, "Look! thy mother
 and thy brothers have-been-standing-
 some time outside, waiting-for-an-op-
 portunity of-having-got-to-speak to-
 thee." But He got-to-break-out and- 48
 to say-to-him that-got-to-speak to-
 Him, "WHAT-Divine Being is the
 mother-of-ME? and WHAT-Divine
 Beings are the brothers! of-ME?"—
 And having-gone-and-stretched-out- 49
 as He did His hand appropriatingly-
 upon His disciples, He-got-to-say,
 "Behold, the mother-of-ME, and the
 brothers-of-ME!—for whosoever shall- 50
 have-got-to-realize in his life the will-
 and-plan-of-My Father, The-One in-
 the New Creation of the-heavens, THIS-
 person-of-ME brother and sister and
 mother really-is."††

XIII. 1 But on that-same-day Jesus
 having-got-to-go-out as He did away-

* The most fleshly part.

† How can this possibly refer to our Lord's
 being in the world of spirit, and not of flesh?
 How can it refer to what is not historic, for He
 was not three 'days' and certainly not three
 'nights' in the grave? The 'sign-in-evidence'
 was for the present, not for the future, and con-
 cerns something 'selfishly-corrupt.' It refers to
 the 'three days' and 'three nights' of Heavenly
 light, and -alternate withdrawals, of 'the
 Sun of Righteousness,' in His three years of
 Ministry. In the allegory of Jonah the 'whale'
 is the Gentile world, and the lower viscera are the
 Theocracy of Israel, the most whale-like part of
 the whale, nourishing and strengthening the whale-
 like in the whole bloated blubber carcass. The
 sins of the Jews were of so gross and disgusting a
 kind that they stimulated the "selfish-corruption"

of the world, xiii. 15. "In-organic oneness with"
 the "belly" of this corruption Immanuel became
 "God organically-with us" men, and for our
 salvation "abhorred not the virgin's womb."

‡ Did not "resist the Holy Spirit" (Acts vii. 51).

§ By Ezra, Nehemiah, the Maccabees, etc.

¶ Luke xxi. 5, 6. "Decorated" by the
 Herods, etc.

‡ Explanation of the process by which the sen-
 sual apostasy of verse 40 was reached.

** In their present dispersion (viii. 12, note).

†† All the relationships of the present world-
 state put together are a parable of the one relation-
 ship of the new-born of The Spirit of The Father to
 Him who is infinitely more than father, mother,
 brother, sister, husband, wife, son, daughter,
 friend, put together.

- from the house was sitting-down on the sea-shore. And there-got-to-be-gathered many crowds for instruction unto Him, so-that He having-gone-and-got-on-board the ship-as He did was-sitting-down-there; and the whole of the multitude was, where it-had-been-standing, on the shore.
- 3 And He-went-and-spoke to-them a great many-truths in (G)parables, saying-as He was, "Lo, out-got-to-go the sower for his sowing. And in the experience of his sowing, some of the seeds indeed got-to-fall along the pathway:-and the birds got-to-come and to-eat them-up. But some-others got-to-fall upon the stony-places, where they did-not get-to-enjoy much earth;-and forthwith up-they-got-to-come, on-account-of their lacking depth of earth; but the sun having-got-to-rise-as it did, they-got-scorched-up; and, on-account-of lacking root, they-got-dried-up. But some-others got-to-fall among the thorns;-and up-got-to-spring-did the thorns, and to choke them. But some-others got-to-fall upon the earth, the generous-earth, and was-producing fruit,-some indeed a-hundred fold increase, some sixty, some thirty.—He that-possesses ears on purpose-to-be-listening-with, let-him-be-listening."
- 10 And the disciples having-got-to-come-up-as they did got-to-say-to-Him, "WHY in the world in (G)parables art thou-talking-always to-them?" But He-got-to-break-out-and-to-say to-them, "Because to-YOU it-has-been-vouchsafed to-have-got-to-know-the true meaning of the (G)mysteries-of Redemption delineated in outward phenomena of-The Kingdom-of-the heavens, but to-THOSE-persons it has-not been-vouchsafed. For whosoever possesses, it-shall-go on being-given-to-HIM, and he-shall-be-having-ever more and more abundantly; but whosoever does-not possess, even what he-does-possess, shall-be-being-taken-away from HIM.
- For this-reason in (G)parables to-them I-am-talking, so-that whilst-seeing they-are-not Seeing,* and whilst-hearing they-are-not Hearing,—neither are-they-understanding. And the (G)prophecy of-Hesaios is-being-fulfilled in-them, which says, 'With-all your-hearing ye-shall-be-hearing, and-yet not willing-to-have-got-to-understand, and with-all-your-looking be-looking and-yet not willing to-have-got-to-See;—for bloated-got-to-be the heart of-The People this, and with-their ears they-got-to-listen sluggishly, and their eyes they-got-to-close-tight, for-fear-that they-might-have-got-to-See with-their Eyes, and to-Hear with-their Ears, and have-got-to-understand with-their Hearts, and-so have-got-to-be-converted, and-thus let-me-heal them.' But blessedly-fortunate-are YOUR Eyes, because they-are-Seeing; and your Ears, because they-are-Hearing. For verily I tell you, that many (G)prophets and righteous-persons got-to-set-their Hearts-upon having-got-to-See the things which ye-are-Seeing, and-yet never did-got-to-See-them; and-to-have-got-to-Hear the-things which ye are-Hearing, and never did-got-to-Hear-them. Do YE therefore have-got-to-hear the (G)parable of-The Sower.—In the case-of-everybody listening-to-The Truth-of-The Kingdom, and wilfully-understanding-it not, there-is-ever-coming the wicked-one, and snatching-away what had-been-sown in his heart; this is the-person sown-as he got-to-be 'along-on the pathway.' But he sown-as he got-to-be 'upon the stony places,' this is he listening-as he is-to The Truth, and forthwith with joy receiving it-as he does; but he-has not root in-organic oneness with himself, BUT-so far from that only-a-time-server is, but when-it-got-to-be-a time-of-tribulation or persecution for The Truth's-sake he-is (G)scandalized immediately. But the person sown-as he got-to-be 'the

* As has been abundantly explained elsewhere (in the Introduction and other places), the capital letters refer to the inner, the spiritual senses, the others to the outer bodily organs which come in actual contact with the outward phenomena of the

cosmos in Nature and Art, even the minutest organic part of which is sacramentally symbolic of Redemption in some one or other of its infinite phases, (verse 10).

thorns' ward, this is *he* listening-to The Truth, and the worry of this *present* world-age, and the witchery of *its* wealth, choke-*er*er The Truth, and *it* does-not reach fruit. But the *person** sown-as *he* got to be upon 'tho earth the generous-earth,' this is *he* listening-to The Truth and understanding-*it*-as *he* does, one who, mark-you, does-bear-fruit, and is-producing *some* as-much-indeed-as a-hundred, *some* sixty, *some* thirty per cent."

24 Another, a *companion* (c)parable He-got-to-place-along-side-it-before them,† saying, "The kingdom of-the heavens got-made-like to-a-person Sowing-as *he* was generous Seed in his 25 Field: but using cunningly the fact that people Sleep, went-and-came did that his enemy and got-to-Sow Bastard-wheat all-about amongst the Corn, 26 and-then got-to-make-off. But when the Blade got-to-Grow-up and to-make Fruit, then also the Bastard-wheat 27 got-to-be-detected. But the Servants of-the House-master having-got-to-come-up-as *they* did got-to-say-to-him, 'Lord, *didst*-not thou-get-to-sow generous Seed in that Field of-Thine?' — 'Yes?'—whence-comes *it*, then, that now 28 it-has Bastard-wheat? But *He* got-to-reply-to-them, 'An-enemy went-and-did this.' But his Home-slaves got-to-say-to-him, 'Is-it-Thy-will, therefore, that *we*-have-got-to-go-away and got-to-be-gathering them-out?' But he got-to-reply, 'No; for-fear-that whilst-Gathering-out-as *there* ye are the Bastard-wheat, ye-shall-have-got-to-root-out 30 with them the Corn. Have-gone-and

* 'Sown,' in the sense of a field being sown with any crop. The fact is by our Lord brought out that the field is identified with the crop upon it: 'this is a wheat-field,' not 'this is a clay-field,' or 'a loam-field,' or whatever the earth may be, but all soils are lost, and all are identified with the golden corn, if wheat it is (Jer. xxiii. 8; xxxiii. 18).

† To the multitudes exoterically; the explanation afterwards made to the disciples esoterically is picked out in capitals.

‡ At the creation of the cosmos by the Creator-Redeemer, (verse 35).

§ The 'Woman' the Church 'Leavened' the 'three' dispensations (Patriarchal, Jewish, Christian) of human-beings (all the same poor ground 'Meal') with one and the same Revelation of God in Christ, 'at sundry times and in divers manners.'

left-them to-be-going-on-growing-together, both-of-them, until the Harvest; and-then at Harvest tide I-shall-be-telling the Reapers, 'Have-got-to-collect-out first the Bastard-wheat, and to-have-bound them-up Bundles wards to-have-got-to-burn them; but the Corn have-got-to-gather-together together that My Garner ward.'

Another, a *companion*-(c)parable, 31 He-got-to-place-along-side-it-before them, saying, "Like is The Kingdom of-The Heavens to-a grain of-mustard-seed, *one*-which a-man having-got-to-take-as *he* did he-got-to-sow-it in his-own field; *One*-which indeed is 32 the-least of-all the seeds; but when it-has-got-grown, is the-biggest of-plants, and grows-up-into a-tree, so-that the birds of-heaven got-to-come, and there-they-were-tabernacled in the branches of-it."

Another (c)parable He-got-to- 33 speak-to-them. "Like is The Kingdom of-The Heavens to-leaven, which a-woman having-got-to-take got-to-mix-it three measures of-meal wards, until the time-when the-whole got-to-be-leavened-homogeneously."§

The-whole-of this got-to-speak-did 34 Jesus in (c)parables to-the multitudes, and out-of (c)parable-medium *He*-was never making-a-spiritual utterance to-*THEM*. So-that that-which 35 got-to-be-spoken through the (c)prophet might-have-got-to-be-fulfilled, saying, "I-will-be-opening in (c) PARABLES that My mouth; I-shall-be opening-out-in cosmic symbolic teaching;] mysteries that-have-been-kept-

‡ As higher class education has been divided into school and university, so has the Christian Church dispensation. Up to the era of the discoveries which have opened out to science those deeper secrets which are emancipating intellect and civilising the world, the surface phenomena of Nature and Art formed the parables, or, rather, empirically applied school similes than organic symbolism, from which sporadic spiritual light upon Redemption was extracted; but now the school era is passing, and sanctified science will have to find, in the whole of the organic parts and subtleties of the mysteries of chemistry, astronomy, geology, and all the cycle of scientific knowledge of natural and artificial processes and essences, the deeper of those 'deep things of God' for lack of which 'strong meat' infidelity is so rife, because men are now so advanced that they crave the scientific and the complex every-

secret from the date of the physical construction of the (c)cosmos."

- 36 Then Jesus having-got-to-dissmiss as He did the crowds, got-to-go the house ward. And then His disciples got-to-come-up-for instruction to Him, saying-as they were, "Have-got-to-explain to us the (G) parable of the bast-
 37 tard-wheat in-the field." But He got-to-break-out-and-to-say to-them, "He Sowing 'The generous Seed is the Son
 38 of-Man;—the 'Field' is-sacramentally the world;—the 'generous Seed' these are the sons of-The Kingdom;—the 'Bastard-wheat' are the sons of-
 39 the wicked-one;—the 'enemy' who Sowed them is the devil;—the 'har-vest' the end of-the world-age is;—and the 'Reapers' are angelic-intelli-
 40 gences. As therefore the 'bastard-wheat' are-collected together," and 'burnt' in-fire, so shall-it-be in the end
 41 of-this, the world-age;—The Son of-Man, shall-be-sending-forth those His angelic-intelligences, and they-shall-be
 42 collecting-out-of His Kingdom the-whole-of the scandal-mongerings and those that-are-perpetrating Satan's
 43 lawless-wickedness; and they-shall-be casting them Satan's Furnace of God's Fire ward: THERE-under those
 44 circumstances shall-be the wailing, and the gnashing of-the teeth of despair.
 45 Then the righteous shall-be-Shining-out like The SUN in-as fac-similes of it in The Kingdom of-Their Father. He
 46 possessing as He does Ears on purpose to-be Listening-with, let-him-BE-Lis-tening.
 47 Again, like is The Kingdom of The Heavens to-treasure that-had-been-hidden in-as organically part of the field of a farm; the-which a-man having-got-to-find went-and-kept-secret; and-then away-he-goes from turning his back-upon his good-luck, and everything that-he-possesses he-sells, and-no is-in a position to-purchase THAT field.

48 Again, like is The Kingdom of-the where, and have got beyond the well-known schoolmaster elements of the first stage of the Pentecostal dispensation. Empirie is gently developing into Scientific Theology—Sacramental Theology, the Theology of the Master (verse 24). The golden catena of illustrations of moral and spiritual truths in this one (but significant)

Heavens to-a-merchant, on-the-look-out-as he was for fine pearls. But 46 having-got-to-find as he did a-single pearl of-immense-value, having-got-to-go he-has-been-selling every-single-thing whatsoever-which he-was-being-possessed-of, and went-and-purchased IT.

Again, like is The Kingdom of-The 47 Heavens to-a-net that-got-cast the sea ward, and having-got-to-gather together-as it did some-of every sort; which, when it-got-to-be-quite-full, 48 having-got-to-drag-it-up-along-as they did upon the beach,—and-then to-sit-down,—they-got-to-collect-together the wholesome jars wards, but the un-wholesome they-went-and-threw-away outside, ecommunicate. So shall-it-be 49 in the end-of-the world-age: the (G) angels shall-be-coming-forth, and shall-be-separating the selfishly-corrupt from-the midst-of-the righteous; and 50 shall-be-casting them Satan's Furnace of-Fire of-God's ward; THERE-under such circumstances shall-be the Wailing and the Gnashing of-the Teeth-of despair."

Says Jesus to-them, "Did-ye-get-to 51 understand-the-whole-of this?" They-say to-Him, "Yes, lord." But He 52 got-to-say to-them, "Thanks-to this system* every scribe that-shall-have got-to-be well-taught thus The King-dom of The Heavens ward is like-in its symbolism to-a-housemaster, a good-one-who is-always-throwing-into-use selected-out-from that his treasure-store family necessities-new and old."

And it-got-to-be-that when Jesus 53 got-to-end these (G)parables, He-went-and-departed from-thence. And 54 having-got-to-come-as He did His father-land ward there-He-was-syste-matically-teaching them in their-own (G)synagogue, in-such-a way-as-that they-were-astounded and-were-saying, "From whence-got THIS-man such-wisdom as this, and his wonderful-works-too?—Is not this the son-of-the 55

chapter is suggestive enough surely to unprejudiced and thoughtful minds.

* It is the one secret of wealth of ideas, for illustration of the didactic, in all teaching, but for preaching to mixed congregations of the deepest hopes in man and the Infinite God, it is the only way to be intelligible or interesting.

builder?—Is not his mother called (G)Mariam, and His brothers (G)Iakōbos, and (C) Iōsēs, and (G)Simōn, and (G)Ioudas?—And His sisters-*too* are they not all of them familiar-to us?—FROM-WHENCE, then, *did* just-
THIS-*one*-get ALL THIS?" And there-
they-were-being-(G)scandalized in-re-
ligious connection with Him. But
Jesus got-to-say to-them, "A-(G)
prophet is not held-cheap-anywhere so-
completely-as in-as a reformer of his-
own fatherland, and in-as firm head of
his-own household."—And-so He *did*-
not get-to-be in a position to do many
mighty-works there, on-account-of
THEIR untrust.

XIV. 1 At that stage-of His Ministry
(G)Hērōd the (G)tetrarch got-to-hear-
of the fame of—"Jesus;" and to-say to
his attendants, "THIS is John the
(G)baptist! he-himself *did**-go-and-rise
from the dead, and for this-awful
reason wonderful-works are-(G)ener-
gizing in-as added credentials of his-
Ministry." For Herod having-got-to-get-
John into-his own-power-as he *did*
went-and-manacled him, and put him
in prison on-account-of (G)Hērōdus
the wife of-Philip his-living brother.
4 For John persisted in-telling him, "It
is not lawful for-*THEE* to-be-possess-
ing HER." And having-got-to-wish-as
he *did* to-have-got-to-kill him, he-went-
and-feared the populace because they-
were-esteeming him as a-(G)prophet.
6 But the birth-day-festivities of-Herod
being-on-as they were, the daughter of-
Herodias got-to-dance in-as an amateur
the midst-of them all, and-so to-gratify
the lust of Herod; out-of-which-it
arose that upon oath he-went-and-pro-
mised to-have-gone-and-given her
whatever she-might-have-got-to-ask-
for herself. But she, having-got-to-be-
pre-instigated-as she was on-the-part-
of that her mother, "Have-gone-and-
given me," says-she, "here, congruously-
upon a-(G)pine-wood†-platter,‡ the

head of-'John the (G)baptist.'" And 9
grieved-got-to-be-did the king; but
on-account-of his oaths and his guests,§
he-did-get-||-to-issue-an-order for-it-to-
have-got-to-be-given:—and-so having- 10
gone-and-sent-as he *did* he-got-to-be-
head John in-the prison. And-so his 11
head did-get-to-be-brought upon a-
(G)pine-wood-platter, and to-be-given
to-the damsel;—and she-went-and-
carried-it to her mother. And having- 12
got-to-come-as his disciples-*did*, they-
got-to-take-up the trunk, and *it* they-
got-to-bury; and-then having-gone-
and-made-off-as they *did* they-got-to-
tell Jesus-all about it.

And-then Jesus having-got-to-listen- 13
to-it all, as He *did* went-and-left that-
neighbourhood by ship for-a-desert
place ward privately-all by Himself;
and having-got-to-hear-tell-of it, as the
crowds-*did*, they-went-and-followed
Him on-foot-by the land route out-of
the cities. And having-got-to-go- 14
forth-as Jesus-*did* He-got-to-see a-
great crowd, and His-bowels-got-to-
yearn over them, and He-went-and-
healed their sick.

But having-got-to-be evening-as it 15
did, His disciples went-and-came-up-to
Him, saying, "The place is a-desert,
and the hour-for having dismissed them
now got-to-go-by-some time since:—
have-gone-and-sent-away such-fearful¶
crowds, so-that having-got-to-go-away
the villages wards they-may-have-got-
to-buy for-themselves provisions." 16
But Jesus got-to-say to-them, "They-
have no need to-have-gone-and-left-at
all; have-gone-and-given them your-
selves provisions-to-eat." But they say 17
to-Him, "We-have not here-anything
except *indeed* five loaves and two
fishes." But He got-to-say, "Be- 18
bringing them to-Me here." And 19
having-gone-and-given-directions-as
He *did* for the crowds to-have-got-re-
clined down-upon the grass, having-
gone-and-taken-as He *did* the five

* John had preached to him of 'righteousness, temperance, and a judgment to come.

† A clown's plate, as a vulgar fellow, who in his impudence reproved a king.

‡ Luke i. 63 for the touching way in which this rebounded to his glory.

§ Well matched! In such instances be it al-

ways remembered that the sarcasm or irony is The Awful and August AUTHOR'S.

¶ After unsuccessful efforts to get them to choose something else.

‡ The cast of the Greek sentence indicates vague rising fear at the responsibility which seemed imminent: hungry crowds are a peril anywhere, but then, and there, peculiarly so.

loaves and the two fishes, having-gone-and-looked-up-as *He did* heaven ward, He went-and-asked-a-blessing; and-then having-gone-and-broken-as *He did*, He went-and-gave-to-the disciples the loaves, but the disciples
 20 to-the multitudes. And got-to-eat-did the-whole-of-them and got-to-be-filled; and they-got-to-take-up the overplus of-the broken pieces, twelve
 21 baskets full. But those eating were some, five thousand men,—besides
 22 women and children. And straight-way He-got-to-persuasively-constrain the disciples to-have-got-to-go-on-board the ship, and to-be-going-before Him the other-side ward, until-such-time-as *He-should-have-got*-to-send-*
 23 away the crowds. And having-got-to-send-away the crowds, He-got-to-go-up *His* mountain ward all-alone† to-have-gone-and-prayed-for power-but having-got-to-be-evening-as *it did*
 24 alone *He-was-still THERE*. But *THERE* the ship was now in-the-midst of-the sea, being-knocked-about-as *it was* by the waves; for the wind was contrary.
 25 But, in-the-fourth watch of-the night, Jesus went-and-departed with aid-unto them, walking-as *He-was* upon-the-surface-of the sea. And having-got-to-see Him as-the disciples-did walking upon-the-surface-of the sea, they-got-terrified, saying, "A-ghost it-is!" and from sheer-fear they-got-to-scream.
 27 But immediately Jesus went-and-conversed with-them, saying, "Be-brave! I AM, "keep-from being-afraid." But got-to-break-out-in-reply-to-Him *did* Peter-and-to-say, "Lord, since Thou it-is, have-gone-and-ordered ME to-have-gone-and-come right up-unto Thee upon-the-surface-of the waters."
 29 But He-got-to-say, "Have-gone-and-come!" And-so having-got-to-descend right away-from the ship Peter went-and-walked upon-the-surface-of the waters, to-have-gone-and-made
 30 right up-unto Jesus. But looking-as he kept on-at the wind strong, he-got-to-be-frightened, and-then beginning-as *he got to* to-be-sinking he-went-and-cried-out saying, "Lord! have-gone-

and-saved me!" But instantly-Jesus 31 having-gone-and-stretched-out-as *He did* His hand got-to-get-a-good-hold of-him, and says to-him, "Little trustling! what-possible peril ward didst-thou-get-to-doubt?" And upon- 32 their having-got-come-on-board the ship, the wind went-and-dropped. But those in the ship having-got-to- 33 come-as they did went-and-worshipped Him, saying, "Truly GOD'S Son- 'Thou-ART!'"

And having-gone-and-crossed-over- 34 as they did they-got-to-come the land of-(c)Gennesaret ward. And the men 35 of-that place having-got-to-recognize Him-got-to-send-out the-whole-of the country-round ward, and to-bring-up to-Him all those that-were sick. And they-were-beseeching Him that 36 they-might-have-got-to-touch only-the hem of-His garment; and as-many-as did-get-to-touch-it got-to-be-restored-to-health.

XV. 1 Then there-are-coming-up to-Jesus the Jerusalem scribes-clergy and (c)pharisees, saying, "Under- 2 what-license‡ are those thy disciples disregarding the traditions of-the presbyters; for they never wash their hands when they-take their-meals?" But He got-to-break-out and-to-say 3 to-THEM, "Under-what-license-are YE also disregarding the commandment of-GOD for-the-sake of-that your tradition-system? For God went-and- 4 commanded saying, 'Honour thy father and thy mother,' and, 'He that-reb-elliously-answers-again father or mother let-him-be-dying the-death-of stoning.' --YE however say whosoever shall have- 5 gone-and-recited-the formula merely to-his father or to-his mother 'As-an-oblation has that been vowed to God-which perhaps thou-didst-get-a-right-to-expect out of-me,' shall-evade the duty-of honourably-providing for his father, or his mother.—And-so YE went-and-rendered-null-and-void the commandment of-GOD through this 6 tradition of-YOUR'S! (c)Hypocrites! 7 well went-and-(c)prophesied-did (c)Hēsaïos about YOU, saying, 'This 8

* This seems to imply that after they were refreshed, our Lord resumed His preaching to the multitudes, so that the disciples would have time

to get home by the time He would dismiss them. † Verse 13.

‡ From some Board having dispensing power.

people does-draw-nigh to-ME with their mouth, and with-their lips does-abundantly-honour ME; but THEIR HEART is - far - enough - off-away - from ME. All-to gain-nothing however are-they-doing-reverence-to ME, whilst-teaching-systematically-as they are doctrines which are only-the ordinances of mere human-beings.* And-then having-gone-and-called-up-as He did for instruction the multitude, He-got-to-say to-them, "Be-listening and understanding,—NOT the-thing-going-into the mouth ward 'vulgarizes*' the-immortal man; BUT-rather the-thing coming-out-from-the mouth THIS does-vulgarize the-immortal man."

12 Then having-got-to-come-up-as His disciples-did they-went-and-said-potentiously to-Him, "Knowest-thou that the (c)pharisees having-gone-and-listened-to that remark-of thine got-really to be quite-(u)scandalized!" But He got-to-break-out-and-to-say, "Every plant which My Father The Heavenly One never got-to-plant shall-be-being-14 rooted-up.—Never-mind them, 'leaders' they are - undoubtedly—the blind of the-blind; but if a-blind-man be-leading a-blind-man, both-of them shall-be-falling-the-pit-ward." But got-to-break-out-did Peter and-to-say-to-Him, "Have-got-to-explain-for-us the (c)parable this-one-which gave such offence." But Jesus got-to-say, "Are-ye also-as-stupid-as-THAT?—are-ye-not-yet understanding, that every-individual-thing going-in-the mouth ward enters-for-digestion the belly ward, and-then the draught ward is-cast-out? But all the things that-come-out-of-the mouth, proceed-out from the heart, and-they it is which vulgarize the-immortal man;—for out of the heart proceed-out selfishly-corrupt-sophistical-reasonings, murders, adulteries, fornications, thefts, false-witnessings, (c)blasphemies. Such things as-THese it is which vulgarize the-immortal man; but the mechanical act of eating with-unwashed hands never vulgarizes the-immortal man."

And having-got-to-go-out-as Jesus-21 did from-thence He-went-and-departed-expropriate the districts of-Tyre and Sidon wards. And lo, a-woman a-22 Canaanitish-one a native-from the frontier-territories of THOSE-Gentile parts, having-got-to-come-out-got-to-cry-out to-Him, saying, "Have-gone-and-pitied me, lord, son of-David; my daughter is-possessed-of-(c)demons badly." But He never went-23 and-made-a-reply to-her-of-a-word. And having-got-to-come-up-as His disciples-did to the rescue they-were-begging-of Him, saying, "Have-gone-and-sent-her-off-satisfied, for she-is-crying-out-so after us!"† But He-got-to-break-24 out and-to-say, "I did-not get-sent-to any" except the sheep ward those that-have-been-lost-of-the-house-of-Israel." But she having-got-to-come-25 up-as she did was-doing-homage-to Him, saying, "Sovereign-Lord, do-be-succouring ME!" But He-got-to-26 break-out-and-to-say, "It-is-not proper to-have-gone-and-taken the bread-of-the children and to-have-gone-and-thrown-it-to-the 'dogs.'" But she-27 got-to-say, "Just-so, my-lord, and because the 'dogs' are-fed-always from the broken-meat that which falls from the table-of-their masters."§ Then got-to-break-out-did Jesus and 28 to-say-to-her, "(c)O woman, great is thy trust!—let-it-have-got-to-be-to-thee even-as thou-thyself-wilt." And cured-got-to-be-that her daughter from that-very instant.

And having-got-to-depart thence as-29 Jesus-did He-got-to-come near-along the Sea-of-Galilee; and having-gone-and-ascended His mountain ward He-had-been-taking-His-seat there. And 30 great crowds got-to-come-up-for aid to-Him, bringing along with themselves-as they were friends that were-lame, blind, dumb, crippled, and many different-cases, and them they-went-and-each in turn-cast-down-along-at the feet of-Jesus, and He-went-and-healed them. So-as-that the multi-31 tudes went-and-wondered, seeing-as

§ Her answer is theological—she sees our Lord's meaning and answers it. She acknowledges the Covenant superiority of Israel.

* The subject of verse 9 continued in a specimen of the clashing of tradition with truth.

† No earthly father of Mine.

‡ They only just over the border and wanting to be hid (verse 12).

- they were the dumb talking-as they were, cripples cured, the lame walking, and the blind seeing; and they went and glorified the God of Israel. But having got-to-call-up-on-duty as Jesus-did His disciples He-got-to-say, "My bowels-are-yearning over the multitude, because here now three days are they-waiting-upon Me, and they-have no meal got-left-to-eat; and I do-not mean to-have-gone-and-sent them-away all-hungry, for-fear-of their having-got-to-be-exhausted in-the journey." And say His disciples to Him, "From whence are WE to get-such-a-supply-of bread-loaves in a desert, as shall-have-got-to-satisfy a multitude such-as-this?" And says Jesus to-them, "How-many loaves have-ye?" But they got-to-say, "Seven,—and a-few small-fishes." And He-went-and-directed the crowds to-have-got-to-just-drop-down upon the ground. And-then having-got-to-take-as He-did the seven loaves and the fish, after-having-gone-and-given-thanks He-got-to-break-them-up, and to-give-them to His disciples, but the disciples to-the multitude. And the whole-of-them-went-and-ate and got-to-be-satisfied, and they-got-to-take-up the overplus-of-the broken pieces, seven hampers full. But those that-got-to-eat were four thousand men, besides women and children. And having-got-to-send-away-as He-did the multitudes He-got-to-go-on-board the ship ward, and to-come the Magdala districts wards. XVI. And having-got-to-come-up-with-a purpose as the (G)pharisees and (G)sadducees-did, tempting with tests-as they were, they-got-to-require-of Him to-have-gone-and-shown-to THEM a-sign-in evidence from heaven. But He got-to-break-out and-to-say to-them, "When-it-has-got-to-be evening, ye say, 'Fine weather, for the heaven is-red.' And early-in-the-morning, 'Stormy to-day, for the heaven is-red and threatening - storms;' (G)Hypocrites! the appearance-of-the heaven ye-do-know-how-to-be-discriminating, but the signs-of-the times ye-are not able to be.
- 4 A-generation selfishly-corrupt and adulterous is-seeking-after a-sign-in-evidence; and a-sign shall not be-given-to-it-at all, since "blind-to the sign-of-Jonas* the (G)prophet." And having-gone-and-left them He-got-to-go-away. And having-got-to-go-as His disciples-did-the other-side ward, they-quite-got-to-forget to-have-gone-and-taken bread-with them. But Jesus in course-of-teaching-got-to-say to-them, "Take-care-to-be-on-your-guard-against-peril-from the Leaven-of-the (G)pharisees and (G)sadducees." But there were they disputing in-and among themselves, saying, "That's because bread-ye-never-got-to-bring!" But Jesus having-got-to-know-it got-to-say, "Why-in the world are ye-disputing in-and among yourselves, little-trustlings, because 'bread' ye-'never-got-to-bring'?—Do ye-not-yet understand, nor remember the five loaves-of-the five thousand, and how-many baskets ye-got-to-take up?—nor the seven loaves-of-the four thousand, and how-many hampers ye-got-to-take-up? What-is the reason that ye-are-not understanding, that-it was not-in-connection-with loaves-of bread that-I-went-and-told you to-'be-on-your-guard-against peril-from the Leaven-of-the (G)pharisees and (G)sadducees.'" Then they-did-get-to-comprehend that He-did-not go-and-tell them to-be-on-their-guard-against peril-from the leaven of-BREAD-at all, BUT peril-from the teaching-of-the (G)pharisees and (G)sadducees.
- But having-come-as Jesus-got-to the districts wards of-Cæsarea Philippi, He-was-asking His disciples, saying, "What extraordinary person do-people say-that 'The Son of-Man'† is?" But they got-to-say, "Some, indeed, John the (G)baptist, but others Elias, but a-different-set (G)Hieremias, or-at any rate some-one-of-The (G)Prophets." Says-He to-them, "YE-yourselfes however, what-Divine person do-ye-say-that I am?" But got-to-break-out-did Peter and-to-say, "Thou art THE CHRIST, The Son of-God The Living-God!" And got-to-break-out-did Jesus and-to-say to-him, "Blessedly-

* xii. 39, and yet now asked for again.

† Of Whom I am so often speaking.

- fortunate art-thou, Simon Bar Jonas, because flesh and blood never went, and-revealed-it-to-thee, BUT-just the reverse My Father The One in the heavens. But and-I-morcover-to-thee do-say that THOU ART essentially rock-like,* and Apostolically-upon This The Rock† I-shall-be-creeting-of-ME The Church; and (a)hades'-death laws shall-not-be-strong-enough-to-be-prevailing-against that-same-Rock.
- 19 And I-will-give-to-thee the keys of The Kingdom of-The Heavens; and whatsoever possibly thou-shalt-have-got-to-bind ecclesiastically-upon the earth, shall-be bound as it had been already-in-the Commonwealth of heaven, and whatsoever possibly thou-shalt-have-got-to-loose ecclesiastically-upon the earth shall-be loosed as it had been already-in-the Commonwealth of the heavens." — Then He-went-and-charged His disciples-strictly, that they-should-have-gone-and-told nobody that HE is-essentially THE CHRIST-of-God.
- 21 From THEN got-to-address-Himself-did Jesus-to-be-showing-to-His disciples, how-that-it-behovs Him-to-have-gone-and-left-for Jerusalem ward, and-then-to-have-gone-and-suffered much-indeed from the (a)presbyters and chief priests and scribes, and-to-have-got-to-be-judicially-murdered and on-the third day-after-to-
- 22 have-got-to-rise-again. And having-gone-and-taken Him-for enlightenment to him as Peter-did he got-to-address-himself-to-be-rebuking Him, saying, "God-bless thee, lord, no, THIS-at any rate shall-be kept from-happening-to-
- 23 Thee." But He having-gone-and-turned-round-as He did got-to-say-to-Peter, "Get-thee-off-behind-as-a-disciple of ME, Satan,‡ for-thou-art-essentially My righteous-abhorrence; because thou-art-ambitious-of-nothing

that-is of-God, BUT-just the reverse what-is-of-fallen-human-beings.

THEN Jesus got-to-say to those His 24 disciples, "If some-covenant person has-the-will-to-have-got-to-come-behind-as-a-disciple of ME, let-him-have-got-to-deny himself, and got-to-take-up HIS cross, and-so let-him-be-following ME. For whosoever haply has-the- 25 will-to-have-got-to-save his life, shall-be-throwing it away; but whosoever haply shall-have-got-to-throw-away his life for-the-sake of-ME, shall-be-finding it-again. For WHAT adequately 26 shall-it-be-profitting a-human-being § just-supposing the world-the-entire-world he-should-have-got-to-gain-as-a-bargain, but of-his soul should-have-got-to-be-bankrupt?—or WHAT shall a-human-being-be-giving as-an-equivalent-in-exchange-for after losing that his-own-soul? For The Son of Man is 27 as an objective historic fact-to-be-coming in-organic oneness with the glory of-The Father of-Him, accompanied-by His angelic-beings, and then He-will-be-rendering-to-each-of His creatures in-accordance-with his practice.—Why- 28 Verily I-tell you, there-are some-privileged individuals here-standing as they have been who shall be-kept-from having-got-to-taste-of-death, until haply they-shall-have-got-to-get-a-sight-of The Son of-Man thus-coming-in-the economy of that His Kingdom."—XVII. And-so after six 1 days Jesus is-taking-with-Him Peter, and James, and John his brother, and brings them up a-high mountain ward by-themselves-privately, and He-went- 2 and-was transfigured|| enrancingly-before them, and got-to-shine coruscatingly did His face as the sun, but His-very garments got-to-become white as the light-is. And lo, there-got-to- 3 appear-visibly-to-them Moses and

* See note on Acts xii. 17. The present is the dispensation of spiritual selection; the strongest characters take the great prize of co-heirship with Christ as His 'Bride,' by sheer force of character, and persevere in spite of the long and searching system of trial in 'drinking of the cup' that Jesus drank of, and in being 'baptized with His baptism.' Rock-like character has been the agent in building up the Church.

† The same Greek word exactly as in 1 Cor. x. 4. The idea is not that 'Christ is a Rock and each member of His Apostolical Church a living

stone upon this foundation only, but that from base to pinnacle of THE ROCK-grown Temple of Christ's Body God is the homogeneous material.

‡ Peter, intoxicated with praise and fancied prospect of imminent preferment, is in danger of falling into the condemnation of, through assimilation by, the devil.

§ A common-sense question to rational creatures by Himself endowed above all other intelligences with commercial instincts.

|| Lit. (a) metamorphosed.

- 4 Elias, in-conference-as-they-were along-with HIM. But out-got-to-break Peter and to-say to-Jesus, "Lord! *Oh-how* grand it-is for-us here to-BE! — if Thou-art-graciously-pleased, let-us-have-gone-and-made here three tents, for-These one, and for-Moses one, and one for-Elias."
- 5 Whilst still-speaking-as there he-was, lo, a-cloud, all-luminous, got-to-over-shadow them; and lo, a-Voice out of the cloud saying, "THIS *Being* is The Son of-Me The Divinely-LOVED-one, in-organic oneness with Whom I-went-and-delighted-absolutely, to-
- 6 Him be-ye-listening." And having-got-to-listen-to-this, as the disciples-did, they-went-and-fell flat-upon their faces, and got-to-be-terrified exceedingly. And having-got-come-up-as Jesus-did with aid He-went-and-touched them, and got-to-say, "Have-got-to-get-you-up, and keep-from-being-frightened." But having-got-to-lift-up their eyes-as, then, they did, they-got-to-see no-one, except Jesus
- 9 only. And as-they-were-coming-down out of-the mountain charged them did-Jesus-get-to-strictly, saying-as He was, "To-not-a-soul have-gone-and-said-a-word-about the vision, until the-time-when The Son of-Man shall-have-got-to-rise from-among the-dead."
- 10 And got-to-ask-a-question of-Him-did His disciples, saying as they were, "Why-ever then say the scribes, that Elias must have-got-to-come first?"
- 11 But Jesus got-to-break-out and to-say to-them, "Elias indeed is-'coming first,' and-then he-shall-be-normally-restoring everything: but I-tell you that Elias already did-get-to-come, and they got not-to-be quite sure about HIM, until they lost him BUT-rather got-to-do in his-case exactly-what they-got-to-lust; similarly even The Son of-Man is-going to-be-suffering
- 13 on-the-part of-them." Then got-to-understand-did the disciples that respecting John the (c)baptist He-got-to-be-speaking to-them.
- 14 And having-got-to-come-as they did on duty-unto the multitude there-got-to-come-up-for aid to-Him a-person kneeling-to Him, and saying-as he was, 15 "Lord, have-got-to-pity my son, because he-is-lunatic, and suffers dreadfully; for he-is constantly falling sometimes the fire ward, and sometimes the water ward. And I-got-to-bring 16 him for aid-unto thy disciples, and they got-not sufficient-power-to-have-gone-and-cured him." But got-to 17 break-out-did Jesus and to-say, "(G)O, generation untrustful, and that-has-been-perverted, up-to when shall-I-be along-with you?—up-to when shall-I-be-bearing-with you?—bring him to-Me, here." And Jesus went-and-rebuked him, and out-away-from him got-to-go-did the (c)dæmon, and cured-got-to-be-his child from that-very instant. Then got-to-come-up-did His 19 disciples-for enlightenment-to-Jesus privately, and to-say, "How-came it-that WE did-not get-to-have-sufficient-power to-have-gone-and-cast this-one out?" But Jesus got-to-say to-them, 20 "On-account-of your-own lack-of-trust-in-Me; for verily I-tell you, supposing ye-possess trust as-a-grain-of-mustard-seed, ye-shall-be-saying to-this mountain here, 'Have-got-to-be-removed from-here to-there,' and being-removed-it-shall-be: and nothing shall-be-being-too-hard-for-you. —But this-particular kind-of dæmon 21 never does-go-out, except in-organic oneness with prayer-for-strength and fasting."
- But during-their stay in Galilee got-to-say-did Jesus to-them, "The Son of-Man is-going-to-be betrayed human beings' hands wards; and they-shall 23 be-judicially-murdering Him, and on the third day He-shall-be-raised-again." And they got to-be-extremely wretched.
- But when-got-come Capernaum 24 ward-as they did up-got-to-come on business those gathering-as they were the-temple (c)didrachmas,† and to-say, "Your teacher, does he not regularly-pay up his (c)didrachmas?" He-says, 25 "Yes." And when he-got-in the house ward, Jesus went-and-anticipated him, saying-as He was, "What is-thine own opinion, Simon,—the

* Not so dazed but that he remembered that it had been promised (xvi. 28).

† Out of which doubtless went the nation's "census" to Rome.

ruling-powers of the earth from what-
constituency now do they gather tribute
and (G) census,—from their own sons,
26 or from aliens?" Says Peter to Him.
"From the aliens." Got-to-reply-did
Jesus to-him, "Why-if-so-then the
27 sons are exempt.—But in-order-that
we may—avoid having-got-to-(G)scan-
dalize them, have-got-these-gone the
sea ward and to-have-cast a-hook; and
the fish that shall have-got-to-come-
up first have-gone-and-laid hold-of;
and on-having-got-to-open its mouth
thou shalt be finding° a (G)stater; that
have-got-to take and-to-give to-them
instead-of-Me, and of-thee."

XVIII. 1 In-logical connection with†
the episode of that hour come-up for
instruction as the disciples-got to-Jesus,
saying *He was*, "What character now,
is the greatest in the economy of The
2 Kingdom of-the Heavens?" And
having-gone-and-called-up as Jesus-
did a-little-child.‡ He-went-and-stood
3 it in their midst, and-then to say,
"Verily I-say-to-you, suppose ye will-
not have-gone-and-turned-right-round
and become as little-children, ye shall
have been—kept-from having-got-to-
enter The Kingdom ward of-The-
4 Heavens. Whosoever therefore shall-
be-sinking himself into being-as this
little-child-here, HE is the greatest in
5 The Kingdom of-The Heavens. And-
too whosoever haply shall-have-gone-
and-received one-little-child-only in the
New Creation answering to this-one in the
old upon-the strength of The Name§
6 of-Me, ME is-receiving. But whoever
haply shall have gone and caused-ONE
of-the least of-THESE the child-like-
trusters-in ME ward to-stumble-
morally it were for-his-own interest
that a-great-mill-stone got-to-be-hung
round his neck, and he-got-submerged
right away down-in the depth of-the sea.
7 (G)Woe to-the world just from incon-
sistent lives of (G)scandal-causing
pietists for necessary is-it that there-
have-got-to-come the (G)scandals, but
(G)woe to-that man through-the agency
of whom the (G)scandal does-come.
8 But if thy Hand or thy Foot is-a-
cause-of-offence-to thee, have-gone-

and-cut-off it and-to-cast-it right away
from thee; it-is handsomer for-thee to-
have-got-to-enter-in the life-of the
soul ward lame or crippled, than pos-
sessing two hands, or two feet, to-
have-got-to-be-cast the Fire ward
which is eternal. And if thine Eye is- 9
a-cause-of-moral-offence-to thee, have-
gone-and-plucked-out it and to-cast-it
right away—from thee; it-is handsomer
for-thee one-eyed the life-of the soul
ward to-have-got-to-enter-safe-in, than
possessing two eyes to-have-got-to-be-
cast the (G)gëenna ward of Fire. See- 10
to-it-then-that ye—keep-from having-
got-to-despise one-of-THESE My-little-
ones; for I-assure you that their (G)
angels in-the economy of the-heavens
perpetually behold the Face of-The
Father of-Me The One in The-Hea-
vens. For The Son of-man got-to- 11
come on purpose to have-got-to-save
that which-had-been-lost. What is-your 12
opinion-now.—Suppose a certain-rich
farmer has-got-to-possess a-hundred
sheep, and one-only of-them shall-
have-got-led astray, does he-not—
having-gone-and-left the ninety-nine
and-set-off over the mountains—go-
seeking that being-led astray-as it is? 13
And supposing that-so-it-shall-have-
got-to-be that-he-should-have-got-to-
find it, verily I-tell you, that he-is-re-
joicing triumphantly-over it more-
than over the ninety-nine which had
been—kept from-being-led astray.
Even-so it-is not the-will-and plan-in- 14
the-sight-of-your Father The-One in-
the economy of The-Heavens that one
of the least of-these should have-got-
to-perish.

Supposing however thy brother 15
should have-gone-and-transgressed
thee ward, be-going-off and have-got-
to-convict him lovingly-between thee
and him alone;—suppose he-shall-
have-gone-and-listened to-thee, thou-
shalt-have-got-to-gain thy brother.
But suppose he—refuse to-have-gone- 16
and-listened, be-taking along-with
thee one or two more, that upon the
strength of the-mouth of-two witnesses,
or three, every utterance may-have-
got-to-be-placed-on-a-legal basis. Sup- 17

* Ex. xxx. 12—15.

† The "sons" of xvii. 26.

‡ One belonging to the house, perhaps (xvii. 25).

§ CHRIST-ianity.

- posing however he shall have got to disregard them, be-telling-it in-synagogue; *—but suppose even the synagogue he shall have gone-and-disregarded, let him be to thee as the pagan and the tax-gatherer.—Verily I-tell you, whatsoever ye may have got thus-to-hind ecclesiastically-upon the earth, shall be bound-as it had been already in-the economy of the Heaven; and whatsoever ye may have got-to-loose ecclesiastically-upon the earth, shall be loosed-as it had been already in-the economy of the Heaven. Again I-tell you, that suppose two of you shall have got-to-agree-together ecclesiastically-upon the earth respecting any practical-matter about which ye may have got-to-ask, it shall be brought-to-pass for them from-with The Father of-Me The One in The Heavens—for where there are two, or three, that have been-gathered-together My Name ward, THERE am-I in-as The Head of The Church the midst of them. Then up-got-to-come-for-enlightenment Peter and-to-say-to-Him, "Lord, how-many-times-arithmetically after-his-having-gone-and-transgressed me ward am-I-to-be-forgiving that my brother —up-to-seven-times?" Says Jesus to-him, "Not, I-tell thee, 'up-to-seven-times,' BUT-so far from that up-to-seventy-times seven. On this-account The Kingdom of The Heavens got-to-be-likened to-a mere-earthly king, one-who wished to-have-got-to-settle accounts with his household-servants.—But having-addressed-himself-as-he-got-to-to-be-settling, there-got-to-be brought-up-for-judgment to-him one-person a-debtor to the amount-of-ten-thousand(6)talents. Hopelessly destitute-however-as-he-was-of-where-with-to-have-got-to-pay-up, got-to-give-orders-did his lord that-he have-got-to-be-realized-by-sale, and his wife, and his children, and every single-thing he-was-in-possession-of,—and for-full-payment-to-have-got-to-be-made. Having-got-to-fall-down there-
- fore as-the household-servant-did there-he-was-worshipping him, saying-as he was, 'Lord, have-got-to-have-patience with me, and everything-to-thee will-I-be-paying-up.' But hav-
 27 ing-gone-and-yearned-as-did-the-bowels-of-the lord-of-that household-servant he-went-and-loosed him-from prison and his debt went-and-forgave him. But having-got-to-out-as that
 28 household-servant did he-got-to-find one-of-his fellow-household-servants, one-who was-owing him a-hundred pence; and-so having-gone-and-seized him-as he did there-he-was-nearly-choking him, saying, 'Have-got-to-pay-up-to-me SUCH-a debt-as thou-art-owing!' Having-gone-and-fallen-
 29 down, therefore, all-his-fellow-household-servant-as he was, his feet ward, there-he-was-pleading-with him, saying, 'Have-gone-and-had-patience with me, and everything will-I-be-paying thee-up.' But he persisted in-
 30 not choosing-to, BUT-instead went-and-made-off-for a warrant and-cast him prison ward, until the-time-when he-should-have-got-to-pay-up his debt. But his-fellow-household-servants,
 31 having-got-to-see-as they did all-that-got-to-take-place, got-to-be-extremely grieved; and-to-go-and-to-acquaint their Sovereign-lord-with all-that-got-to-take-place. Then having-got-to-
 32 call him up for judgment his lord-says to-him, 'Wicked slave! the-whole-of my debt one such as-THAT did-I-go-and-forgive THEE, since thou-didst-go-and-implore me;—was it-not behoving
 33 thee also to-have-got-to-pity that thy fellow-servant, as I THEE also went-and-pitied?' And wroth-as his lord-
 34 got-to-be he-went-and-handed him-over-to-his tormentors, until the-time-when he-should-have-got-to-pay-up the-whole-of what was-going-on-on-due to-himself. Exactly-in-the-same-way
 35 also shall-The Father-of-Me The Heavenly-Father be-doing-to-you, supposing ye shall have got to—persist-in-not forgiving, each-one that his-human

* The public assemblies for worship of the Jewish Christians were called 'synagogues' (James ii. 2) even, but our Lord is here speaking as a prophet of the Jewish Church; so that to translate this passage according to subsequent technical

phraseology is unscholarly anachronism, and fertile of confusion of thought—if not more. The word in the text here is 'ecclesia'—and is compounded of *ek*, 'out,' and *kallos*, 'to call'—the corporation of the selected.

brother, *right-from-the bottom*, of your hearts, *those THEIR wilful-transgressions.*"

- XIX. 1 And it-got-to-be that-when Jesus got-to-finish these *His* discourses, He-went-and-transferred-*His* Ministry away-from Galilee, and got-to-come the regions of-Judea wards
2 beyond the Jordan. And there-got-to-follow Him immense crowds, and He-went-and-healed them, there.
3 And there-got-to-come-up-for-a-pur-pose to-Him the (c)pharisees tempting Him, and saying to-Him, "*Hypothetically*-now is-it-lawful for-a-person to-have-gone-and-dissolved-the union with his wife for every-kind-of* fault?"
4 But He got-to-break-out and-to-say to-them, "Never got-ye to-read how-that He that-got-to-make-them *right away-from the-beginning*, 'male and female got-to-make them'? And got-to-say, 'For this-reason a-man shall-be-leaving *his* father and *his* mother, and shall-be-welded-into-union-with that his - wife, and they - will - be-being, the two, as one-single-fleshly-nature.' So-that no-longer are-they-essentially†-two, BUT-instead of that one single flesh;—the - twin nature therefore-which-GOD went-and-yoked-together let-a-human-being" keep-from unyoking." They-say to-Him, "Why-*ever* then, did-Moses get-to-provide-for having-gone-and-given-a-certificate-of-divorce, and-then to-have-gone-and-legally dissolved-the union with her?"
6 Says-He to-them, "Because Moses *allowing*-for your hard-heartedness did-get-to-permit you to-have-gone-and dissolved-the union with your

wives; but *right away-from the-beginning it-has-not been-being* so. But I-
9 tell you, that whosoever shall-have-gone-and-dissolved-the union with his wife, except upon-legal proof of for-nication, and then shall-have-gone-and-married another, is-committing-adultery;—and-too he that-shall-have-got-to-marry the-divorcee, is-committing adultery." Say His disciples to-Him, 10 "Since the case is-undoubtedly thus of-the man along-with his wife, it is-not advisable to-have-got-to-marry-at all." But He got-to-say to-them, 11 "Not every-one is it who-can-follow-out such a-doctrine as-THIS, BUT-only those-to-whom it-has-been-given-to do it,—for there-are (c)eunuchs, some- 12 such-as-that congenitally-out-of their-mother's womb got-to-be-born thus; and-again there-are (c)eunuchs, such-as got-to-be-made-(c)eunuchs‡ under-the tyranny of-their fellow men; and-again there-are (c)eunuchs, such-as shall have gone and made-themselves (c)eunuchs|| for-the sake of-The Kingdom of-the Heavens. He that-is-ABLE to-be-following-the doctrine, let-him-BE-following-it."

THEN¶ there-got-to-be-brought up- 13 for-a blessing to-Him little-children, in order-that His hands He-should-have-gone-and-placed-upon-them, and have-offered-up-a-prayer-on their be-half:—but His disciples went-and-discouraged them -chidingly. But 14 Jesus got-to-say, "Have-got-to-suffer the little-children, and be-*anything*-but hindering THEM from-having-got-to-come for blessing-unto ME;—for of-them who answer in character to-these

* Not only for conjugal infidelity.

† In the next chapter of Genesis, when Eve was evolved and given to Adam.

‡ When our Lord speaks of such matters He speaks 'physiologically,' and not as a mere law-giver—He speaks as the Omniscient Exponent of the laws of His Own Creation. No greater mistake in connection with this subject can be made than to distinguish between *affinity* and *consanguinity*—how can there be 'one flesh' without there being first one blood? The same end is reached by two different means, strictly parallel in vegetables to a natural branch, and a scion, which equally participate in the root and fatness of the tree. Neither Papal dispensation, nor Puritan laxity, can alter physiological facts, and so cannot prevent the self-same penal consequences from in-

evitably following disregard of this identity of blood between the families of which the husband or wife have become organic parts as of marriage between corresponding affinities through natural birth. A nation's destiny is at stake here, for the thew and sinew of its sons, in body and mind, depend upon scientific reverence for the laws of marriage.

§ The verb, used here three times, means the same as the noun—strictly and only physical, and it is in the Greek the word applied to 'preparing' horses.

|| In the monastic system, practically and to any great extent.

¶ 'Yet show I unto you a more excellent way' of more unselfish love for Me in the trials, industries, forbearances, and fruitfulness of domestic life.

- is The Kingdom of-The Heavens-
 15 *composed and possessed.* And-then
 having-gone-and-placed-upon them
 His hands, He-got-to-pass-on from
 thence.
- 16 And lo, one-individual got-to-come-
 up-and-to-say to-Him, "Teacher so-
 good,* what one extraordinarily good-
 act shall-I-be-doing, that I-may-be-in-
 possession-of life eternal?" But He
 17 got-to-say to-him, "WHY art-thou-
 calling Me 'good'?—no-one-is good
 except One—GOD. But if thy-de-
 sire-is to-have-got-to-enter-in life
 ward,—have-gone-and-kept His com-
 18 mandments." Says-he to-Him,
 "Which-ones?" But Jesus got-to-
 say, "Thc,—Thou-shalt not kill,—
 'Thou-shalt not commit-adultery,—
 'Thou-shalt not steal,'—'Thou-shalt
 19 not bear-false-witness,'—Honour thy
 father and thy mother;—and 'Thou-
 shalt-be loving that thy neighbour as
 20 thyself.'" Says the young-man to-
 Him, "The-whole-of THESE I-did-go-
 and-keep from my youth-up;—what-
 higher kind is there still further?"
 21 Got-to-reply-did Jesus to-him, "If
 thou-art-desirous-of being COMPLETE
 —be-going-away now, have-gone-and-
 sold those thy possessions, and to-have-
 got-to-give-all to-the-poor,† and-then
 thou-shalt-BE-'possessing' treasure in-
 the economy of Heaven; and-then come-
 22 along be-a-follower-of ME." But
 having-got-to-hear-as the young-man-
 did the advice away-he-got-to-go sor-
 rowing-as he was; for he-was a-pos-
 sessor-of much-and-varied property.
- 23 But Jesus got-to-say to-His disciples,
 "Verily I-tell you, that a-rich-man
 will-enter with-great difficulty The
 Kingdom of the Heavens ward.
- 24 What-is-more however let-Me-tell
 you, it-is easier for-a-(c)camel through
 the-eye-of-a-needle to-have-gone-and-
 passed, than for-a-rich-man The
 Kingdom of-God ward to-have-got-to
- enter." But having-got-to-hear-this 25
 as did the disciples they were-beyond-
 measure astonished, saying, "Who-in
 the world then can-possibly have-got-
 to-be-saved?" But having-gone-and- 26
 looked-intently-on-at them Jesus got-to-
 say to-them, "With men this is-ab-
 solutely impossible, with God how-
 ever everything is possible." Then 27
 got-to-break-out-did Peter and-to-say
 to-Him, "Lo, we did-go-and-leave
 everything, and follow THEE; WHAT-
 in kind and degree, then, are-we going-
 to-be-getting?" But Jesus got-to-say 28
 to-them, "Verily I-tell you, that ye
 who got-to-follow ME in-the economy
 of the dispensation when all will be-
 new-born then-when The Son of-Man†
 shall-have-got-to-take-His-seat upon
 the throne of-His Glory ye also shall-
 be-sitting Royally-upon twelve thrones
 ruling-over the twelve tribes of-
 Israel. And everybody whosoever 29
 that-shall-have-gone-and-left-by that
 time houses, or brethren, or sisters, or
 father, or mother, or wife, or children,
 or lands, from-loyalty to The Name
 of-ME, in-hundred-fold-measure
 shall-be-receiving, and life eternal
 shall-be-inheriting. But many shall- 30
 there-then-be—first-now last-then, and
 last-now first-then! XX. For like 1
 is The Kingdom of-The Heavens to-
 a-mere-human house-master, such-an-
 one-as got-to-go-out with the-dawn
 to-have-gone-and-hired-him labourers
 his vineyard ward. But having-got- 2
 to-make-a-bargain-as he did along-
 with his labourers at a-penny the-
 whole day, off-he-went-and-sent them
 that his vineyard ward. And having- 3
 got-to-go-out-as he did about the
 third hour, he-got-to-see others that-
 had-been-standing in the market-
 place unengaged; and-to-those-too he-
 went-and-said, 'Be-YE going-off also
 my vineyard ward, and whatever
 haply may-be just I-shall-be-giving

* The emphases here indicate gushing pietism.

† This young man's case sharply defines, in illustration, the essential difference between the merely regenerate and the new-born, the Zacobæus who loves his neighbour as himself, and the Apostolic Church at the white heat of the love of its espousals (Acts ii. 44, 45), which loved its neighbour more than itself (vii. 12, note).

‡ That is "at the manifestation of the sons of

God" ("The Bride") at the beginning of 'The Thousand Years'—now it is only the Regeneration-Dispensation; the next will be the actually Born-again-Dispensation. The actually new-born in the present Dispensation are very few indeed; it is only giants in moral and intellectual character who 'can drink of the cup and be baptized with the baptism' of The Crucified, because giants in trust (xx. 16).

5 to-you.' But they-did-get-to-go-off. Again, having-got-to-go-out-as he did, about the sixth, and ninth, hour, he-
 6 got-to-act-similarly. But about the eleventh hour having-got-to-go-out he-got-to-find others that-had-been-standing unengaged, and says-he to them. 'Why-in the world have-ye-been-standing about-here the-whole-of the day unengaged?' They-say to-him. 'Because nobody went-and-hired us?' Says-he to-them 'Be-ye going-away also the vineyard ward, and whatever haply may-be just, ye-shall-be-receiving.' But evening having-got-to-come says the master of-the vineyard to-his managing-man. 'Have-gone-and-called the labourers, and given them their pay, having-gone-and-begun away-from the last unto the first.*'
 9 And having-got-come-as did those hired-about the eleventh hour, they-got-to-receive a-penny a-piece. But having-got-to-come-as did the first, they-went-and-imagined that they-are-going-to-receive more, and they too
 11 got-to-receive a-penny a-piece. But having-gone-and-taken-it there-they-were-grumbling-away abusively-at the
 12 house-master, saying, 'This the last-gang got-to-make only-a-single hour, and equal to-us didst-thou-go-and-make them, who got-to-bear the weight of-the day's-work, and its heat-too?'
 13 But he went-and-broke out and-said to-one of-them, 'My-dear-fellow, I am doing-THEE no injustice; didst thou-not go-and-make-a-bargain with-me for-a-penny?—have-got-to-take thine-own, and be-off; I-mean however to-this the last to-have-gone-and-given the-same-as to-thee.—Or is it not lawful for-me to-have-gone-and-done what I-like in-right of gift of-my-own-goods?—is-thine eye selfishly-corrupt because I benevolent am-essentially?' Thus 'shall-there-be the last-now, first-then, and the first-now, last-then:—for many are-at present called, but few selected.'†
 17 And in-the course of-His-journey-up Jerusalem ward Jesus went-and-took-

aside The Twelve disciples privately, on the road, and got-to-say to-them, "Now-mind, we-are-now-going-up 18 Jerusalem ward and the Son of-Man shall-be-given-over-treacherously to-the chief-priests and scribes; and they-shall-be-condemning Him to-death; and-then shall-be-handing 19 Him over-to-the gentile-race-nations, for them-to-have-gone-and-mocked, and to-scourge and crucified Him;—and on-the third day He-shall-be-rising-again." THEN† got-to-come-up 20 for-aid to-Him the mother of-the sons of-Zebedee, along-with her sons, doing-homage, and begging-as she was-a-favour from Him. But He 21 got-to-say to-her, "WHAT-extraordinary favour dost-thou-want?" Says-she to-Him, "Have-gone-and-promised that they-may-have-got-to-sit-on thrones these the two sons of-mine, one-of them on Thy right-hand, and one-of them on Thy left, in that Thy kingdom." But got-to 22 break-out-did Jesus, and-to-say, "Thou-dost not know for-WHAT-experiences of moral testing thou-art-asking;—are-ye-able to-have-got-to-Drink The Cup, which I am-going-to-be-Drinking, or The (c)Baptism with-which I am-being-(c)Baptized-to-have-got-to-be Baptized-withal?" Say-they to-Him, "We-are-able." And says-He to-them, "That Cup 23 indeed of-Mine shall-ye-be-Drinking, and The (c)Baptism with-which-I am-being-(c) Baptized shall-ye-be-(c) Baptized-withal,—but as to-the having-got-to-sit-on thrones on My right-hand and My left, why that-is not Mine to-have-gone-and-given;—BUT-it is for-those-for-whom it-has-been-prepared on-the-part of-The Father of-ME." And having-gone-and-listened-as did the ten they-got-to-be-jealously-annoyed about-the conduct of the two brothers. But Jesus Himself 24 having-got-to-call them up for explanation got-to-say, "Ye-know how-that-the rulers of-the gentile-race-nations, 'lord'-it-well-over them, and those 25 lected' to develop the regeneration into New Birth.

* These are the same words in Greek as those in xix. 30; and here in verse 16.

† 'Many called' to be Regenerated, 'few selected'.

‡ The reason for this copula being emphasized plain.

- their magnates multiply-authority-
 26 over THEM. NOT thus however is-
 it-to-be-in-as part of YOUR-system* BUT-
 so far from that whoever haply may-
 be-willing in-ecclesiastical authority
 among you to have-got-to-be great,
 let-him-be your ministering-servant;
 27 and whoever haply may-be-willing in-
 ecclesiastical authority among you to-
 be first, let-him-be of you home-
 28 slave. Even-as The Son of-Man
 did-not get-to-come to-have-got-to-be-
 ministered-unto, BUT-so far from that
 to-have-gone-and-ministered, and
 moreover given His-own life a-ransom
 instead of many."
- 29 And as-they-were-going-out away-
 from Jericho, there-got-to-follow Him
 30 an-immense crowd. And lo, two
 blind-men sitting-as they had been by-
 the-side-of the road, having-got-to-
 hear-tell-as they did how-that "Jesus
 is-passing-by,"-went-and-cried-out,
 saying, "Have-gone-and-pitied us,
 31 lord, son of-David!" But the crowd
 went-and-rebuked them so-as to-have-
 got-them-quiet; but they kept-on-
 crying-out all-the-more, "Have-gone-
 and-pitied us, lord, son of-David!"
 32 And Jesus having-gone-and-stood-
 still went-and-called them, and-then
 got-to-say, "What-great favour do-
 ye-want Me to-be-doing-to-you?"
 33 Say-they to-Him, "Lord! that our
 eyes may-have-got-to-be-opened."
 34 But having-gone-and-compassionated-
 them-as Jesus-did, He-went-and-
 touched those their eyes; and straight-
 way their eyes got-to-look-up; and
 they-went-and-followed Him.
- XXI. 1 And when He-got-near
 Jerusalem ward, and come (G)Bēth-
 phagē ward, at-the crest of the mount
 of-olives, then Jesus went-and-sent-off
 2 two disciples, saying-as He was to-
 them, "Have-got-ye-gone that village-
 there ward the-one opposite-to you;
 and straightway ye-shall-be-finding
 an-ass that-had-been-lying-up, and a-
 foal along-with her; having-gone-and-
- untied, have-got-to-bring-them-led to-
 ME. And supposing some-one-inte-
 rested in them shall-have-gone-and-said
 to-you something, ye-shall-be-reply-
 ing, 'The Master of-them wants to-
 use-them;' but straightway-then he-
 will-be sending them." But the-whole-
 of THIS has-been-coming-to-pass, in
 order-that what got-to-be-spoken
 through the (G)prophet might-have-
 got-to-be-fulfilled, saying, "Have-gone-
 and-told-ye the daughter of-Sion,
 'Behold, thy king is-coming to-thee,
 meek and that-has-been-seating-him-
 self upon an-ass—even the male† foal
 of-a-beast-of-burden.'"
- But got-to-go-their-way-did the dis-
 ciples, and to-do-exactly-as Jesus
 went-and-directed them, they-did-
 get-to-bring-led the ass and her
 foal; and-then got-to-put-upon them
 their garments, and-then went-and-
 seated-Him on-the-top of-them. But
 the-greater-part-of the heterogeneous-
 multitude went-and-spread their-very
 garments-in-as part of the road; but
 others kept on-cutting-down branches
 off the trees, and spreading-them in-
 as part of the road. But the crowds,—
 those leading-the-way, and those fol-
 lowing,—kept-on-crying-out, saying-
 as they were, (G)Hōsanna! to-the son
 of-David; blessed-by the universe he
 coming-as he is in the-name of-The-
 Lord!—(G)Hōsanna in the highest-
 heavens!" And having-got-to-come
 10 as He-did Jerusalem ward, the whole
 city got-to-be-upset, saying-as people
 were, "WHAT august personage is
 this?" But the crowds kept on-say-
 11 ing, "This is 'Jesus the (G)prophet,'
 he from (G)Nazaret of-Galilee. And
 12 got-to-go-in-did Jesus the temple
 ward of-God, and to-cast-out the-
 whole-of those selling and marketing-
 as they were in-organic oneness with†
 His temple, and the banks of-the-
 mouncey-exchangers He-went-and-
 overturned, and the seats of-those
 selling the-sacrificial doves; and says-
 13

* Christian Civilization in Church and State—the exaction of normal Preferment.

† Our Lord identified Himself with the young, rigorous male, whilst the female, the mother, accompanied, with no one upon her back. How beautifully suggestive is this! Our Lord left the other ass for His Bride the Church, that she may

have His Spirit, and, down crushed and spiritually travailing of souls, may, in each new-born individual, ride 'meek and lowly in heart' to self-crucifixion, and glory everlasting.

‡ The force of the preposition here is that they were not there by accident, but made a regular market of it, under pretence of selling for sacrifice.

- He to-them, "It-has-been-written, 'MY House a-house of-prayer shall-be-called-ever:' YE however got-to-
 14 make-it-a-den-of-thieves." And there-got-to-come-up-for healing to-Him blind-folk and lame in-His temple, and
 15 He-went-and-healed them. But having-got-to-see-as *did* the chief-priests and the scribes the wonderful-things which He-got-to-do, and the children crying-aloud-as they were in-as part of the Divine Worship of* the temple, and saying, "(c)Hosanna to-the Son of-David," they-got-to-be-jealously-
 16 enraged; and to-say to-Him, "Hearest-thou what blasphemous idolatry these are-uttering?" But Jesus got-to-say to-them, "Yes;—never got-ye-to-read, 'Out-of babes' and sucklings' mouths thou-shalt-have got-to-perfectly-re-set-
 17 the broken bone of† praise." And having-gone-and-left them He-got-to-go-out outside the City Bethany ward, and got-to be obliged to-lodge-in-the-open-fields‡ there.
 18 But early-in-the-morning returning-as He was the City ward, He-got-to-
 19 be-hungry§; and having-got-to-catch-sight-of-a-solitary fig-tree upon the road-side, He-went-and-made-up-to-it, and nothing did-He-get-to-find on it except leaves only; and says-He to-it, "Never let-there-have-got-to-be from thee fruit eternity ward."—And the fig-tree went-and-dried-up in-
 20 stantly. And having-got-to-see-it-as *did* the disciples, they-went-and-marvelled, saying-as-they-were, "How instantaneously the fig-tree went-and-dried-up!" But Jesus got-to-break-out and-to-say to-them, "Verily, I-tell you, supposing ye-possess trust, and
 "keep-from having-got-to-doubt, ye shall-not only be-doing this of-the fig-tree, BUT supposing-even ye-went-and-said-to-this mountain-here-*'Have-got-to-be-carried-off and to-be-cast the sea ward,'* it-shall-be-coming-to-pass.—And everything whatsoever ye-shall-
 22 have-got-to-ask in your prayer, trusting-ever, ye-shall-be-receiving-in its proper season." And to-Him come-as
 23 He got to be the temple ward, there-got-to-come-up-breaking in upon Him, whilst-He-was-teaching, the chief priests and the (c)presbyters of-The People, saying-as they were, "In-the strength of WHAT authority-in its source art-thou-doing all-this?—and moreover WHO got-to-give THIS the authority to-*THEE?*" But Jesus got-to-
 24 break-out and-to-say to-them, "I also am-going-to-be-asking you-a-question, one-single-one, which supposing ye-shall-have-got-to-tell-ME, I-also will-be-saying, 'in-the strength of what authority I-am-doing all-this';—the
 25 (c)baptism of John from-whence was-it?—in authority-out-from heaven, or out-from men?" But they were-arguing among themselves, saying, "Supposing-we-shall-have-got-to-say 'From heaven,' he-will-be-sure to-be-saying to-us, 'Why-ever then did ye-not go-and-trust him?' But supposing we-shall-
 26 have-gone-and-said 'Out-from men,' we-are-in-terror-of the populace, for the-whole-of-them esteem John as a-(c)prophet." And got-to-break-out-
 27 did-they to Jesus and-to-say, "We do-not know." Got-to-reply-did He also to-them, "I also will not tell you 'in the strength of what authority I-am-doing all-this,' but what is your con-
 28

* They extemporized possibly a private Service, sang the Messianic psalms, and worshipped GOD-IN-CARNATE to His very face;—the first, and hitherto the last, time on earth.

† Praise is the characteristic of godliness;—it was broken at the Fall; badly set in the Jewish dispensation; broken again on the Cross; perfectly reset on the day of Pentecost. The characteristic of Christianity, as foretold in this prophecy, began to manifest itself from the first in the Baptism and tender care of babes: but it was only as Christianity waxed powerful that by the University system of the early Middle Ages it began to reduce the education of youth to being an organic part of itself; then grammar schools came, private schools, middle class schools, national, infants, and Sunday

schools. The praise of the present day shows signs of being less the pious flattering homage of worship hitherto prevailing, even in the most enlightened parts of the Church, and more the intelligent expression of ecstatic admiration for God in His works of power and love, natural and spiritual, developed from the inner nature as the flower from the plant. But, of course, the deepest meaning of this quotation is of babes in The Church of the Bride.

‡ This is the necessary meaning of the word (see Luke xxi. 37).

§ Verse 17.

¶ Rome, every-one present understood what they meant. It was their policy to assume our Lord's secret inspiration as from the hated Romans.

- scientious-opinion?—A-person was-
possessing two sons, and having-got-to-
go-up-as he did to set him his work to-
the first-one, he-got-to-say, "Son, go,
to-day be-working in my vineyard,"
29 But he went-and-broke-out-and-got-
to-say, "I do not choose-to;"—sub-
sequently, however, having-got-to-
repent-as he did, away-he-went-and-
30 sped. And having-got-to-go-as he did,
to set him his work, to-the second-one
he-went-and-told-him to do-the same:
but he got-to-break-out-and-say,
"I*, . . . lord!"—and-then got-not to-
31 go. Which of the two got-to-practise
tho will-and plan-of-his father?"
They-say unto-Him, "The first-
one." Says Jesus to-them, "Verily
I-tell you, that the tax-gatherers and
the harlots are-proceeding you The
32 Kingdom-of-God ward. For there-
got-to-come with aid unto you John,
in-organic oneness with the-way-of-right-
eousness, and ye got-not to-trust-in
him; the tax-gatherers and the harlots
however did-get-to-trust-in him; but
ye having-got-to-see-that got-not to-
repent subsequently so-as-to-have-got-
to-trust-in him-too.
33 Another (a)parable have-got-to-
listen-to—A-human-being One-of
specially high position there-was a-
house-master, one-who went-and-
planted a-vineyard, and got-to-throw-
a-fence round it, and-to-dig a-wine-
press in-organic oneness with it, and
to-build a-fort, and farm it-out to-
farmers, and-then-went-and-left
34 home. But when got-to-draw-near-
did the season-of-its-fruit, he-got-to-
send his home-slaves unto-his farmers
so as-to-have-got-to-receive his-own
35 fruits. And the farmers having-gone-
and-taken those his home-slaves, one
indeed they-got-to-half-slay, another
36 however to-kill, another to-stone.
Again he-got-to-send other home-
slaves more-in-number than the first;
—and they-went-and-did to-them just-

the-same. As-a-last-resource, how- 37
ever, he-got-to-send with aid unto
them his son, saying-as he was,
'They-will-be-reverencing the son of-
me.' But the farmers having-got-to- 38
see the son got-to-say in-and-among
themselves, 'This is the heir-at-law,
come-along let-us-be-judicially-mur-
dering Him, and-so have-got-to-make- 39
sure-of his inheritance.'† And-ac-
cordingly having-got-to-seize Him-as
they did they-went-and-cast-Him-out
outside-excommunicate‡ the vineyard,
and did-get-to-judicially-murder-Him.
When therefore the master-of-the 40
vineyard shall-have-got-to-come-
himself, what-tremendous penalty will-
He-be-inflicting-on THOSE farmers?"
. . . Say-to-Him, "The- 41
Wretches! wretchedly will-He-be-
destroying them;§ and-His vineyard
will-He-be-giving-in-charge-to-other
farmers worthy ones-who shall-be-giv-
ing-in-return-to-Him the fruits in
their season." Says Jesus to-them, 42
"Did ye-never get-to-hear-read|| in
The Scriptures, 'A-Stone which those
building after trial-got-to-reject, that-
is the one-which shall-have-got-to-
come-to-be the corner's head ward;
from-with The Lord got-to-come-into-
being-did this-same-Head-and-so it-
is-undoubtedly wonderful in-as feasted
upon by our eyes'?—consequently, I 43
tell you, that away-from YOU it-is-
that-shall-be-being-taken The King-
dom of-God, and given to-a-race
realizing-as they shall be the fruits
of-it. And-morcover as a matter of 44
individual responsibility he that-shall-
have-got-to-fall in penitence-upon The
Stone That-same-'Stone' shall-be-
heart-broken, but in judgment-upon
whomsoever haply it-shall-have-got-
to-fall it-will-be-pulverizing him,"
And having-got-to-listen-out as did 45
the chief-priests and the (a)pharisees
to-His parables, they-then-got-to-per-
ceive that all-about THEM He-is-speak-

* The Greek word is 'Ego,' from whence our noun 'egotism,' the 'plenary ego' is the soul of pluralism, Jewish, Christian, and Pagan; the son here in the parable is so absorbed in self-consciousness that he did not even know what his father said, but took it for granted that whatever it might happen to be he would be sure to have done it.

† Satan's aim—"the children of their father the devil" are credited with his policy (see note on iv. 3).

‡ Hebrews xiii. 12.

§ The Romans—they assumed.

|| In the course of the Lectionary at your Synagogue.

46 ing. And anxiously-seeking - opportunity-though they were to-have-got-to-lay-hands-on Him, they-got-to-be-terror - of the crowds, since there-they-were-esteeming Him as a-(G) prophet.

XXII. 1 And Jesus having-got-to-break-out again-as He did got-to-speak to-them in (G)parables, saying-
 2 as He was, "Likened-got The Kingdom of - The Heavens - to - a - mere-human being, one - who went-and-made wedding-festivities for his son ;
 3 -and sent-off his home-slaves-to-have-got-to-summon those that-had-been-invited the wedding-feasts ward,—and there-were-they-all-unwilling to-have-got-to-come!*" Again off - he-got-to-send other home-slaves, saying, 'Have-gone-and-told those that-have-been-invited, 'Lo, that my entertainment I-got-to-get-all-ready those my oxen and those my fatlings all - killed-as they have been, and-in short EVERY-THING† ready; come-along the marriage - festivities ward.' But they having-got-to-be-apathectic-about-it, got-to-take-themselves-off, one indeed his own estate ward, but another his business ward; the rest however having-gone-and-seized-hold-as they did-of those his home-slaves went-and-treated - them - with - insult, and-then
 7 judicially-murdered-them." And having-got-to-hear-of-it-as that king-did he-got-to-be-full-of-wrath, and having-gone-and-sent his armics he-got-to-destroy those murderers, and their city he-got-to-burn-to-the-ground.
 8 Then‡ says-he to-his home-slaves, 'The wedding indeed is all-ready, but those that-had-been-invited were-in a
 9 state-of-being not worthy; be-going-out therefore upon the thoroughfares-of-the great-highways, and-as-many-as-ever possibly ye-shall-have-got-to-find, have-gone-and-summoned the

wedding-feasts ward. And having-
 10 got-to-go-forth-as did those home-slaves the great-highways wards they-got-to-gather-together all as-many-as-ever they-got-to-find—aye the morally - corrupt as-well-as the-benevolent; and-so the wedding did-get-to-be-furnished-with guests.§ Having-got-to-go-in however - as the
 11 king - did - to - have - got-to-introduce-Himself-to the guests-reclining-as there they were he-got-to-catch-sight-of THERE a-person|| that-had-never-been-putting-on any-wedding garment!—and-so says-he to-him, 'Guest! How-
 12 ever didst-thou-get-to-come-in HERE, escaping-as thou art-from being-possessed-of a-wedding garment?' But he-got-to-be-dumbfounded. Then
 13 got-to-say-did the king-to-the attendants, 'Have-gone-and-bound his-hands and feet and then-taken-him up and-have-got-to-cast-him-out the darkness ward, the comparative-darkness-outside; there shall-be the wailing and the gnashing-of-the-teeth-of-despair. For many are the-called, but
 14 few the-chosen."

Then having-got-to-proceed-elsewhere
 15 as did the (G)pharisees they-went-and-took counsel-together how-that they-might-have-got-to-ensnare Him in-organic oneness with speech. And-so
 16 there-they-are-sending-forth to-Him their-own disciples together-with those of-the Herodians, saying, "Teacher, we-know that true thou-ART-undoubtedly and the way-of-God-in-truth-art-teaching, and it is-no matter to-THEE about anybody, for thou-regardest not the countenance of-MEN;—be
 17 telling us therefore, what-now-is-thy conscientious-opinion?—Is-it-a-lawful-thing for us-to-have-got-to-pay (G) census to-Cæsar,—or not?" But
 18 Jesus having-known-as He got to that their corrupt-selfishness, got-to-say,

see in the visible Church clothed in "The Righteousness of Christ"? The sewness (verse 14) of those in the professing Church who avail themselves of what is pictured by this Oriental robe—royal wedded oneness, through trust in Christ, with God, to be made the individual believer's eternal 'fee-simple,' 'without money and without price'—can alone be indicated by irony.

¶ For the suggestive power of the Aorist (on a future basis) here, and also the meaning of verse 21, see note on Mark xii. 15.

* To a series of wedding-banquets! Isaiah xxv. 6; John ii. 1, 2, 11.

† 1 Cor. iii. 21, 22.

‡ After the destruction of Jerusalem.

§ God's purpose with regard to the Christian Church.

|| Sublime irony!—paraphrased it would be: 'of course when the king went in it was marvellous for one single one not to have been only too proud to secure a Royal Garment enveloping the wearer in bliss and glory;—how many does The King

- 19 "Why-*ever* are-ye-putting ME to-the-
test, (a)hypocrites! — Have-got-to-
show Me the coin of-the (a)census.*
20 But they got-to-bring-up-to-Him a-(c)
denarius. And says-He to-them, "Of-
what-*sovereign* is-this the image and
21 the legend?" They-say to-Him,
"Why-of-Cæsar-to be sure."† Then
He-says to-them, "Why-then have-
gone-and-paid-back the things that be-
long to-Cæsar to-Cæsar,‡—AND-moro-
over things that belong to God to-God."
22 And when-they-got-to-hear, they-
went-and wondered, and having-got-
to-leave Him-alone off-they-got-to-
go.
23 On THAT day-too go-to-come-up-for an
opinion to-Him-did some-(c)Sadducees
—a sect which-says that there "can-
not be a-resurrection-at all for scienti-
fic reasons; and they got-to-ask-Him
24 a-question, saying—"Teacher, Moses
got-to-say, 'If any-Israelite shall-have-
got-to-die "unpossessed-of children-at
all his brother shall-be-affinity-wed-
ding his-brother's widow, and-so shall-
be-raising-up issue to-his brother.'
25 But there-were with us seven brethren,
and the first having-got-to-be-married,
got-to-die, and-being "unpossessed-of-
any-issue, got-to-leave his widow to
26 his brother; and so-too the second,
27 and the third, up-to the seven. But
last of all got-to-die-did the woman
28 also. In the resurrection,§ then, of-
which-lawful owner of-the seven-men
shall-she-be-being wife, for the whole-
of them got-to-have-right of possession-
29 in her. But got-to-break-out-did
Jesus and-to-say to-them, "Ye-are-
wandering-all-astray, from-your "ut-
ter ignorance-of the Scriptures, and-
30 utter of-the power of-God. For in

The Resurrection men-neither marry,
nor are-women-given-in-marriage, BUT-
so far from that as the (a) angels of-God
in heaven are-they physically. But- 31
now as-to the-fact of a rising-again of-
those dead, did ye-never get-to-hear-
read what got-to-be-spoken to-you on-
the-part-of-God, saying, 'I AM-now 32
the God of-Abraam, and the God of-
Isaak, and the God of-Jacob'?—GOD
is not a-God of-dead-people, BUT-so far
from that of-living-ones." And having- 33
got-to-listen-as did the crowds they-
were-in-a-state-of-wonderment upon
that-His teaching.

But the (c)pharisees—having-got-to 34
hear that He-went-and-silenced the
(a) Sadducees—got-to-be-gathered-to-
gether agreed-upon the self-same-ob- 35
ject. And one of them got-to-ask-a-
question, a-lawyer, putting-Him to-the-
test-as he was, and saying, "Teacher, 36
which-is the great commandment in
The Law?" But Jesus got-to-an- 37
swer him, 'Thou shalt-be-loving The
Lord thy God in-whole-heartedness
with-the-entire heart of-thee, and in-
whole-souledness with the-entire soul
of-thee, and in-whole-mindedness with
the-entire mind of-thee.' THIS IS- 38
necessarily the-first and great command-
ment;—the-second however is-kin-to 39
it,—'Thou-shalt-be-loving thy neigh-
bour as thyself.' In-orbital obedience 40
round the centre of these, the two-
correlated commandments, the entire
law and the (c) prophets hang-sus-
pended."

But the (c)pharisees having-been- 41
gathered-together, Jesus went and
asked-them a-question, saying, "What 42
is-your conscientious-opinion about
The Christ,—son of-what Being is-

* The denarius was the 'census' money, then it was the tribute which a conquered people were obliged to pay, so there was no question of the conscientiousness or not of paying tribute, but what was the question of the day was whether, under the nursing of the Romanising Herods, they should become a legal homogeneous part of the Roman empire and the 'census' should no longer be a compulsory tribute but a willing tax. The 'census' was the genus of which 'tribute' and 'tax' were the species. In the casuistic question proposed for solution in verse 17, 'Shall we have got to pay census to Cæsar?' the abstract and general is used for the concrete and particular, the question being so well known. This interpre-

tation arises entirely out of the force of the Aorist tense. † The 'to be sure' was in their tongue.

‡ The denarius taken out of the pocket of some-body present—so they were using a Roman currency, and 'the pharisees who were covetous' cared not how much of that pagan currency flowed through their own proprietorship. Our Lord's answer amounts then to this: 'As ye are complacently using Roman money, you may as well have got to be Roman citizens.'

§ Their idea of the resurrection was that of a return to the economy and conditions of the present life, as with the young man of Nain, Lazarus, and others, to which their dilemma would logically apply. ¶ I.e., unscientific.

43 *He essentially?* Say-they to-Him, "Of-David." Says-He to-them, "How-comes it then that David in-the *Revelation of The-Spirit* entitles Him 44 'Lord,' saying, 'Said got-to-THE LORD to my Lord, 'Be-sitting at MY right-hand, until I-shall-have-got-to-make thy enemies a-footstool of-thy 45 feet.' Since then David does-entitle Him 'Lord 'how-can-he-be-his son?" 46 And there-nobody was-able to have got to say-a-word to-Him in-reply!—Nor did-any-the cleverest or boldest-one go-and-dare from that day-forward to-have-gone-and-asked-Him a-question any-more.

XXIII. 1 Then Jesus got-to-speak to-the crowds and to His disciples, 2 saying, "Upon-in hereditary authority the seat of-Moses got-to-sit the scribes and the (G)pharisees, everything 3 therefore whatsoever perchance they shall-have-got-to-tell you to-be-observ- ing, be-observing, and practising; but 4 *keep-from practising after-the model of their works, for they-theorize** 4 and do-not practise. For they bind- up heavy and well-nigh-intolerable moral-burdens, and-then put them-up 5 upon the shoulders of-their poor fellow men;—but with a-finger-of-their-own they do-not choose to-have-gone-and- moved them themselves! But the 5 whole-of their works they-do with-a view to the having-got-to-be-an-inter- esting-spectacle to-their fellow men; —for they-enlarge their (G)phylac- teries, and increase-the-size-of the

* The pharisee—from a root meaning to 'sepa- rate'—is not extinct, because spiritual pride is not extinct, but flourishes as a 'plant which the Heavenly Father hath not planted' now with tropical luxuriance and in a thousand species in Christianity, and nowhere more so than where the ground of civilization is fattest and the dews of The Holy Spirit most abundant. To listen to the discourse and discourses of not a few, and to read the journals edited, one might imagine that the only change which Protestantism had effected was the substitution of a thousand popes, in seat, par- lour, pulpit, platform, and editorial chair, instead of the one in 'the chair of St. Peter'! The pha- risees 'separates' contemporaneous mankind into two parts, the little coterie with which he sym- bolizes, or are his disciples, or take in his journal, and the entire human race outside; for the first he claims the benefits of the covenant of God in Christ, the omniscient guidance of His Spirit, the authority of the whole Bible, the 'consensus of

borders of-their garments, aye-and- 6 how they love-too, the seat-of-honour in their banquets, and the first-seats in the (G)synagogues, and the greetings- 7 of-respect in the market-places, and to-be-addressed *slavishly-on-the-part* of their fellow men (G)' Rabbi,' (G) 'Rabbi.' Do-YE however *keep-from* 8 having-got-to-be-entitled (G)' Rabbi'; —for a-single *Personality* is-essentially of-you The Teacher—The Christ; but the-whole† of you are-essentially 9 brethren. And 'Father'‡ *keep-from* having-got§-to-entitle anyone-of-your- selves, a frail creature-upon the earth;—for One-Being is-essentially of-you THE FATHER, The One in- the one family of The Heavens. Nor 10 have-got-ye-to-be-entitled 'spiritual- directors';—for a-single *Personality* is-essentially of-you The 'spiritual- Director'—The Christ but the 11 greatest of-you shall-be of-you a- ministering-servant whosoever how- 12 over shall-in history be-exalting him- self, shall-be-being-abased; and who- soever shall-be-abasing himself shall-be-being-exalted. But (G)woe 13 to-you scribes and (G)pharisees, (G) hypocrites;—because there-ye-are-eat- ing-up the pensions of-the-poor widows, and-to that end for-decoying appearance long-at a time continue- at-prayers: on-account-of this ye- shall-be-receiving a-correspondingly heavier punishment. (G)Woe unto-you scribes and (G)pharisees, (G) hypo- 14 crites;—because there-ye-are-locking-

the fathers,' and, in short, everything necessary for making him and his friends the sole depositaries of what is orthodox in Creed, evangelizing in effort, and directing in providence; for the Syro-phenician myriads outside—Christian and pagan—the more benevolent grudge not 'the crumbs which fall from the children's table.

† Clergy and Laity.

‡ The Great Head of the Church foresaw, and warned it against, the natural tendency in this world of the Ministry in every Church centripetally to form itself into a clerical caste different in kind from the laity, each member of which should arrogate to himself some one prerogative or more of Christ, veiled under some title more or less euphemistic.

§ All the apostasies of the Church are fostered- ally in the "got" of the Aorist-tense here—for pride, 'the condemnation of the devil,' is the secret of them all, ancient and modern, 'Church' and 'Chapel.'

- up the kingdom of the heavens in the faces of your fellow men; for ye yourselves are not going in, nor those entering in do ye ever leave free to have-got-to-enter-in. (c) Woe unto you scribes and (c) pharisees, (c) hypocrites;—because ye compass sea and land for the sake of having-got-to-make a single (c) proselyte, and when he has got so to be, ye make him a child of (c) geënnā two-fold more even than yourselves always. (c) Woe to you 'guides' but blind ones who say as you do, 'Whosoever possibly got-to-swear-by-an-oath on the sanctuary there is nothing in it; but whosoever possibly got-to-swear-an-oath on the gold of the sanctuary, he must be keeping-his oath.' Fools and blind!—for which is greater, the gold, or the sanctuary, which hallow its gold?—
- 18 And 'Whosoever got-to-swear-by-an-oath on the altar, there is nothing in it; but whosoever got-to-swear-by-an-oath on the oblation which is up-upon it, he must be keeping-his oath.'
- 19 Fools and blind!—for which is greater, the oblation or the altar which hallow its oblation? He then who shall have-got-to-swear-an-oath on the altar, is swearing on it, and on everything that is up-upon it. And he that shall have-got-to-swear-an-oath on the temple, is swearing on it, and on Him inhabiting it as He is. And he that shall have-got-to-swear-an-oath on God's heaven, is swearing on the throne of his God, and on Him that is sitting upon it.
- 23 (c) Woe unto you, scribes and (c) pharisees, (c) hypocrites:—because ye tithe the mint, and the anise, and the (c) cummin, and went-and-passed-over the weightier obligations of The Law—the justice, and the mercy, and the trust, these it was that ye were always to have-got-to-do, and to have-kept-from neglecting those other things. 'Guides' but blind ones! straining-as-ye-do 'the gnat,' out of the wine, but 'the (c) camel' swallowing-down! (c) Woe to you, scribes and (c) pharisees, (c) hypocrites;—because ye are accustomed to be-making-nice-and-clean the outside of your cup and of your bowl-platter, but within they are full of luxuries bought by extortion and unrighteousness. (c) Pharisee! blind-guide! have-got-to-purify first-of-all the inside-part of thy cup and thy bowl-platter, in such-way-as that the outside of them may have-got-to-be pure too! (c) Woe to you scribes and (c) pharisees, (c) hypocrites;—because ye are just-like sepulchres that have been white-washed, such-as looked at-from-without seem-ever slightly-enough, but when looked at from within* are full of dead men's bones and of every-species of nastiness. Thus also ye when looked at from-without appear to your fellow human beings to be-righteous, but when looked at from-within† are full of-(c) hypocrisy and lawless-transgression. (c) Woe to you scribes and (c) pharisees, (c) hypocrites; because ye do-build-as 'memorials' the sepulchres of your (c) prophets, and embellish the tombs of the righteous, and say, 'If we were-living in the days of those fathers of our-own, we were never doubtless being participators-with them in the blood of the (c) prophets.' So-that ye bear-testimony against your-own-selves, that sons ye are-of-men that-got-to-murder-their (c) prophets! And ye shall have-got-to-fill-full-up the measure of your fathers. Serpents!‡—broods-of vipers!—how shall ye have-got-to-escape-away-from Satan's punishment of God's (c) geënnā? For this-reason, lo, I am-sending-forth-now with aid-unto you (c) prophets and wise-men, and scribes; and some-of them ye shall-be-judicially-murdering and crucifying, and some-of them ye shall-be-scourging in your (c) synagogues, and shall-be-persecuting-away from city city ward: so-that there-may-have-got-to-come-in-judgment-upon you the-whole-of the righteous blood spilt-as it is being-fertilizingly-upon the earth, right-away-from the blood of Abel the righteous and right-up to the blood of Zacharias§ son of Barachias, a person-whom ye shall-have-got-to-murder

* Luke xvi. 15.

† By God.

‡ 'The old serpent,' whose children they were, is 'Apollyon'—a destroyer.

§ Just before the siege of Jerusalem (verse 38) by Titus, we read in Josephus, the great Jewish historian ("Wars of the Jews," b. iv., ch. v.,

36 somewhere-between the temple and its altar. Verily, I-tell you, that these-
 37 crimes the-whole-of-them shall-be-coming in penalty-upon THIS age-and-race.- Jerusalem! Jerusalem! judi-
 cially murdering-as thou art God's (c)prophets, and stoning those that-
 have-been-sent-forth with aid-unto thee, how-frequently did-I-go-and-be-
 Oh!-so-willing to-have-got-to-gather-together thy children in-the-same-way-as a-hen-bird gathers-together those
 her-own chickens underneath her wings and ye got-not-to-be-willing!
 38 Lo, here is this your house being-
 39 already-left to-you desolate.*-For I-declare to-you that ye shall-never "no-never have-got-to-catch-a-sight-of Me right away-from henceforth until possibly ye-shall-have-got-to-say, 'Blessed-is The Coming in The-Name of-The-Lord!'"

XXIV. 1 And having-got-to-go-out-as He did there was-Jesus on-His-way away-from His temple; and His disciples got-to-come-up on purpose to-have-got-to-point-out to-Him the architectural additions made-to-the temple.-But Jesus got-to-say to-them, "Do ye-not perceive-the real character of all these-fine improvements?-verily I-tell you, there shall-not "be-allowed-to have-got-to-be-left here a-stone-plumb-upon a-stone-now which is-not "destined to-be-thrown-down."

2 But whilst-sitting up-on the mount of-olives, His disciples got-to-come-up-for instruction to-Him secretly, saying, "Have-got-to-tell us when all-THIS shall-be;-and WHAT-awful portent the harbinger of-that coming-presence of-Thine-is to be;-and of-the completion-of-the dispensation?"

4 And Jesus got-to-break-out-and-to-say to-them, "See-now and-"keep

sec. is), "And so as they intended to have Zacharias, the son of Baruch, one of the most eminent of the citizens, slain-so what provoked them against him was, that hatred of wickedness and love of liberty which were so eminent in him. . . . Now there appeared no proof or sign of what he was accused. . . . He turned his speech to his accusers, and went over distinctly all their transgressions of the law. . . . They fell upon Zacharias in the middle of the temple and slew him . . . and threw him down from the temple immediately into the valley beneath."

some specious deceiver from-you having-gone-and-led astray; for many shall-be-coming relying-upon The mere Name of-Me, saying, 'I am-really The Christ,' and many they-shall-be-leading-astay. But ye-are about-to-be-hearing-of wars and rumours-of-wars, be-seeing-to-it that ye-keep-from being-troubled; for-it-is-inevitably-necessary-that the-whole-of-this must have got-to-be; BUT-still not directly is the end. For there shall be going on-race springing-up after race, and kingdom after kingdom; and there-shall-be famines and pestilences and earthquakes throughout districts:-but all these-things are but-the earlier birth-pangs.† Then shall-they-be-delivering-over you persecution ward, and shall-be-judicially-murdering you; and ye-shall-be-being the-detested on-the-part-of everybody among the-gentile-race-nations thanks-to The Name of-ME. And then shall-many be-(c) scandalized at the cross, and shall-be-betraying one-another, and hating one-another. And many (c)pseudo-(c)prophets shall be-springing-up and leading-astay many. And on-account-of-the-fact that lawless-transgression shall-have-got-to-abound, the divine-LOVE of-the-greater-part-of Christendom shall-be-cooling. But he that-shall-have-got-to-persevere-in his trust in Me to-the-end of his life he-it is that shall-be-saved. And there-shall-be-being-heralded-in Missions this The Gospel of-The Kingdom in-organic oneness with the economy of the entire-inhabited-world-a-witness-of the nearness of My Advent ward to-the-whole-of the gentile-race-nations:-and THEN-I grant you‡ the end shall-be-coming. When therefore ye-shall-

* The same word (as an adjective) as in xxiv. 15 (as a noun); the Romans were the 'Apollyons' the 'desolators' of the earth-and their standards might well be vultures-'Roman eagles.'

† The present Pentecostal Dispensation the 'birth pangs' of the 'palingenesis,' the new-birth Dispensation of Christ's Personal Reign. This verse refers to the Apostle end of the Dispensation.

‡ Verse 3.

have-got-to-see the abomination*-caused, that which got-to-be-spoken-of through Daniel the (G) prophet,—reared-as-it-shall-have-been in the holy place-itself,—he-who-is-recognizing-to-what I refer let-him-bear-it-in-mind,—then-let those that are-in Judæa
 16 be-fleeing upon its mountains:—he that is-upon the house-top let him-^mkeep-from-even-going-down so-as-to-have-got-to-take-away the-goods out of his house:—and he that is at work-on-his-farm let him-^mkeep-from-having-got-to-turn-back so-as-to-have-
 18 got-to-take-again his garments. But (G)woe to-those with-child, and to those giving-suck, in THOSE the days-
 20 of God's vengeance. But be-praying-for-as a favour that ^mescaped may-your flight have-got-to-be in-winter-
 21 time, ^mor on the sabbath-day:—for there-shall-be then GREAT tribulation, of-a-KIND-such-as has-never been right away-from the beginning-of-the world until the present-time, no
 22 uor shall have-got-^msuffered-to-be-ever-again. And unless THOSE days had-got-to-be-lessened, all flesh had-never-got-to-escape destruction; but thanks-to-the intercession of God's
 23 (G)elect those days shall-be-lessened. Then suppose some-pretentious-person-shall-have-got-to-say to-you, 'Lo, here-is the Christ!'—or 'here,' ^mkeep-from having-got-to-
 24 give-any-credence-to-it. For there-shall-be-rising (G) pseudo-(G) christ and (G)pseudo-(G) prophets, and shall-be-tendering mighty evidences, and-also wonders, so-as-to-have-gone-and-led-astray,—if-that were a-possible-
 25 thing,—even God's (G)elect. Lo, I-
 26 have-been-forewarning you. Supposing therefore they-shall-have-got-to-say to-you, 'Lo, in the desert is-He,'—^mkeep-from having-got-to-go-out; 'lo, in the secret-chambers,'—^mkeep-from having-got-to-repose-

your-trust-in-him.† For analogously- 27 as the lightning comes from the east, and shines even-until-it-reaches the west, thus-† Evangelistically shall-be The presence of-The Son of-Man. For where possibly the dropt-body- 28 politic happens-to-be, THERE will-be-gathering-together the 'eagles.'

But straightway,—subsequent-to-the 29 tribulation-of-the days those-above referred to,—the 'Sun' shall-be-getting-eclipsed, and the 'Moon' shall-no-longer be-giving that which is her light, and the 'Stars' shall-be-dropping-out-from the heaven—even the powers-in authority of-The Heavens-ordin-
 30 ing§ shall-go-on-being-shaken-down. And then-at that stage shall-be-appear- ing the token-sign, of-The Son of-Man, in-the-economy of the heaven; and then shall all the tribes of the earth be-
 31 wailing, and gazing-upon The Son of-Man coming as He is to be upon the Clouds of-the heaven, together with power and great glory, yes-and forth- shall-He-be-sending His (G)angels with trumpet noto loud-and-long, and-then
 32 He-shall-be-gathering-together His (G)elect out-from the four winds, from the-one-extremity-of-the heavens up-to-the-other-of-them. But from the fig-tree have-got-to-learn its (G)parable
 33 lesson;—when now its foliage has-got-to-be tender, and it-is-shedding-forth its leaves, ye-know that near-is the summer:—in-the-same-way also ye, when ye shall-have-got-to-see the-
 34 whole-of these-things, know that it-is close,—at-the doors. Verily, I-tell you, this generation-and-race shall-be-
 35 ^mkept-from having-got-to-pass-away, until the-whole-of these-things shall-have-got-to-come-to-be.—The heaven and the earth shall-be-passing-away, but these My words shall-be-
 36 ^mkept-from ever-having-got-to-pass-away. As re-spects, however, the day referred-to and the-hour not-a-creature knows-it, —not-even the (G)angels of-The Hea-

* xxiii. 38.

† I.e., the pseudo Christ.

‡ Not in a concrete, dramatic form, but gradually, unpalpably dispensationally from the East, where the light of conviction was flashed like lightning upon the Gentiles in semine in the Magi shall the Gospel continue its westward march

through Antioch, the "seven Churches of Asia," Rome, London, and across the Atlantic—lightning-like "conviction of sin, of righteousness, and of judgment," individually, ever its characteristic.

§ Rom. xiii. 1, etc.

|| Of The Millennial Dispensation, in our own day not far distant.

vens*—*all-kept-from-but My Father*
 37 only. But as the days of *(a)Noë* so
 shall-be also the Presence of-The Son
 38 of-Man;—for as in the days *those*
 before the deluge there-they-were-eat-
 ing-away† and drinking, marrying and
 giving-in-marriage, up-to the day-on
 which Noe got-to-enter-in the vessel
 39 ward, and *they* never got-to-know
 until the deluge got-to-come, and to-
 sweep-off the-whole-of them:—analo-
 gously also shall-be the Presence of-
 40 The Son of-Man. Then two-men shall-
 be out-at-work-on the farm,—the one
 shall-be-welcomed-away,‡ and the
 41 other-one is-left-behind: two-women
 grinding-as usual at the mill,—one-of
 them shall-be-welcomed-away, and one
 42 is-left-behind. Keep-watching, there-
 fore, because *ye* do-not know the-like-
 43 liest instant your Lord is-coming. But
 this ye-do-know-for certain that if the
 house-master had-been-knowing the
 likeliest watch the thief is-coming, he-
 had-got-to-keep-watch possibly, and-
 so perhaps had-not got-to-suffer his
 house to-have-got-to-be-dug-through.
 44 For this-reason keep-YE also ready;
 because at-the instant *ye*-do-not-think-
 likely there is-The Son of-Man coming.§
 45 What-high-aiming-person then is the
 trust-worthy servant and intelligent,
 such-an-one-as his Lord shall-have-got-
 to-set-up over his household for-the-
 sake of-giving them *their* meat at the-
 46 proper - times?—blessedly - fortunate
 that home-slave, the-one-whom when-
 got-to-come-as his Lord-shall have He-
 shall-be-finding going on acting so,||
 47 verily I-tell you, that as *steward*-over
 the-whole-of that His property He-
 48 shall-be-setting HIM. But supposing
 that the *selfishly*-corrupt home-slave
 shall-have-gone-and-said in his heart,
 “Goes-on-postponing-does my lord to-
 49 have-got-to-come;”—and-then shall-
 have-got-to-set-to to-be-heating his

fellow-servants, but *whilst*-he-is-eating
 too and drinking along-with drunk-
 ards;—coming-shall The Lord of-that 50
 home-slave-be in-the economy of a Dis-
 pensation day*, in-which he is-not look-
 ing-out-for Him, and in-the form of an
 opportunity hour in-which he does-not
 recognise-Him; and-then shall-He-be 51
 splitting him-in two, and assigning
 him his share along-with Satan's (c)
 hypocrites;—THERE shall-be the wail-
 ing and the gnashing of-teeth-of de-
 spair. XXV. THEN-at that epoch shall- 1
 The Kingdom of-The Heavens be-
 likened-to-ten virgins, which got-to-
 take their (c)lamps, and-to-go-forth
 their meeting ward of-The-Bride's
 Bridegroom.** But five of them were 2
 prudent, and the-other five foolish,—
 such foolish-ones as to-have-gone-and-
 taken-as they did their (c)lamps, and- 3
 not to-have-got-to-take along-with
 them-any-oil. The prudent-ones how- 4
 ever did-get-to-take oil in their vessels,
 as-well-as their (c)lamps. But The 5
 Bridegroom going-on-as he was-post-
 poning-His coming, to-napping-got
 the-whole-of them, aye-and went-fast- 6
 off-to-sleep-too. In-the-middle how-
 ever of-the-night a-shout has-gone-on-
 taking-place, ‘Lo, The Bridegroom is- 7
 coming, be-going-forth His meeting
 ward.’ Then up-got-to-rise the-whole- 8
 of those the virgins, and to-have-got-
 to-trim their (c)lamps. But the fool- 9
 ish to-the prudent got-to-say, ‘Have-
 gone-and-made-us-a-present††-of-a little
 of your oil, because our (c)lamps
 are-going-out.’ Got-to-break-out-did 9
 the prudent-ones however, saying, ‘By
 no means! for fear there should-be “not
 sufficient-for-us and for-you too; but
 be-going-your-way rather for aid unto
 those that-sell, and have-got-to-buy
 for-your own selves.’ But during the 10
 time-they-were-going-away to-have-
 got-to-buy, The Bridegroom got-to-

* Paul calls them ‘the elect angels,’ St. John in the Apocalypse (iv. 6) ‘beautiful-creatures-all-alive.’

† It is a strong word for ‘eating,’ and really means ‘chewing.’

‡ As a very member incorporate of the mystical Body of Christ—The Bride—having ‘overcome’ and ‘by any means’ achieved ‘The First Resurrection’ (1 Cor. xv. 23). These are the elect of men, and are symbolically represented in the same

chapter of the Apocalypse as the ‘twenty-four presbyters’—twelve from each Dispensation, Jewish and Christian.

§ Possibly in the Jesus-like person of a forerunner, first. || Verse 45; Acts xx. 28.

¶ Of a Reformation time.

** Where in the text is ‘The Bride’?—She is ‘conspicuous by her absence.’

†† Experience in the (virgin) Regeneration-life must be bought, it cannot be given as a present.

- come; and the *ones* ready went-and-entered *along-with* him the wedding-festivities ward; and-then locked-got-to-be the door.* But after-a-while *there are* the rest-of-the virgins also coming, saying, 'Lord! Lord! have-gone-and-opened-to-us!' But he got-to-break-out and-to-say, 'Verily I-tell-you I have-not been accustomed-to-know you.'—Be-watching, therefore, because ye-know not the day nor the hour in-Dispensational and Providential oneness with which The Son of-Man is-coming.
- 14 For *He will be*-like a-man-who when-leaving-home got-to-call His domestic home-slaves and to-deliver-over-to-15 their-charge His property:—and to-one indeed He-went-and-gave five (c)talents, but to-another two, but to-another one,—to-each in-proportion-to his ability; and-then went-and-started-on-His-journey-abroad immediately. But having-got-to-set-to-as *did he* that-got-to-receive the five (c)talents he-went-and-traded-him-well in-the investment of them, and-17 realized five (c)talents more. And-in-like-manner he with-the two also went-and-gained two more. But *he* that-got-to-receive the one having-got-to-go-off went-and-dug-a-hole† in-systematic burrowing into the earth, and got-to-hide the money of-his Lord. But after a-good-long time the lord of-those home-slaves comes, and settles-up with them. And-then having-got-to-come-up-as *did he* that-got-to-receive the five (c)talents he-went-and-brought-in-addition five (c)talents more, saying-as *he was* 'Lord, five (c)talents thou-didst-go-and-entrust-to-me, lo, five (c)talents more did-I-21 get-to-gain-on-the-top-of-them.' Got-to-say-did-his lord in-reply to-him, 'Capital! home-slave benevolent and trustworthy, *there-in responsibility-over a few-interests wast-thou faithful, in responsibility-over many I-am-going-to-be-placing thee,—have-then-got-to-enter-in-the happiness‡ ward* 22 of-thy lord. But having-got-to-come-up too-as *did he* that-got-to-receive the two (c)talents, he-got-to-say, 'Lord, thou-didst-go-and-entrust-to-me two (c)talents, lo, I-went-and-gained two (c)talents more on-the-top-of them!' Got-to-say-did-his lord 23 in-reply to-him, 'Capital! home-slave benevolent and trustworthy, *there-in responsibility-over a few-things wast-thou faithful, in responsibility-over many I-am-going-to-be-placing thee;—have-then-got-to-enter-in-the happiness* 24 ward of-thy lord.' But having-got-to-come-up too as *did he* that-had-received the one (c)talent, he-got-to-say, 'Lord, having-got-to-know-as I *did* thee that a-hard-fisted man thou-art, reaping-always where thou-never didst-get-to-sow-anything, and gathering whence thou-never didst-get-to-scatter, and-so frightened-as I got to be, 25 away-I-got-to-go and-to-hide that (c)talent of-thine, in the earth; lo, thou-still-possessest it as-thine.' But 26 his lord got-to-break-out and-to-say to-him, 'Morally-corrupt home-slave, and lazy, thou *always*-hadst-been-knowing-ludst thou that I-am-*in the habit of*-reaping where I-got-to-sow not, and of-gathering whence I-got-to-scatter not?'—it-was-the-duty of-thee 27 then to-have-gone-and-given that money-of-mine-to-the bankers; and-then got-come-as I have I had-got-to-resumed-me haply what-is my-own, and that-with interest. Have-gone-28 and-taken therefore away-from him the (c)talent, and-then to-have-given-it to-him that already-possesses his ten (c)talents;—for to-him that already-29 possesses to-any-one-else-as well as to him§ shall-it go on being-given, and-so, ever more and more-shall-he-be abounding: but away-from him that-refuses-to-be-possessing, even what he-does-possess, shall-be-being-taken-away from him. And-moreover the 30 useless home-slave have-gone-and-cast-out the darkness ward the-comparative darkness outside;—THERE-shall-be the wailing and the gnashing of-teeth-of-despair. But then-when The Son of- 31

* For the millennium.

† With his face to the sordid earth, toiling perhaps as hard to burrow as the fruitful investors to soar.

‡ Benevolence;—more benevolent ever with ever-enlarging opportunity.

§ It is on fixed eternal principles—there is no favouritism with God.

Man shall have got-to-come in-organic-
ness with His glory, and all the holy
 (a)ngels along-with Him, then shall
 He-be-sitting *Royally-upon the-throne*
 32 of-His glory. And-then there-shall-
 be-gathered before Him all the races-
 of man, and He-will-be-sorting them-
individually from one-another, as the
 shepherd sorts the sheep from the
 33 goats. And He-will-be-placing the
 sheep indeed on His right-hand, but
 34 the goats on His left. Then shall The
 King say to-those on His right-hand,
 'Come-hither ye blessed-as ye have
 been* of-My Father, have-gone-and-
 become-heirs-at-law-of The Kingdom
 prepared-as it has been being for-you
right away-from the founding of-the-
 35 world.—For I-got-to-hunger, and ye-
 went-and-gave Me to-eat:—I-got-to-
 thirst, and ye-went-and-gave Me to-
 drink:—there-was-I a-stranger, and
 ye-went-and-entertained-Me-hospit-
 36 ably:—naked, and ye-went-and-
 clothed Me;—I-got-to-be-infirm and
 ye-went-and-looked-after Me;—there-
 in prison ward, and ye-went-and-
 37 visited-with aid Me.' Then shall the
 righteous be-breaking-out-in-answer-
 to Him, saying, 'Lord! when-ever did-
 we-get-to-see Thee hungering, and go-
 and-nourish-Thee,—or thirsting, and
 38 go-and-give Thee-to-drink?—But
 when did-we-get-to-see Thee a-stran-
 ger, and hospitably-went-and-ent-
 tained-Thee,—or naked, and went-
 39 and-clothed-Thee?—But when did-
 we-get-to-see Thee infirm, or in prison,
 and went-and-came with aid-onto

* Our Lord Himself is here exercising the 'power of the keys,' and in the exact legal terms in which He delegated it to His Church: this is the same participle (perfect or pluperfect) as there (xvi. 19). Our Lord is 'binding' in verse 41, and 'loosing' here in pardoning love.

† A most important query comes in here—in a normal Church system who is responsible for 'looking after' the sick, infirm, and poor? Modern ecclesiasticism replies immediately, "The parish priest." So it comes to this, the relieving officer is appointed to look after paupers, and the Minister of Christ is called of the Holy Spirit and Ordained of the Church to look after the poor outside the Union. An empiric translation of the Inspired text has given us an empiric Theology; and an empiric Theology an empiric Church economy. The very members of the Church whom God has endowed with the 'gifts to dispense' of the Holy Spirit on purpose 'to wait on this very thing'

Thee?' And having-got-to-break-out- 40
 in-reply The-King shall-be-saying to-
 them, 'Verily I-tell you, just so-far-
 as ye-did-go-and-do-it to-one of-these
 brethren here of-Mine, the-very-least
 of-them, to-Me ye-did-go-and-do-it.'
 Then shall He-be-saying also to-those 41
 on His left hand, 'Be-going-your-own-
 way exiled away-from Me, ye cursed-
 as ye have been the Fire ward, the eter-
 nal-fire which had-been-prepared for-
 the devil and His (a)ngels;—For I- 42
 got-to-hunger, and ye-never went-and-
 gave Me anything-to-eat;—I-got-to-
 thirst, and ye-never went-and-gave
 ME-to-have-got-to-drink;—there-a- 43
 stranger was-I, and ye-never went-
 and-entertained Me-hospitably;—
 naked, and ye-never went-and-clothed
 Me;—infirm, and in prison, and ye-
 never went-and-looked-after Me.†
 Then shall-they also be-breaking-out- 44
 in-answer, saying, 'Lord! when-ever
 did-we-get-to-see Thee hungering, or
 thirsting, or a-stranger, or naked, or
 infirm, or in prison, and never went-
 and-waited-as-servants-upon Thee?'
 Then shall He-be-breaking-out-in- 45
 answer-to them, saying, 'Verily I-tell
 you, just so-far-as ye-went-and-did-it
 not to-one of-the least-of-these, ye-
 went-and-did-it not to-ME.' And-so 46
 going-their-way-shall these-last-be
 agonized-chastisement eternal† ward:
 but the-righteous life eternal ward."

XXVI. 1 And it-got-to-be-that
 when Jesus got-to-finish the-whole-of
 these discourses, He-got-to-say to
 those His disciples, 'Ye-know that 2

delegate the whole—with some contemptible tax upon their means, often anarizingly thrown to, as their almoner, the pastor—to that convenient servant-of-all-work, often some half-starved Curate or broken-hearted Vicar, for him to agonize to do out of his penury what they loftily, Dives-like, dream not of doing out of their abundance. It is as much incumbent upon all the laity—the rich and titled and the well-to-do of every grade—to make a ministerial business of visiting up to their God-marked-out bounds, wisely to relieve the sick and infirm, and efficiently to start the able in industries, as ever it is for ministers of other 'gifts' and endowments to preach, teach, and administer The Sacraments. But a scientific translation of the Inspired original will be followed by a scientific Theology and a scientific Church organization—The Church of the future.

‡ See Apocalypse v. 14, note.

after two days Pass-over-tide comes-on, and-then The Son of-Man is-to-be-betrayed the having-got-to-be-crucified ward."

3 Then got-to-be-gathered-together the scribes and the chief-priests, and the (G)presbyters of-The People the Hall ward of-the-acting high-priest, the-one
4 called (G)Kaiaphas, and got-to-take-counsel-together that they might have got-Jesus into-their-power by-stratagem and-then have-got-to-judicially-murder-Him. They-were-saying; however, "Keep-clear-of-doing it on The Feast-day, that-so ye may mes-cape a-riot having-got-to-take-place amongst the populace."

6 But during-the stay which Jesus got-to-make in Bethany, in the-house of-Simon the one that used to be a leper,
7 there-got-to-come-up-for-a-purpose unto-Him a-woman having-in-her-possession-as she was an-(G)alabaster-box of-(G)myrrh-oil very-valuable, and there-she-was-pouring-it-all-over devotedly-upon His head-as-there-He-was-reclining. But having-got-to-catch-sight-of-it-as did those His disciples they-got-to-be-jealously-an-
9 noyed, saying, "What-practical end ward-is such waste as-THIS?—why-for this could have-got-sold for-ever so-much, and-then have-got-to-be-given to-the poor." But Jesus having-got-to-know got-to-say to-them, "To-what-practical end are-ye-causing pain to-the WOMAN?—for-a-real-work,* a-noble-work she-went-and-worked-her
11 ME ward: for always-and-ever the poor ye-have along-with you, ME however ye-have not thus-always:—
12 for having-got-to-lavish-as did this-woman this oil here devotedly-upon the body-of-ME with-reference-to-her-having-got-to-entomb ME she-went-and-did-it.—Verily, I-can-assure you, whereso-
13 ever possibly shall-ever-have-got-to-be-preached this My Gospel, in the-whole-of the world, shall-just-that-which this-woman went-and-did be-talked-about,—HER memorial ward."
14 Then having-got-to-go-his-way-as did

* Not a piece of pious sentimentalism, as they hinted, He knew how much it had cost her, and moreover that it was an act of enlightened Christianity—'anointing' the 'Christ' ('Anointed') for His 'Work.'

one of-The Twelve, he called Judas Iscariot, with aid-unto the chief-priests, he got-to-say, "What-good 15 bribed-do-ye-feel-disposed-to-have-gone-and-given me, and-I to-you will-be-betraying him?" But they got-to-stand† him thirty silver-pieces. And 16 right away-from THEN there-he-was-ever-on-the-look-out-now-for a-good-chance of-having-gone-and-betrayed Him.

But on-the first of-the-days of-un- 17 leavened-cakes-festivities got-to-come-up-for-instructions-did the disciples to-Jesus, saying-to-Him, "Where-dost-thou-wish that-we-have-gone-and-prepared for-thee to-have-got-to-eat The Pass-over?" But He-got-to-say 18 'Be-off the City ward for accommo-dation-unto So-and-so, and have-got-to-say to-him, 'Our Teacher says, 'That My ripe-season near is-now, accommo-dated-at thy-house I-purpose-keeping The Pass-over along-with My disciples.'" And the disciples 19 went-and-did as Jesus got-to-direct them, and they got to get the Pass-over ready.

But evening having-got-to-come-as it 20 did there-He-was-reclining along-with The Twelve. And as-they-were-eat- 21 ing He-got-to-say, "Verily I-tell you, that one from-among you will-be-the agent in-betraying ME." And being- 22 grieved deeply-as they were they-got-to-set-to to-be-saying to-Him, one-after-another-of-them, "It-was-
23 not I, lord,—is it?" But He got-to-break-out-in-reply and to-say, "He that shall-have-got-to-dip along-with ME in My dish his hand, he shall-be-betraying ME.—The Son of-Man in- 24 deed is-bound-away exactly-as it-has-been-written all-about Him; (G)woe however-for all that-to-the human-agent that-particular-individual through-means of-whom The Son of-Man is-being-now-betrayed: a-fortunate-thing were-it-ever for-him, if the human-agent that-particular-individual-one had-never got-to-be-born-at all."—But-now Judas got-to-break-in 2

† The exact Greek word and idiom, as in vulgar English—the word is a quotation from the terms of the sordid bargain.

betraying Him-as there he was and-to-
say, "It-^{surely} is not I, (G)Rabbi-is
it?" Says-He to him, "Thou hast-got-
26 to-acknowledge it." *But as there-they
were-eating,† Jesus having-got-to-
take the bread-cake, and to-give-
thanks, went-and-broke-it-up and-
then kept-on-giving-it to-the disciples,
and got-to-say, "Have-gone-and-
taken-YET have-gone-and-eaten-ye,‡
this is-sacramentally The Corpse of
27 ME." And having-got-to-take the
cup, and to-give-thanks, He-went-and-
gave-it to-them, saying-as He was,
"Have-gone-and-drunk some-of it,
the-whole-of you one after the other;
28 —for this-is-sacramentally The Blood
of-ME,¶ that of-The NEW Covenant-
Will that for-the-sake of-MANY being-
poured-out-as to day** it is to be re-
mission ward of-sinful-wrong-doings.
29 But I-tell you that I will-never, "no-
never, have-gone-and-drunk from-now
futurely any-of this the juice which-
has-been-issuing from-the vine, until
the day, THAT-one when it I-am-to-be-
drinking, in company-with you, new,
in-the economy of The Kingdom of-
30 My Father." And-then having-got-to-
sing-as they did-the-(G)hymns they-
got-to-go-out the mount-of-the olives
31 ward. Then says†† Jesus to-them,
"The-whole-of you will-be-stumbling-
over-the-cross-(G)scandal-in fear that
ye have made a mistake in ME, in the
night, this-very night too; for it-has-
been-written, 'I-shall-be-smiting the
shepherd, and there shall-the sheep of-
32 His flock be-getting-scattered.'" But
after MY having-got-to-be-raised
again, I-shall-be-preceding you Gali-
33 lee ward." . . . Broke-in-got-to-
did Peter, however, and-to-say to-

Him, "Even-if 'the-whole shall-be-
stumbling-over-the-(G)scandal-in fear
that they made a mistake in Thee,' yet
never will-I be-stumbling-over-the-(G)
scandal." Reply got-to-did Jesus to- 34
him, "Verily I-tell-me-tell THEE, that
in THIS the night-which has begun, be-
fore-that the-cock shall-have-got-to-
set-to-crowing thrice shalt-thou-be-
denying-all knowledge of ME." Says 35
Peter to-Him, "Supposing-even I had
to-have-got-to-die in association-with
Thee, never, "no-never, will I of-Thee
be-denying-knowledge." But similarly
got-to-speak also the-whole-of the
disciples.

Then comes Jesus, along-with them, 36
a-particular-place ward called (G)
Gethsemane, and says to-the disciples,
"Have-got-to-sit-down here, until the-
time that-I-shall-have-got-to-go-away
and got-to-have prayed over-there."
And having-got-to-take-with-him 37
Peter and the two sons of-Zebedee,
He-got-to-give-way to-being full-of-
anguish and deeply-dejected. Then 38
says Jesus to-them, "My soul is-
dreadfully-distressed in-the-prospect-
of death; have-got-to-come-and-stay
close-here and-then do-be-keeping-
awake in company-with†† Me!" And- 39
then having-got-to-go-forward-for-de-
votion-as He did-a-little-way, He-went-
and-fell upon His face engaged-in-
prayer-as-He-was-for dying strength
and saying-as He kept on, "Father
of-Me! if it-be at-all-possible, let-the
Cup THIS-cup have-gone-and-passed-
away from Me—yet-still not as I will,
BUT-ah! rather as THOU." And- 40
then He-comes for sympathy-unto His
disciples—and finds them sleeping-as
there they were, and He-says to-Peter,

* This question and answer were evidently
sotto voce; Judas detected the emphatic tones of
verse 24, and craftily took advantage of an oppor-
tunity of speaking when the rest were not listen-
ing.

† This is a curious precedent for the necessity
of 'fasting communion.'

‡ It is worthy of particular notice that The
First 'Celebrant' of the normal Lord's Supper
uses the plural as to a Corporation in giving the
'elements,' not the singular, and there was but
one donation of each element, which was then
divided amongst themselves by the communicants.
This brought out the essential point in holy
communion of horizontal as well as vertical com-

munion. And again, the words "take ye" are
symbolically significant of the active acquiescence
of the will of the creature-recipient in that of The
Creator in accepting the salvation of The Christ,
and in every organic detail of that salvation.

§ Same word as in xxvii. 58.

|| After supper. ¶ Acts xx. 28.

** The Jewish day had already begun—during
some time of which the Pass-over had to be eaten,
our Lord for obvious reasons chose the earliest
lawful time for the type.

†† Very likely now in Hebrew.

‡‡ Humanity at its intensest—"He found not
any to comfort Him." The woman in our Lord
had to be magnified, and it was magnified here.

- "Like-*this* did ye-not-get-strength-enough just-one-single hour-to-have-got-to-keep-vigil along-with Me?—
- 41 BE-keeping-vigil and praying-for-strength-too, that so-ye may-escape having-got-to-enter-in temptation ward; your spirit is-willing enough-*I know* the fleshly-nature however
- 42 weak." Again, for the-second-time, having-got-to-go-away He-got-to-pray-for-strength, saying-as He kept on, "Father-of-Me, if-it is-NOT possible that this My cup SHOULD-have-got-to-pass away from Me, at-least except-indeed by-My-having-got-to-drink it, let-THY will-and plan have-
- 43 got-to-come-to-be!" And-then having-got-to-go He-finds them again sleeping-as there they were for their eyes were heavy-as they had gone on to be
- 44 getting. And-so having-gone-and-left them*-alone as He did, and departed again, He-got-to-pray-Him-for-strength for the-third-time, having-
- 45 got-to-say-the same petition. Then He-comes kindly-onto His disciples, and says to-them, "Be-sleeping-on for what time-remains, and getting-refreshment-and-rest why-lo, the very-instant has-been-getting-close, and-then The Son of-Man is-being-actually-betrayed the-hands wards of-sinful-wrong-doers
- 46 be-getting-up-now! let-us-be-off!—lo, he-has-been-coming-close that is-be-
- 47 traying Me!" And whilst He was-still in-the-act-of-speaking, lo, Judas one of-The Twelve got-to-come, and along-with him a-great crowd armed-with swords and bludgeons, commissioned-from the chief-priests and (u)
- 48 presbyters of-The People. But he that was-betraying Him went-and-gave them a-token, saying as he was "The-one I-shall-be-kissing possibly THAT is the-one,—have-got-firm-hold-of him."
- 49 —And-so straightway having-got-to-go-as he did-for-greeting-up-to-Jesus he-got-to say, "Good-evening, (g)rabbi!"—and went-and-kissed Him-affectionately.
- But Jesus went-and-said to-him, 50 "Visitor!—upon what-business art thou-here?" Then they-got-to-come-up-on-duty and-to-lay their hands upon Jesus, and-to-get-hold-of Him. And, 51 lo, one of-those along-with Jesus went-and-stretched-out his hand, and-drew his sword, and struck the home-slave of-the high-priest and struck-off his ear. Then says Jesus to-him, "Have- 52 gone-and-returned that sword of-thine its-proper-place ward; for the-whole-of them take-as they shall have got-to-the-sword in-organic oneness with the-sword shall-be-perishing.—Why-or 53 now thinkest-thou that I am-not able ere-this to-have-gone-and-petitioned My Father, and-if I did He-shall-be-sending-to-rescue Me more than twelve (g)legions of (g)angels?—How-ever, 54 in-that-case, could-The Scriptures have-got-to-be-fulfilled, that THUS-by some unfriendly means it-must have-got-to-be?" In that His 'hour' it was that- 55 Jesus got-to-say-to-the crowds, "As-if down-upon a-robber went-and-came-ye-out, with swords and bludgeons to-have-got-to-make-sure-of ME, when there I was-day-after-day sitting, teaching-as I was, in the temple, and-then ye did-not get-to-have-hold-of ME?—but 56 the-whole-of this has-been-coming-to-be, in-order-that The Scriptures of-God's (g)prophets may-have-got-to-be-fulfilled." Then the disciples the-whole-of them having-gone-and-deserted Him got-to-flee. But (those that- 57 got-to-get-hold-of Jesus went-and-led-Him-off for examination- unto Kaia-phas the high-priest, where the scribes and the (g)presbyters got-to-be-assembled-in cossession. But there was-Peter 58 following Him right away-from a-safe-distance, right-up-to the court of-the high-priest; and having got-to-go-as he did-inside there-he-was-sitting along-with the constables, so as-to-have-got-to-see the issue. But the 59 chief-priests and the (g)presbyters and the-whole council were-hunting-up

* Perfect man—made in all points like as we are, but without our element of sin—as "He learned obedience by the things he suffered," so also He learned by bitter experience to trust "the creature" only relatively, and the Creator alone absolutely.

† vii. 7.—Trinitarian petition.

‡ Gracefully becoming order in "The Captain of our Salvation," "The Prince of Peace," for His mission was to provide a sheath for the sword.

§ The Jewish nation—they did "all likewise perish." || John ii. 4.

- perjured-evidence against Jesus, so that *they might have got to be successful* in putting-Him to death. And they could-get-to-find none—in spite of many perjured witnesses having-gone-and-come-forward-as they did they got-to-find none. But, at-last, two false-witnesses did-go-and-come-forward, and said "This-fellow went-and-declared, 'Able am-I to-have-gone-and-dissolved the temple of-God, and in-the-course-of three days rebuilt it.'" And-then having-gone-and-stood-up-as the high-priest-did he-got-to-say to-Him, "Not-a word art-thou-replying? —What-a serious charge these-good people here are - witnessing - against thee." But Jesus was-keeping-silent-still. And so the high-priest got-to-break-out and-to-say to-Him, "I-am-now-adjuring thee by-an oath on the living God that *thou have-gone-and-told whether THOU ART really The* (c) Christ The Son of-God." Says Jesus to-him, "Thou didst got-to-say-the truth;—but, I-tell you-all right away-from-now futarely ye-shall-he-seeing-with-your-own-eyes The Son of-Man sitting at-the right-hand of God's power, and coming in agency-upon† the 'Clouds ‡ of-the heaven.'" Then the high-priest went-and-rent those his sacerdotal-garments, saying-all the while as he was, "He got-to-be-guilty-of-(c)blasphemy, what-legal need any-longer have-we of-witnesses at all?—lo, now ye-have-got-to-listen-to His (c)blasphemy;—what is your conscientious-sentence?" But they went-and-broke-out-in-answer and-said, "Guilty of-death he-is." Then they-got-to-spit His face ward, and to-knock Him-about; but others went-and-slapped Him, Saying-as they did so, "Have-gone-and-(c)prophesied to-us, Christ, which-of thy subjects is it that-went-and-hit thee?"§ But as-for-Peter he outside was-sitting-there-still in court; and there-got-to-come-up-on-purpose to-him one-single girl, saying-as she was, "And-so there-wast thou along-with Jesus the (c)Galilcan." But he went-and-denied-flatly in-the-presence of-them all, saying, "I-know-not what-nonsense thou-art-talking." But when-he-went-and-got-outside the entrance-porch ward, got-to-catch-sight of him *did* another-maid, and she-says to-them, "There also was this-man along-with Jesus the (c)Nazōrene." And again did-he-go-and-deny-flatly along-with-the sanction of an oath,— "I do-not know the man at all." But a-short-time subsequently those having got-to-come-up-on-purpose as they did that-had-been-standing-about went-and-said to-Peter, "Undoubtedly thou also ART-for certain one of-them, and for-too that thy talk makes thee manifest-enough." Then he-went-and-set-to-to-be-denouncing-Him-as-cursed-of-God and to-be-swearing, that "I do-not know the man-at-all!" And instantly a-cock got-to-crow. And-then Peter got-to-be-reminded of-the warning of-Jesus which He-had-uttered to-him,— that "Before the cock shall-have-got-to-set-to-crowing thrice shalt-thou-be-denying-all knowledge of ME." And having got-to-go-out outside he went-and-wept bitterly.
- XXVII. 1 Buldawn having-got-to-come went-and-took counsel-did the whole-of the chief-priests and the (c) presbyters of-The People against Jesus, so-as to-have-got-to-succeed in-putting Him to death. And-so having-gone-and-bound Him they-went-and-led-Him-away, and handed-Him-over to Pontius Pilate the governor-general. Then having-got-to-see-as did Judas who was-betraying Him, that He-got-to-be-condemned, having-got-to-repent-remorsefully he-went-and-returned the thirty silver-pieces to-the chief priests, and the (c)presbyters, saying, "I went-and-sinned having-gone-and-been-guilty of-betraying-as I did innocent blood." But they got-to-say, "What-criminatingly is that damaging-unto us-pray?—that is-thy look out." And-then having-gone-and-cast-down-as he did the silver-pieces in the sanctuary, he-got-to-make-off and-

* "The scribes and pharisees sit in Moses' seat," etc.

† In Civilisation—of which the Jews have had to be spectators—the climax of the civilisation will

be at the end of the thousand years, when this verse will be literally true.

‡ Angelic intelligences.

§ Luke xxii. 64.

- 6 went-and-hanged-himself. But the chief-priests having-got-to-take the silver-pieces got-to-say, "It is not lawful to-have-gone-and-put THEM the treasury-of God ward since it-is the price-of-blood." But having-got-to-take counsel they-went-and-purchased with some-of them "the field-of-the potter," as a-burial-ground-for-the strange *Jews dying at Jerusalem*. Consequently got-to-be-called-did THAT field "field of blood," up-to-the present-time-of writing this Gospel. Then got-to-be-fulfilled what got-to-be-spoken through* Jeremiah the (G)prophet, saying, "And they-went-and-took the thirty silver-pieces—the price of-Him that-had-been-priced—Him-whom they-got-to-appraise by the valuation-of the children of-Israel-themselves, and gave them the buying-ward-of-the field of-the potter, as the Lord got-to-direct me."
- 11 But Jesus got-to-stand before the governor-general; and got-to-question Him-did the governor, saying-as he was, "Thou art-thou 'the king of the Jews'?" But Jesus went-and-replied-to-him, "Thou art-saying-what is so." And in-the whole of that His being-accused-there-on-the-part-of the chief priests and the (G)presbyters, he got to break out into-no reply-at all.
- 13 Then says Pilate to-Him, "Art thou-not LISTENING-to what-serious and numerous charges they-go-on-laying-against thee?" And He-did-not get-to-break-out-in-answer-to-him towards-deprecating so-much-as a single out-flow,—so-that the governor was-wondering not-a-little. But always-at 'Feast-tide' the governor-general had-been-in-the habit of-setting-free-one-convicted person-for-the populace a-prisoner the-one always-that-they-chose. But they-were-in-possession just then-of a-prisoner-of-notorious wickedness, named (G)Bar-abbas. Having-been-gathering-together-therefore-as they-had got-to-say-to-them-did Pilate, "WHAT-criminal is-it-your-
- will that-I-shall-be-setting-free for-you—Bar-abbas,† or Jesus the called-as He is 'Christ'?"—For he-18 had-been-knowing-all through that through jealousy-merely they-went-and handed Him-over-to him. But 19 whilst-he was-sitting-there-on duty-upon the judgment-seat his wife went-and-sent-a-message of wisely warning-unto him, saying, "Let there be -nothing -compromising-between-thee and the righteous-person, that-remarkable-one-now before thee; for much did I-get-to-suffer to-day, through dream-medium on-account-of HIM." But the chief-priests and the 20 (G)presbyters got-to-persuade the multitudes, that they-should-have-gone-and-asked-for the 'Bar-abbas,' but have-gone-and-destroyed the 'Jesus.' But the governor-general 21 got-to-break-out-and-to-say-to-them: "WHICH-criminal is-it-your-will, selected-from the two, that-I-shall-be-setting-free for-you?" But they went-and-said, "Bar-abbas." Says Pi-22 late to-them, "WHAT-awful punishment§ then am-I-to-be-inflicting-upon Jesus, the one called 'Christ'?" They say-to-him, the-whole-of-them, "Let-Him-have-gone-and-been-crucified." But the governor got-to-reply, "What-23 corresponding crime did-He-ever-get-to-commit?" But they went-on-crying-out more-and-more, saying, "Let-Him-have-gone-and-been-crucified!" But 24 Pilate having got-to-see-plainly-as he did, that he-was-not making-the slightest-impression, BUT-so far from that that-instead-a-riot-is-brewing, having-gone-and-taken water, he-went-and-washed his hands-dramatically-before the crowd, saying-all the time-as he kept on, "Guiltless [am-I from the blood-of-this the righteous-person]-here, see-to-it yourselves." And got-25 to-break-out-in-answer-did the-whole-of The People-and-to-say, "This His blood-be in guilt-upon us, and in guilt-upon the children of-us." Then he-26 went-and-set-free-for-them Bar-abbas;

* Perhaps spoken orally, by Jeremiah, preserved in the writings of Zechariah (xi. 12, 13).

† What a flood of light is poured upon the question of the accident of our Lord's personal appearance by this ejaculation of so practised a judge of men, so far as their exterior was a guide,

as the man sent from Rome to attempt to govern the Jews!

‡ "Son-of-his father," versus The Son of The Father.

§ Fierce irony, (v. 19).

¶ Verse 10.

but Jesus, after having got-to-scourge Him as he did, he went-and-handed-over that He might have got-to-he
 27 crucified. Then the soldiers of the governor, having got-to-take Jesus-along-with-them, the (g)prætorium ward went-and-collected round Him the
 28 entire cohort. And having got-to-strip-naked Him they got-to-throw
 29 round Him a-scarlet robe; and having got-to-weave a-crown out of-thorns, they went-and-put-it upon His head, and a-reed in His right-hand; and having-gone-and-genusflected *dramatically*-before Him they kept-on-mock-
 30 ing Him, saying, "All-health O 'king of the Jews!'" And-then after-having-
 got-to-the stage of-spitting Him ward, they went-and-took the sceptre-reed, and kept-on-rapping Him on the head-
 31 with it. And when they got-to-begin-the-mocking-of Him they-then-went-and-took-off-from Him the robe, and put-on Him His own clothes. And-then got-to-lead Him-away-the having-
 32 got-to-crucify-Him ward. But as-they-were-going - out they got-to-find-a-man of-Cyrené, by-name Simon; this-person they went-and-impressed, that-so he-might-have-got-to-carry His
 33 cross-for Him. And having-got-to-come-a-place ward called (g)"Golgotha," which is-to-say, "Skull-place."
 34 They†-went-and-gave Him to-have-got-to-drink sour-wine-along-with-which-a-pleasant-bitter had-been-mixed; and having-just-gone-and-tasted-it-as He did‡ He was-not wishing-to-have-gone-and-stupefied Himself-by-drinking-
 35 it-up. But having-got-as-they did-to-crucify Him, they got-to-divide His clothing, casting lots; that-so the word-that-got-to-be-spoken-on-the-part-of-the (g)prophet might-have-got-to-be fulfilled. "They-went-and-divided my outer-clothing amongst-themselves, and upon my inner-garment cast lots." And sitting-down they-were-keeping-guard-on-duty-

* The "gots" in all these Aorists suggest an abyss of untold and untellable depths of all in personal insult which the subtlety of a devil could invent and instigate, and human grossness at its worst could carry out toward a human being at his best in the absolute normality of "the creature," for God-like refinement of taste and sensibility.

over Him there. And they-went-and- 37
 put-up over His head His crime, worded-as it had been-thus—"This is Jesus the king of-the Jews." Then 38
 there-are-crucified as partners in-penalty-with Him two robbers, one on-the right-hand, and one on-the left. But 39
 those keeping-on-passing-to-and-fro§-went-on-railing-away-at-HIM, shaking 40
 wisely their heads, and saying, "Thou who-art dissolving the temple and re-building-it in three days, have got-to-save-now Thyself; if Son Thou-art-really-
 of-God, have-gone-and-descended off-Thy cross!" But in-a-similar-strain, even 41
 the chief-priests mocking-Him along-with the scribes and (g)presbyters, kept-on-saying, "Other-people-he 42
 did-certainly-go-and-save, Himself-He is-not able-to-have-got-to-save; if 'king'-of-Israel he-is, let-him-have-got-to-descend now-under our challenge,
 off the cross, and we-will-be-reposing-our-trust upon HIM-for delivering us 43
 from the Romans.—He-has-recorded-his-faith-as-upon God, let-Him-have-gone-and-rescued-Him now, if He-care-for Him, for He-got-so-far-as-to-say, 'Of-God I-am-essentially Son.'"
 But just-the-same-kind of thing even 44
 the robbers, all-crucified-as-they-got-to-be-along-with Him, kept-saying-insultingly to-Him. But from the 45
 sixth hour darkness got-to-come-on-over all the land-of-Israel until the-ninth hour;—but about the-ninth 46
 hour Jesus went-and-cried with-a-loud voice, saying, "(g)Eli! (g)Eli! (u)lama (g)sabachthani!"—that is, "Oh-My God! Oh-My God!—for 47
 WHAT-adequate reason didst-Thou-go-and-forsake Me?" But certain-persons 47
 of position of those that-had-been-standing there having-got-to-hear-it, were-saying, "For (g)Elias! this-man is-calling." And having-gone-and-run 48
 off quick-as did one of them, and got-to-get a-(g)sponge, aye-and-to-saturate-it-with sour-wine, and-then to-

† The actors through the previous verses.
 ‡ Because they meant it kindly—and He would not hurt their feelings.

§ A public thoroughfare (Lam. i. 12).
 ¶ It is evident that they did not understand the language in which our Lord had just spoken.

- twist-it-round a-reed *he was giving-*
 49 Him to-drink. But the rest kept-on-saying, "Have-now-got-to-leave-Him-
 quite-alone; let-us-have-got-to-see
 whether 'Elias' is-coming-to-save
 50 Him." But Jesus having-gone-and-
 cried again-as *He did* with a-loud voice
 went-and-yielded-up *His* spirit—
 51 and-simultaneously lo, the vail of-the
 sanctuary got-to-be-rent two different
 ways-wards from the-upper-part down-
 wards-towards the-lower-part; and the
 earth got-to-be-shaken, and the rocks
 52 to-be-rent; *—and the sepulchres got-
 to-be-opened, and many corpses of-
 those that-had-been-sleeping, saints,
 53 got-to-be-raised, and having-got-to-
 come-out out-of their sepulchres, after
 His rising, they-went-and-entered
 the Holy City ward, and had-inter-
 views-with many-persons. But the
 54 centurion and the-soldiers along-with
 him on-guard-over Jesus, having-got-
 to-see-as they did the earthquake,
 and what went-and-took-place, got-to-
 be-terrified beyond measure, saying,
 "Without-doubt God's Son really-was
 55 This!" But there-were there-women
 many-of-them gazing-on from afar-off,
 the-ones-who went-and-followed Jesus
 right away-from Galilee there, minister-
 ing to-His-wants-as they were:—
 56 among them there-was Mary the
 Magdaléné, and Mary the mother of
 James and Josés, and the mother of-
 57 the sons of-Zebedee. But evening
 having-got-come a-wealthy person
 got-to-arrive fresh-from (c) Arimathæa,
 of-the-name-of Joseph, one-who also
 himself got-to-be-related-as-disciple
 58 to-Jesus. This-person having-gone-
 and-applied to-Pilate-as he did went-
 and-entered his claim for the corpse of-
 Jesus. Then Pilate got-to-give-orders
 for the corpse-merely† to-have-gone-
 and-been-just-handed-over-to-
 59 him. And-so having-gone-and-taken-
 the corpse-as did Joseph it he-went-
 and-wound-up-in (c) Scinde†-fine linen
 60 undefiled:—and-then he got-to-de-
- posit it in that NEW sepulchre of-his,§
 which he-had-got-to-hew-out-for him-
 self in the rock: and having-got-to-
 roll a-stone of-immense-size to-the
 doorway of-the sepulchre, he-went-
 and-left. There-there-was-still, how- 61
 ever, Mary the Magdaléné there, and
 the other Mary, sitting-down-as there
 they were right-over-against His
 tomb.
 But upon-the-morrow, which is the 62
 important day-after the preparation,
 there-got-to-be-gathered-together the
 chief priests and the (c) pharisees for
 aid-unto Pilate, saying, "My Lord, it- 63
 just-got-to-occur-to-us that THAT-
 fellow, the impostor, went-and-said
 whilst-still alive, 'After three days I-
 am-going-to-be-rising-again.'—Have- 64
 gone-and-issued-orders therefore that
 the tomb-thou hast been so good as to
 grant him may-have-got-to-be-guarded-
 safely until the third day; so-as-to-
 "avoid those His disciples" having-got-
 to-come and to-steal him by-night,
 and-then telling the populace, 'He
 got-to-be-raised from the dead-after
 all;' and-so the final political-blunder
 shall-be-a-worse-one than that-first-one
 of thine."¶ Got-to-reply-did Pilate 65
 to-them, "Ye-have-at your disposal a-
 guard—begone, have-gone-and-
 guarded-it-as-safely as ye-know-how-
 to." But they having-got-to-go-their- 66
 way went-and-set-a-guard-safely-over
 His tomb, having-got-to-seal the stone
 in-addition-to the guard!
- XXVIII. 1 But at-the-close of-the
 (c) Sabbath upon-its dawning-as it was
 the first day of-the week ward, there-
 got-to-come Mary the Magdaléné, and
 the other Mary, to-have-got-to-have-
 a-look-at His tomb. And lo, a-great 2
 earthquake got-to-come-on, for an-
 (c) angel of-The-Lord having-got-to-
 come-down from heaven-as he did got-
 to-go-up on duty and-to-roll-away the
 stone from the door-way,—and there-
 he-was-sitting up-upon it. But the 3
 look of-him there-it-was like-light-

* The same word as just before—sympathy of the world itself with the "worldly (cosmical) sanctuary." (See Introduction, p. 10.)

† "The corpse" emphatic—nothing more. Pilate did not want Jesus resuscitated, for he had had enough of Him once—to put it in his own brutal way. ‡ See note on Luke xxiii. 53.

§ Thus Joseph gave away his tomb in the holy land.

¶ Like Joseph,—hinting that—by Pilate's connivance, at least—they had put him into a tomb handy for being taken out again!

¶ Of letting Joseph—a disciple!—have the corpse.

ning, and the raiment of him *as* white
 4 *as* snow-*itself*. But from *sheer* terror
 at-him, *those* on-guard-*themselves* got-
 to-quake, and got-to-be like dead-
 5 *people*. But the (G)angel went-and-
 broke-silence and said to-the women,
 "Keep YE from-being-terror-struck;
 for well-I-know that the Jesus that-
 has*-been-crucified ye-are-seeing.—
 6 He-is not HERE-*at all*; for raised-He-
 got-to-be, exactly-as He-went-and-
 told-you.—Come-along, have-got-to-
 have-a-look-at the site *there*-where our
 7 Lord was-lying. And-*then* have-got-
 ye-gone as-quick-as-you can and-to-
 tell *those* His disciples, how-that He-
 got-to-be-raised from the dead. And
 lo, He-is-preceding you Galilee ward;
 THERE shall-ye-with-your-own-eyes-
 be-seeing Him. Lo, I-went-and-told-
 8 you." And having-got-to-go-out as-
 quick-as-*they could* from the sepulchre
 with awe and intense joy, they-went-
 and-ran to-have-got-to-tell-the-news
 9 to-His disciples. As-however there-
 they-were-obediently-going-on-their-
 commission-to-have-got-to-report-it to-
 His disciples, even lo, Jesus went-
 and-intercepted them, saying—"Good-
 morning!" But *they* having-got-to-
 go-up-for-aid-as *they did* went-and-
 held-Him-by His feet, and prostrated-
 10 themselves-before Him. Then says
 Jesus to-them, "Keep-from being-
 terror-struck, be-off and-have-got-to-
 report-the-news to-*those* MY disciples,
 that-so they-may-have-got-to-set-off
 Galilee ward; and THERE shall-they
 with-their-own-eyes-be-seeing ME."
 11 But as-THEY were-on-their-way, lo,
 certain-of the officers of-the guard
 went-and-came the City ward and-
 reported to-the chief-priests every-
 12 thing that-got-to-take-place. And-so
 having-got-to-assemble-as *they did*

* History now—no longer prophecy, as for so many thousand years.

† For having left a felon in a rich man's tomb after he was told of it.

‡ By threatening to report at Rome his folly in giving the corpse to Joseph (xxvii. 64).

together-with the (G)presbyters, and-
 to-take counsel too, silver-pieces to-a-
 sufficient-amount did-they-go-and-give
 to-the soldiers, saying-as *they did* so, 13
 "Have-gone-and-said, 'His disciples
 having-got-to-come by-night got-to-
 steal Him-away, we all-sleeping-as
 there we were.' And supposing this 14
 shall-have-got-to-be-a-damaging-
 rumour for the governor,† WE will-be
 responsible for inducing HIM to be
 silent,‡ and ensuring YOUR irresponsi-
 bility." But *they* went-and-took the 15
 silver-pieces and-got-to-do-as they-got-
 to-be-tutored:—and-so to-be-gene-
 rally-reported-got this *their* version-of
The Resurrection, amongst the Jews,
 up-to-the-present-time.

But The Eleven disciples did-go 16
 and-proceed-on-their-way Galilee ward
 "His mountain" ward, the *trysting*
 place-where Jesus got-to-direct them.
 And having-got-to-see HIM-as *they did*, 17
 they-went-and-prostrated-themselves-
 in adoration-before HIM: but some did-
 get-to-doubt-His identity. But Jesus 18
 having-gone-and-stepped-forward-
 for inspection, got-to-converse along-
 with them, saying, "There-got-to-be-
 given ME the-whole authority-power
 in-the economy of heaven, and over§
 earth;—Having-got-ye-gone have- 19
 got-to-teach-as-your-disciples the-
 whole-of the Gentile-race-nations,
 (G)baptizing them The Name ward of-
 Christ's Father, and of-The Father's
 Son, and of-Their Holy Spirit;—
 systematically-teaching THEM to-be 20
 observing-watchfully everything what-
 soever I-got-to-enjoin-on you. And,
now-mind, I-Myself AM Immanuel,
 God-with you-each individually and
 corporately, the-whole of the-time, and
 each-day, right-up-to the consumma-
 tion of-the eternal-age."

§ The two different prepositions indicate exactly the difference between our Lord's jurisdiction "in" heaven and "over" earth; in the one outward obedience had become complete, in the other we have still to pray, "Thy Kingdom come, Thy will be done on earth as it is in heaven."

M A R K .

- I. 1 *An account from the first of The Gospel of Jesus Christ, The Son of*
 2 *God. As it has been written in organic oneness with the prophets, "Behold I am sending as - (G) Apostle that My Messenger before Thy face, one who shall be preparing that Thy way :—*
 3 *A sound of one crying in the desert, 'Have got ye to get ready the highway of The Lord; be levelling those HIS*
 4 *paths!'" It got to be that John was - (G) baptizing in the desert and preaching a - (G) baptism of change of heart as indispensable for forgiveness of sin-*
 5 *ful wrong-doings; — and there was streaming-out for a blessing unto him the whole of the (C) Judean district, and the (C) Jerusalemites, and they were being - (G) baptized the whole of them, in organic oneness with the Jordan river on the part of him, on making confession of their sinful wrong-*
 6 *doings. But there was John—clothed as he had always been in (C) camel's hair, and a girdle of leather round his loins, and living as he used on locusts*
 7 *and honey wild. And there he was preaching, saying, "There is coming The Stronger in Spirit than I after me, of WHOM I am not worthy to have gone and stooped and undone the*
 8 *strap of HIS sandals. I indeed did get to - (G) baptize you in organic oneness with water; but HE shall be - (G) baptizing you in organic oneness with*
 9 *SPIRIT The Holy one."*—And it got to be in the economy of those days that Jesus got to come away from (C) Nazareth of Galilee, and went and condescended to be baptized on the part of John the
 10 *Jordan ward.* And straightway whilst coming up out of the water, He got to see the heavens being rent† as they were, and God's Spirit as a dove alighting hovering Anointingly upon*
 11 *Himself.‡ And a Voice there got-*

to supervene, issuing - out - from The Heavens : "THOU art essentially The Son of ME, the divinely-LOVED-One, in organic oneness with Thee I got able to delight absolutely."

And straightway The Spirit is driving 12 Him the desert ward. And He was 13 stopping there in regular preparation in the desert forty days, being tempted as He was of (G) Satan, and there He was along with the wild beasts; and the (C) angels were ministering to His wants.

But subsequent to the having got to 14 be arrested of John, got to come did Jesus Galilee ward, heralding the glad tidings of The Kingdom of God, and 15 saying, "The time has been getting fulfilled, and got to draw nigh has The Kingdom of God : be yielding to change of heart and putting your trust in God's glad tidings. But walking as 16 He was along by the sea of Galilee, He got to see Simon and Andrew the brother of Simon casting a cast net the sea ward; for they used to be fishermen. And got to say did Jesus to 17 them, "Come along as disciples after ME, and I shall be causing you to have got to become fishers of MEN. And straightway having gone and left 18 their tackle they did get to be followers of HIM. And having got to 19 go forward from thence a little He got to see James the son of Zebedee and John his brother, and them in their ship repairing their tackle; and straight- 20 way He went and called them; and having got to leave their father Zebedee there in charge of the ship along with the hired hands, off they got to go as disciples behind HIM.

And in they are proceeding Caper- 21 naum ward. And straightway on the (C) sabbath day having got to go in as He did the synagogue ward, there He-

* The value of inductive evolution of the meaning of the sacred text is illustrated here, another proposition is used of our Lord's baptism; being unless, He was not baptized in "organic oneness with" any sacramental purifying spiritual agency.

† Same word Matt. xxvii. 51.

‡ Christizing the Christ.

§ Did not immediately give up fishing upon becoming disciples of Jesus.

22 was-teaching. And they-were-in-a-state-of-complete-astonishment at HIS teaching; for there-He-was teaching them like *one*-possessing *inherent*-authority-right, and not like the scribes.

23 And there-was in-as a worshipper their synagogue a-person in-organic oneness with an unclean spirit, and he-got-to-cry-out, saying (c) Yah! * what *penally* hast Thou-to do with-us, Jesus the-(G) Nazarene?—hast-Thou-gone-and-come on-purpose-to-have-got-to-destroy us?†—I know Thee What *Divine Being* Thou *really*-ART—The Holy-One of God.†

25 And went-and-rebuked him-did Jesus, saying, "Have-got-to-keep-thyself-muzzled! and have-got-to-come-out of him." And having-got-to-convulse him-as did that the wicked-foul spirit, and having-gone-and-yelled with-a-loud cry, he-got-to-come-out out-of him. And they-got-to-be-astounded the-whole-of them, so-as to-be-questioning for information-among themselves, saying, "What-new Revelation is THIS?—WHAT-Divine system-of-teaching so-novel is-this?—that in obedience to a-standard-of authoritative-power even to-the spirits the wickedly-foul He-gives-orders—and they-are-under-obedience to-him too?"

28 But out-got-to-go the general-talk of-Him straightway the-whole-of the country-round Galilee ward.

29 And straightway having-got-to-come-out-of-the (c) synagogue-as He did, He-got-to-go the house ward of-Simon and Andrew, along-with James

30 and John. But there-was the mother-in-law of-Simon prostrated, in-a-fever; and straightway they-speak to-Him

31 about her. And having-got-to-go-up-with aid as He did He-went-and-raised her, having-got-to-take-hold-of-her by-

the-hand-first; and got-to-leave her-did the fever straightway; and there-she-was-waiting-upon them.

But having-got-to-be evening, when 32 the sun got-to-set, there-they-were-carrying for aid-unto Him the-whole-of those that-were ill, and those (c) demon-possessed. And there had-the 33 entire city been-assembling for aid-unto His door. And He went-and- 34 restored-to-health many that-were ill of-a-variety-of complaints; and (c) daemons many He-went-and-cast-out,—and He never would-let the daemons talk, because they-had-been-recognizing-all along Who-HE-was.

And in-the-morning, having-got-up 35 as He did whilst-it was still-quiet night, He-went-and-retired a-desert place ward, and there He-was-praying-for-spiritual strength. And got-to-follow 36 Him-up-did Simon and those along-with him. And when-they-got-to- 37 find Him, they-say to-Him, "Everybody is-now-asking-for THEE!"§ And 38 He-says to-them, "Let-us-be-going-away the country-towns ward in order-as-they-come, that-so I may-there have-gone-and-preached also,—for this-duty ward I-have-been-come." And-so-there-He-was, preaching in- 39 connection-with their (c) synagogue-system the-whole-of Galilee ward, and casting-out their (c) daemons.||

And there-comes for aid-unto Him 40 a-(c) leper, beseeching Him, and kneeling-to Him, and saying to-Him, "If haply thou-art-willing, thou-art-able to-have-got-to-cleanse me." But Jesus 41 moved-with-compassion-as he got-to-be, went-and-stretched-out His hand, and just gave-him a-touch, and says to-him, "I-am-indeed-willing, have-gone-and-been-cleansed." And whilst-He- 42

* The very tone familiar to us in our land and day expressive of the defiant scorn of the vulgar and most demoralized—disgustingly expressive.

† 1 John iii. 8.

‡ Here is "the sin against the Holy Ghost," and in all its naked repulsiveness. Sin which in kind is like this, however it may vary in degree of coarseness, or refinement, is such complete disintegration of the moral nature, that the germ of God is dead and beyond the quickening power of the omnipotent Spirit of God (iii. 29). They may (and must) be disciplined into obeying, but can never be true, or loving.

§ Running over with self-gratulation because their rabbi was in such request and repute.

|| Like so many of our Lord's "miracles," what is now effected by Christian civilization gradually amongst the masses was by Him performed representatively upon individuals, immediately. Hospitals, schools, senates, law-courts, police, locomotive facilities, colonization, Christian homes, *et hoc genus omne*, form a Himalayan mountain-range of thaumaturgic "miracles," of which the great Creator-Redeemer's were but hills on the plain—"Greater works than these shall ye do, because I go to The Father" to superintend them as Christ, "exalted to be a Prince and a Saviour."

was-speaking, straightway got-to-leave him-*did* the leprosy, and cleansed-he-
 43 got-to-be. And having-gone-and-strictly-charged him, straightway he-
 44 got-to-send-him-off, and says to-him, "See-*now* that-thou-have-got-to-tell nothing to-anybody, BUT-*instead* of that have gone and presented-thyself for inspection to-the priest, and-then have-gone-and-offered for thy cleansing what Moses got-to-direct, an-evidence-
 45 of it ward to-*THEM*." But he got-to-go forth and to-set-to-work to-be-reporting all-sorts-of-things, and blazing-abroad the case; so-much-so-that no-longer was-He-able in-public to-have-got-to-go-in the city ward; BUT *instead* there-outside in desert places was-He, and they kept-coming for aid-unto Him from-all-quarters.

II. 1 And He-got-to-come back again Capernaum ward in-the-course-of a few-days; and it-got-to-be-rumoured that at home-He-is-*really*.
 2 And straightway there got to be-many gathered-together, so-that there was-no longer any-room-left, not-even at-the-places for accommodation-at the-door; and there-He-was-delivering to-them
 3 His Message. And they-come for aid-unto Him carrying-a-(G)paralytic, borne by four-*persons*. And being-*quite* unable to-have-got-to-approach Him on-account-of the throng, they-went-and-unroofed the roof where there-He-was, and having-got-to-dig-it-out they-lower the mattress upon which there was descending as it was over
 5 their heads* the paralytic lying. But having-got-to-see-as Jesus-*did* the spirit-of-trust of-them, He-says-to-the (G) paralytic, "My-child, forgiven thee-*have* been thy sinful-wrong-doings." But there-were some-of the chief-of-the scribes sitting there, and
 7 reasoning-in their hearts, "Why-*ever* is this man going-on-uttering such (G) blasphemics?—what-Being-is-ABLE to-BE-forgiving sinful-wrong-doings, except indeed One,—GOD?" And
 8 straightway,—having-got-to-know-it-as *did* Jesus in His spirit that thus they-are-reasoning within-and-among

themselves,—He-got-to-say to-them, "Why-*ever* such reasonings as-*THESE* harbour ye-in those hearts-of-yours?—which is an-easier-thing, to-have-gone-
 9 and-said-to-the (G)paralytic, 'Forgiven thee-*have* been thy sinful-wrong-doings,' or to-have-gone-and-said, 'Be rising, have-got-to-take-up thy mattress, and be-walking'?—in-order-
 10 that however ye-may-have-got-to-know *how*-that authority-power possesses-does The Son-of-Man upon the earth to-be-forgiving sinful-wrong-doings,"—says-He-to-the (G) paralytic—"To-*THEE* I-am-speaking-*now*.—Be-
 11 rising-up, have-got-to-carry thy mattress, and be-walking-away thy home ward." And he-got-to-be-raised
 12 straightway, and having-got-to-lift his mattress, out-he-went-and-walked, vigorously forcing his way-through the-whole-of them; so-that astounded-were they all, and glorifying God, saying, "Never-no never did-we-ever-get-to-see anything-like-this before!"

And He-got-to-go-forth again along
 13 the sea-beach; and there was-the whole crowd coming for aid-unto HIM, and there-He-was-systematically-teaching them. And passing-along He-got-to-
 14 catch-sight-of (G)Levi the-son-of-(G) Alphaeus, sitting on duty-upon the toll-booth, and says to-him, "Be-a-follower-of ME." And having-got-to-get-up-as he-did he-did-get-to-be-a-follower-of HIM. And it-got-to-be
 15 that during the reclining-at-table in his house, whilst there-were-reclining-with Jesus and those His disciples many tax-gatherers and men-of-abandoned-character, for there-were plenty-of-them and-they-got-to-be-followers-of HIM, that the scribes and
 16 the pharisees having-got-to-see Him eating-in-the-company-of tax-gatherers and abandoned-characters, were-re-marking-to-His disciples, "How-*ever* comes it-that in-the-society-of tax-gatherers and men-of-abandoned-character He-is-*actually*-eating and drinking?" And having-got-to-hear-it-as
 17 Jesus-*did* He-says to-them, "Need have not the sound-of-a-physician, BUT-just those that-are disordered:—I-went-and-came not to-have-got-to-call righteous-people, BUT-so far from that

* A good illustration of the power of the Imperfect Tense, here.

- disorbed-sinners a-change-of-heart ward."
- 18 And in-the-habit-were the disciples of-John and of-the (G)pharisees of-fasting; and-so they-come and say to-Him, "*From-what-radical difference of doctrine is it that the disciples of-John and of-the (G)pharisees are-in-the-habit-of-fasting, but those Thy disciples*"
- 19 *never fast-at all?*" And got-to-say-did Jesus to-them, "The sons of-the Bridal-chamber cannot, -*can they,* whilst The Bridegroom is *along-with* them, be-fasting? for-so-long as *along-with* themselves they-possess *their* Bridegroom they-cannot be-fasting;—
- 20 *there are-days* coming, however, when The Bridegroom shall-have-got-to-be-taken-away *right away*-from them; and then they-shall-**BE**-fasting in those
- 21 the days - of *Widowhood*.* No-one *ever-sews a-patch taken from-a-new garment upon an-old-one; or-else if-he does* tears-does that his piece-filling-up, the new from the old, and-so a-
- 22 still worse rent there-gets-to-be. And no one *ever-puts* (G)wine whilst-new, into leather-bottles *when-old; or else if-they do,* bursts-does the (G)wine the new-rigorous wine the leather-bottles, and the (G)wine is-spilled, and the leather-bottles spoiled-for any use: BUT-no (G)wine new into bottles new must-be-put-always."
- 23 And it-got-to-come-to-be that-He-was-passing-along on the (G)Sabbath-day through the corn-fields; and His disciples got-to-set-to clearing-a-path, —plucking-as *they were* the ears-of-
- 24 corn. And the (G)pharisees kept on† saying, "Look! *why-in the world* are they-doing on the (G)sabbath what is-
- 25 not proper?" And He-was-saying-to-them, "*Did ye-never get-to-hear-read* WHAT-an irregular thing David went-and-did when he-got-to-have-need, and got-to-be-hungry himself and those *along-with* him?—how he-got-to-go- 26 in the house-of-God ward, to (G)Abiathar the high-priest, and-went-and-ate the show-bread-loaves, those-which it is-not proper to-have-gone-and-eaten, except for priests only, and-~~for~~ he-got-to-give-some to-those that-were ~~asso-~~ciated-with him?" And-then He-was- 27 saying to-them, "The (G)sabbath for-the-sake-of man got-to-come-into-being, not man for the-sake-of the (G)sabbath:—so-that Master-of-the 28 (G)sabbath-day The Son-of-Man is-essentially."
- III. 1 And He-got-to-go-in again the (G)synagogue ward; and there-was there-a person having-a-hand that-had-been-withered. And there-were-they- 2 watching Him whether on the (G)sabbath-day He-will-be-healing him, in-order-that they-might-have-got-ground-of-accusation-against Him. And He-says-to-the man that-had† 3 the withered hand, "Have-got-to-stand-up in the midst:"—and-then He- 4 says to-them, "Is-it-proper on the (G)sabbath to-have-gone-and-been-benevolent or to-have-gone-and-acted-selfishly?—to-have-gone-and-saved-a-life, or to-have-gone-and-destroyed-one?" But THEY were-making-no-reply-at all. And having-got-to-look- 5 round-upon them with anger, being-shocked-over the callousness-of-their hearts, He-says-to-the man, "Have-got-to-stretch-out *that* thy hand." And there-he-was-stretching-it-out,§ and-then his hand got-to-be-restored. And having-got-to-go-out- 6

* The Church dispensationally is in widow's weeds—any theory which is based upon her Lord's Supper as representing anything but a *dead* Christ, and all her drapery of ceremonial as aught but what becomes the simplicity, modesty, sorrow and retirement of a *widow*—in cathedrals, and large central churches, of a Royal widow—is as axiomatically incongruous—God's revealed mind being the standard—as that two and two make five, or that all right angles are not equal, or as that the *entourage* of a wedding is according to the standard of good ritual taste at a funeral (Apoc. xviii. 7.)

† Because our Lord paid no attention to them,

as in the case parallel in kind of the woman taken in adultery. Mark the subtle power of Greek tension as here brought out—why are all these Imperfect Tenses from verse 25-27 used? Because they mark the pertinacity of our Lord's tones and manner in defence with the pertinacity of theirs in prosecution, the one Imperfect Tense is the echo of the other.

‡ Not the Auxiliary verb, but the Imperfect participle of the Possessive verb "to have."

§ The Imperfect Tense here seems to point to the fact that the man was some little time getting his arm stretched out, and was working it until it got all right.

as did the (G)pharisees straightway together-with the Herodians there-they-were-plotting against Him, so-as to-have-got-to-destroy Him.

- 7 And Jesus got-to-withdraw-*expatriate* along-with His disciples the sea ward, and a-large crowd away-from Galilee got-to-be-followers-of Him, 8 —and away-from Judæa,—and away-from (G)Idumæa, and from-beyond the Jordan,—and those round Tyre and Sidon, a-vast concourse, having-got-to-hear-as they did, what-benevolent things He-was-doing, got-to-come for aid-unto 9 Him. And He-went-and-told His disciples-to-have-a-boat-ready-at-hand-for-Him, on-account-of the throng, to- 10 keep them from crushing Him. For many did-He-got-to-heal, so that they-kept-on-pressing-down-upon Him, that-so they-might-have-got-to-touch Him, as-many-as were-afflicted-with 11 diseases. And the spirits, the unclean-spirits, when they-were-seeing Him were-falling-down-to-Him, and crying-out, saying, "Thou art the 12 Son of-God." And often-and-much used-He-to-be-rebuking them, to-keep them from public having-got-to-make Him. 13 And He-goes-up His mountain ward, and is-calling-unto-Him as assistants those-whom Himself was-pleasing-to; and they-got-to-go-away entirely from their businesses-unto Him. 14 And He-went-and-made-up twelve, that-so they-might-be-there along-with Him, and that-as-(G)Apostles-He-might-be-sending-forth-them to-be 15 preaching, and-to-be-having-authority-power-to-be-healing the diseases, and to-be-casting-out the (G)dæmons. 16 And He-went-and-super-added 17 to-Simon the-name 'Peter';—and James the-son-of-Zebedee and John the brother-of-James, and to-them He-went-and-super-added the-names (G)'Boanerges,* which is 'sons-of-thunder';—and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James† the-son-of-

Alphæus, and Thaddæus, and Simon the Cananite, and Judas Iscariot,— 19 the-one-who also got-to-betray Him.

And-then they-come home. And 20 there-is-gathering-a-crowd again, so-that it was "utterly impossible for-them even-to-have-got-to-take-a-meal. And having got-to-hear-of-it-as 21 did His-own family they-got-to-go-out-to-have-got-to-secure Him, for they-were-saying, that "He-got-to-go-mad-with zeal." And 22 the scribes, those having-got-to-come-as they did from Jerusalem, were-saying, (G)"Beelzeboul is-just-what-he-*HAS*," and "In-the power of the prince-of-the (G)dæmons it is that-he-is-casting-out the (G)dæmons." And 23 having-gone-and-called them-up for instruction-as He did, in (G)parables He-was-saying to-them, "How can (G)Satan (G)Satan possibly be-casting-out?"—and, "Suppose a-kingdom 24 against its-own-self got-to-be-divided, it is-not possible-for-that kingdom to-have-got-to-stand;"—and, "Suppose a- 25 house against its-own-self-shall-have-got-to-be-divided, it is-not possible-for that house-to-have-got-to-stand;"—and "If Satan went-and-rose against 26 himself, and has-been-getting-to-be-divided, he can-not possibly have-got-to-stand, BUT-so far from that is-coming-to-an-end:—no-one can-possibly have- 27 gone-and-seized the spoil of the strong, after-having-got-into his house ward, unless first-of-all he-shall-have-gone-and-hound the strong, and THEN-I grant you his house he-will-be-spoiling. Verily I-tell you that all-kinds-of the 28 wilful-offences shall-be-open-to-forgiveness to-the children-of-men, and (G)blasphemies wherewith-soever they-may-have-gone-and-(G)blasphemed: but whoever haply shall- 29 have-gone-and-(G)blasphemed the Holy Spirit ward, is-out-of-possession-of right-of-forgiveness the eternity of God-ward, BUT-is-necessarily-the-guilty-subject-of-an-eternal sentence;"—be- 30 cause they-persisted-in-saying, "A wick-ed-foul-spirit it is that-He-is-possessed-

* Luke ix. 54.

† The third James (not this, nor James the less), the half-brother of our Lord, who took His

place as Head of the Church, was not one of The Twelve.

‡ Mark the solemn Aorist Tense in connection with verse 13.

31 of." There-are-coming, therefore* His mother and His half-brothers, and after - standing outside - the crowd-
 as they had been, they-got-to-send-a-
 message for His good-unto Him, sum-
 32 moning Him-as they were; — and there had been-the crowd sitting all-round Him;—but they-got-to-say, "Lo, there are-they thy mother, and those thy brethren, and those thy sisters, outside-
 33 there, going on-calling thee." And He-got-to-break-out-in-answer-to them, saying, "What-creature-however great is-there that is the mother of-ME?—or
 34 the brothers of ME?"—and-then having-gone-and-run-His-eye-as He did-round the-circle sitting immediately-round Him, He-says,—“See! here is-the mother of-ME,—and the brothers
 35 of ME;— for whosoever haply shall-have-got-to-realize† the will-and-plan of-God, THAT-person Brother of ME, and Sister of ME, and Mother, is-essentially."

IV. 1. And again-without further notice of the interruption He-went-and-addressed - Himself to - be - teaching-systematically by the sea-side; and there-got-to-be-gathered for aid-unto Him an-immense crowd, so-much-so-that He went-and-got-on-board His ship ward and so-was-seated-there out-in the sea; and the-whole-of the crowd was-there at-the-edge-of the sea upon
 2 the shore. And there-was-He-systematically-teaching them in (G)parables very-much; and He-was-saying-to-them, in - the parable base of His
 3 teaching, "Be-listening-now:—lo, got-to-go-out-did the sower-to-have-got-to-do-his-sowing:—and it got-to-be-that
 4 in-organic oneness with his sowing, some indeed got-to-fall along-on the path-way, and got-to-come-did the birds,
 5 and to eat-up-the-whole-of it:— but other-got-to-fall upon the stony-part,

where it was-not possessed-of much earth, and straightway up-it-got-to-spring, just because it-was "unpos-
 6 sessed-of depth-of-earth; but the sun having-got-to-rise it-got-to-be-scorched-up, and through "lacking
 7 root got-to-be-dried up:— and other got-to-fall the thorns wards, and high-got-to-grow the thorns, and to-strangle
 8 it, and FRUIT it-never got-to-produce:—and other got-to-fall the good
 9 ground ward; and-was-producing fruit growing-high and prospering-as it kept on doing, and it-was-bearing in-some cases thirty-fold, in-others sixty, and in-others a-hundred-fold."— And-then He said-as He-was in the habit of doing,‡
 "He that-possesses-as he does ears to-be-listening-with, let-him-be-listening."

But when He-got-to-be by-Himself, 10 got-to-question Him-did those around Him who were associated-with The Twelve about-the (G)parable. And 11 He-was-saying to-them, "To-you it-has-been-vouchsafed to-have-got-to-know-direct the sacramental-(G)mystery of-The Kingdom of-God, but to-them the (G)exoteric§ in-organic oneness with (G)parables-indirectly all the things come-into-being; that-so seeing 12 they-may-be-seeing and yet-^mrefuse-to-be-perceiving, and listening they-may-be-listening, and-yet-^mrefuse-to-be-understanding, for-fear-forsooth they-should-have-got-converted; and have-got-their wilful offences for-given!" And He-says to-them, "Have 13 ye-not grasped THIS (G)sacramental parable?—and how-then will-ye-be-having-the-key-to all the (G)parables-of the organic Sacramental System?—The 14 one sowing is-sowing 'The Truth:—such-as-these however are-essentially 15 those-seeds 'along-on the pathway,' where The Truth is-being-sown, and

* Verses 20, 21.

† Christ came as the new federal Head of the human race, through the working of the Holy Spirit to develop a new humanity; He did not come to make us religionists but MEN in the Divine ideal of Man, and every individual soul that yields to and does not "resist the Holy Spirit" is co-operating with the "will-and-plan of God" in making Man in type the *ne plus ultra* of "the creature"—one in Christ "made after His own image and likeness," an organic "par-

taker of the Divine nature." Those who are new-born in the spiritual nature have the same Holy Spirit for their father as The Son of Mary, and consequently to them He is essentially and eternally akin, as "the first-born among many brethren."

‡ That is to say, our Lord was in the habit of making a pause, and then in a loud voice saying this to rally their attention, or introduce a new truth.

§ See Introduction, p. 9.

when they did get to hear, straightway there cometh Satan and takes away The Truth that had been sown
 16 in their Hearts :—and these are in a similar way those seeds sown 'upon the stony part,' who when they did get to hear The Truth, straightway
 17 with delight are embracing it ;—and they do not possess root in organic oneness with themselves, BUT are time-servers ; so then when there has got to be tribulation or persecution for The Truth's sake they straightway find out something wrong to be stumbling over
 18 in it :—and these are those seeds sown 'amongst the thorns,' such as listening as they do to The Truth, and then the worries of the present world-age and the witchery of its wealth, and the lustings of acquisition, pouring in as they do strangle The Truth, and it
 20 does not reach fruit :—and these are those seeds that got to be sown 'upon the good ground,' such as listen to The Truth, and give it reception, and then do bear fruit, in some cases thirty-fold, and in some sixty, and in some a hundred fold."

21 And He went on to be saying to them, "The lamp is not brought for it to have got to be put underneath the bushel—measure is it, or under the divan?—is it not that it may have got to be put upon the lamp-stand?
 22 For there is no precious thing hidden, but that it may have got to be manifested nor did anything ever have got to be smothered up, BUT on purpose that it might have got to come all the
 23 better prepared to notice ward.—Since some important person possesses ears on purpose to be listening with, let him
 24 be listening with them." And then He went on to be saying to them, "Be looking well to how ye are listening in commercially the same measure with which ye are measuring, shall measure be dealt out ever to you, and it shall go on being increased—addition
 25 to you that are listening ;—for whosoever haply may be possessing to him it shall go on being given ; and whosoever possesses not, even what he possesses shall be being taken away from him."

* Relatively to its plant, not absolutely.

And then He went on saying, "Analogous to this is The Kingdom of God, as if supposing a person went and threw his seed upon the ground, and sleeps, and wakes, night after night
 27 and day after day, and his seed germinates and grows tall,—how he knows not. For by its own (G) automatic
 28 strength the earth yields its fruits,—first the blade, then the stalk, then the full ear organically in the stalk ;—but
 29 when the fruit has got to be ripe, straightway he sends forth the sickle, because his harvest has got to come."

And then He went on to be saying, 30
 "To what for subtlety and reach shall we have got to liken The Kingdom of God, or in the symbolical medium of what kind of (G) parable shall we have got to parallel it?—As a mustard seed, a kind which when it got to be sown in the earth, is undoubtedly the smallest* of all the seeds sown upon the earth ; and yet when once it
 32 has got to be sown it keeps on growing up, and gets to be at last of all plants the largest, and throws out immense boughs, so that there can be beneath its shade the birds of the heaven be tabernacled."

And there He used with many such 33 like (G) parables to be revealing to them The Truth, in proportion as they were showing capacity to be listening to it. But out of (G) parable medium He never used to speak to them ; but privately He used always to His disciples to solve all the Sacramental problems.

And says He to them on that same 35 day, when it got to be evening, "Let us have got to cross over the opposite side ward." And so having gone and
 36 dismissed the crowd, they take charge of Him, just in the state in which† He was, in snug on board the ship ; and too there were some other craft, but boats, along with it. And there comes
 37 on a tremendous storm of wind, but there were the waves beating down upon the ship ward, so as for it now already to be filling. And there
 38 was He comfortably in the stern upon the boat-cushion, sleeping as He was.

† Utterly exhausted (for reason, see iii. 20, 21-31—iv. 2, etc.)

And they-arouse Him, and say to Him, "Teacher! *is it* no matter to thee that *here we are all-perishing?*"
 39 And having-got-to-be-roused He-went-and-rebuked the wind, and said to-the sea, "Keep-still! have-kept-thou muzzled;"—and-then down-went-and-dropped the wind, and there-got-to-supervene a-profound calm. And got-to-say-did-He to-them, "Why-ever fainthearted are-ye thus?—how is-it-
 40 that-ye do-not possess trust?" And they got-to-be-awe-struck with-a-mighty awe, and were-saying for enlightenment-*unto one-another*, "What-Being, then, is THIS, that both the wind and the sea are-obeying Him*?"

V. 1 And-then they-got-to-go-over the other-side-of-the sea ward, the district-of-the Gadarenes ward. And as-He got-to-be-leaving the ship, all-on-a-sudden there-got-to-confront Him out-from-among the tombs a-man in-organic oneness with a-spirit foul-and-wicked; a-person-who used-to-make his abode in-as-a congenial home-with the tombs, and not-even with chains was-anyone able-ever to have got to keep him bound, for that he had often with-fetters and chains been-bound, and snapped-asunder on-the-part-of him-had been the chains, and the fetters rubbed-to-pieces; and no-one him was-strong-enough to-have-got-to-control.
 5 And there-for-ever, night and day, he was in-his home the tombs and the mountains, yelling-away, and gashing himself with-sharp-stones. But having-got-to-see Jesus right-away from-a-distance, he-went-and-ran and prostrated-himself in adoration-to-Him;
 7 and having-gone-and-given-a-hideous-yell with-a-loud cry he-went-and-said, "What-venally hast Thou to do-with me, Jesus, Son of-God the Most-high?—I-do hold Thee bound-by God under-oath† to have-kept-from-having-gone-and-tormented me!"—for He-kept-on-saying to-him, "Have-gone-and-left-him, thou spirit foul-and-wicked come-

out-of the man."—And He-was-asking-him the-question, "What-for badness is thy name?" And says-he to-Him, (c) "Legion" is my name, because many we-are." And he kept putting up many petitions that He would-keep-from having-gone-and-sent them-away outside that district. But there-
 11 was there handy for them-*unto the mountains*, a-herd of-swine a-large-one, being-swine-herded-as they were. And so went-and-brought Him-did the (c) dæmons, saying, "Have-gone-and sent us the swine wards that we-may-have-got-to-enter THEIR wards." And
 13 went-and-permitted them straightway did Jesus; and-so having-got-to-go-out-as did the spirits, the foul-and-wicked-ones, they-did-get-to-go-in the swine wards—and-then off-got-to-rush the herd down-over the precipice the sea ward—but there-were some two thousand-of them—and drowned-were-they-being in-swallowed by the sea. But those that-were-feeding them
 14 went-and-fled and got-to-tell-the-news the cityward and the rural-districts wards;—and out-they-got-to-go to-have-got-to-see the wonder-which had-been-happening. And they-are-coming
 15 up sight-seeing-*unto Jesus*, and-then they-find the (c) dæmonized-person sitting-down-restfully as there he was and clothed-as he had been and in-his-senses,—he-who had-been-having the (c) legion!—and they-got-to-be-awe-struck. And got-to-give-a-full-de-
 16 scription-did to-them those-who-got-to-witness-it-all,—how it got-to-happen in the case-of-the (c) dæmonized-person, and-also all-about the swine. And
 17 they-got-to-set-to imploring Him-as there they were to-have-gone-and-departed away from THEIR neighbourhood. And-so having-got-to-go-on-board-as He-did the ship ward, the late-got-(c) dæmonized was-imploring Him to-let-him-be-staying along-with Him: and He would-not go-and-let-him, BUT
 19 says to-him, "Be-going thy home-ward a comfort-to those thy-dear-ones, and

* The emphasis marks their bewilderment at our Lord's being laid by themselves to sleep a worn-out man (verse 36), and rising soon after the "mighty GOD"—for of the union of the two natures in one Christ they realised as yet but little.

† Points to a covenant promulgated, and understood, between God (in Christ) and sinners other than those of the human race.

‡ Many dæmons using and appropriating one human tongue and brain.

have-gone-and-told them-all about-what-and-how-much the Lord has-been-doing-for-thee, and how-He-got-to-pity THEE.* And-so away-he-did-get-to-go and to-address-himself to-be-heralding in the Decapolis-district, what-and-how-much Jesus went-and-did-for-him:—and there-was-every-one marvelling.

21 And having-got-to-cross-over-as did Jesus in-on board His ship, back-again the other-side ward, there-got-to-be-gathered an-immense crowd about Him; and there-He-was by the sea-side. And lo, there-comes one of the chief-of-the-(c)synagoguc-staff, by-name (c)Jaecirus, and when-hs-got-to-see Him down-he-falls for aid-at His feet; and implores Him much-does he, saying, "That my-dear-little-daughter is-already dying,—may I beg-that thou-wouldst have-got-to-come and-to-lay-upon her Thy hands, in-order-that she-may-have-got-to be saved,—and—

24 Oh!—so she-shall-be-living-still!" And Jesus went-and-left along-with him; and there-was-following Him an-immense crowd, and there-it-was-crushing-round Him.—And a-woman, a-certain-well-known case, being in-as a subject of hemorrhage twelve years, and having-got-to-suffer-as she had-not-a-little under-not-a-few physicians, and to-spend the-whole-of her private-means, and instead-of having-got-to-become-

27 better rather got-to-get-worse, having-got-to-hear all-about Jesus, went-and-came in the crowd behind-Him, and-got-to-just-touch His raiment,

28 for she-kept-on-saying, "If only those His clothes I-shall-have-got-a-touch-

29 of, I-shall-be-being-restored." And straightway dried-up-got-to-be the fountain-of-her blood-discharge, and she-got-to-experience in-her body that she-has-been-healed-away-from-her scourge. And straightway Jesus having-gone-and-experienced in-organic-oneness-with Himself the vitality's having-got-to-go-out-of-Him, went-and-turned-round in-as pressed-by the crowd, and-was-saying, "What-one person, in particular went-and-touched

MY clothes?" And His disciples 31 were-saying-to-Him, "Thou seest the crowd all-crushing-round Thee, and Thou-sayest, 'What-one person in particular went-and-touched Me!'" And 32 He-kept-on-looking-round so-as-to-have-got-to-catch-sight-of-her who-had-got-to-do this. But the woman 33 having-got-to-fear-as she did and all-trembling-as there-she-was, conscious-as she had-been-of what has-been-taking-place in-mercy-upon her, got-to-come and to-fall-down-before Him, and to-tell Him all the truth. But 34 He went-and-said-to-her, "Daughter, thy spirit-of-trust has-been-restoring thee, be-going-away-to-the enjoyment of peaceful-tranquillity, and be-keeping healthy—and free—from that thy scourge." Whilst-still He was-in-the- 35 act-of-speaking, persons-are-coming direct-from the (c)synagogue-chiefs-house, saying,—“Thy daughter got-to-die, why-ever-then any-longer-now art-thou-troubling the teacher?” But 36 Jesus having-got-to-over-hear-as He did the message whilst-being-delivered says to-the (c)synagogue-chief, “Keep-from being-anxious, only keep-trusting-in-Me.” And He got- 37 not-to-permit anybody-to-have-got-to-follow-associated-with Him, except Peter, and James, and John the brother-of-James. And He-comes 38 the house ward-of-the (c)synagogue-chief, and finds the-tumult, and persons-weeping-and-wailing immoderately. And when-got-come-in He- 39 says-to-them, “Why-ever are-ye-making-this-disturbance, and are-weeping?—the maiden never got-to-die-at all, not-on-the-contrary is-only fast-asleep.” And they-were-laughing-at Him. But 40 He having-as He got-to-put-out the whole-of-them leads-along the father-of-his maiden, and her mother, and those-coming-with Himself, and enters-in where the maiden was, lying-down-as she-was. And having-got-to-take- 41 a-firm-hold-of-the hand-of-the maiden, He-says-to-her, “(c)Talitha (c)koumi!”—which is, when translated, “Thou maiden!—to-thee I-am-speak-

* The emphasis marks the difference between his own case and the damnable—they left to their penalty, he pardoned—it warns him not to pre-

sume, but to “sin no more lest a worse thing come unto him.”

42 ing,—be-getting-up." And straightway the maiden woul-and-got-up and was walking—for she - was twelve years old. And they-got-to-be-bowldered
43 with-great astonishment. And He-went-and-charged them strictly, that no-one should-have-got-to-know-of this-*case*; and-*moreover* He-got-to-tell-them to-have-gone-and-given her something-to-eat.

VI. 1. And He-got-to-go-out from-thence and to-come His-own father-land ward; and there-follow Him His
2 disciples. And *when*-the (c) sabbath got-to-be-come, He-got-to-address-Himself in-*during* the (c) synagoge-Service to-be-teaching - *systematically*: and many listening were-in-a-state-of-astonishment, saying, "Where did this-*man*-get all these-*things*?—and what-*new-kind-of* wisdom-is this which got-to-be-bestowed-upon Him?—and what wonderful works come-to-pass
3 through *those* His hands!—Is not this-*person* the builder,* the son of-(c) Maria, and brother of-James, and Joses, and Judas, and Simon?—and are not *those* His sisters too here *intimate-amongst* us?"—And there-they-were-stumbling-over-the-stumbling-stone
4 in-*connection* with Him; but saying to-them *was*-Jesus, "A-prophet is not unhonoured, *anywhere*-except in-*as* a reformer his-own fatherland, and in-*as* an example of Godliness amongst his-own relations, and in-*as* the firm head
5 of his-own home." And-*so* He-was-not able there to-have-got-to-work any miracle; except that He-went-and-laid on a-few sick-*persons* His
6 hands and healed-them. And He-was-filled-with-wonder on-account-of their lack-of-spirit-of-trust-in-God.

And He-was-going-round-the-villages on-circuit teaching-systematically.
7 And He-is-calling-up-for-instruction The Twelve, and then it was-that He-got-to-begin-the-plan of-sending THEM forth, in-couples, and supplying them-with authority-power-over the spirits
8 *those* foul-and-wicked. And He-got-

* We have no exactly equivalent craft in England, but the nearest is the small carpenter-and-builder of a country village (Heb. iii. 4).

† They went as servants of the older dispensation, and had to act consistently with its spirit.

to-give-them a-charge that nothing should-they-be-taking by way of provision-for their-journey, except their-staff only,—"empty-of knapsack, empty-of victuals," empty-of cash in the pocket: BUT-*instead* have-been-shod-with (c) sandals-only and "keep-from having-got-to-put-on two coats. And He-went-on-to-say-to-them, 9
10 "Wherever haply ye-shall-have-got-to-go-in a-house ward, there be-staying until haply ye-shall-have-got-to-go-out from-thence. And whosoever 11 haply shall have got to—deny you hospitalities, or to-refuse to-have-got-to-listen-to-you, going-out-as ye are to from-thence, have-gone-and-shaken-off the dust that is-beneath your feet,† as a-witness-to-them ward; verily, I-tell you, it-shall-be more-endurable for-Sodom and Gomorrha in time of-judgment, than for-THAT city." And-so forth-they-got-to-go 12 and-were-preaching how-that men-should-have-got-to-yield-to-a-change-of-heart. And (c) daemons not-a-few 13 were-they-casting-out, and anointing with-oil many sick-*persons* and healing-them.

And got-to-hear-tell-of-Him-did the 14 king, Herod,—for public-enough got-to-be His name!—and he-was-saying "John the (c) baptizing-one‡ got-to-be-risen from the dead, and for this-reason wonderful-works are-(c) en-gizing in-*as* added credentials of his-Ministry." Other-people, however, 15 were-saying "Elias it-is-undoubtedly;" others-again were-saying. "A-(c) prophet it-is, one-truly something-like one of-the (c) prophets!" But Herod 16 having-got-to-hear-tell-of-Him went-and-said, "The-one I went-and-be-headed,§ that-man got-to-be raised from the dead."—For this-same Herod 17 having-gone-and-sent-forth-as he did, got-to-apprehend John, and to-bind him in his prison for-the-sake-of Herodias the wife of-Philip his-living brother, because he-went-and-married her. For John kept-on-telling his 18

‡ For once it is here put correctly, elsewhere the familiar style "John the baptist" is retained; that, however, is just the opposite of what is meant, being passive—making him to be baptized instead of the celebrated baptizer.

§ "John" spurious.

king Herod, "*It is not right for thee to be thus in possession of the wife of thy brother.*" But Herodias *it was really who was harbouring resentment against him, and anxious to have got to kill him, and yet could not get to;* 20 for Herod *himself was standing in awe of John, conscious as he had been ever that he was a man righteous and holy, and so he was keeping him safely guarded from mischief: and too having as he did got to listen to him, many duties was he doing, and cordially was* 21 *he listening to him. And so, at last a day having got to come favourable for her purpose, when Herod was giving as he always used to a banquet on his birth-day to his magistrates, and to his* (c) *chiliarchs, and to the principal* 22 *people of Galilee, and having got to come in too as did the daughter of this same said Herodias, and to have gone and danced as she did* and to lustfully gratify Herod, and his guests, got to say did the king to the damsel, "Have gone and asked me for anything thou mayest happen to fancy, and I* 23 *will give it to thee," and moreover he got to swear to her that, "Ye whatever possibly thou mayest have got to ask of me, I tell thee I will give it to thee, eye unto the half of this my* 24 *kingdom."* But she having got to go forth *first as she did got to say to her mother, "What good enough loont am I to be asking?"* But she went and said, "The head of John the 25 (c) *baptist.*" And so having got to go in again directly with haste *with her suit ready for the king, she went and made her request, saying, "What I do want is that to me thou shalt have gone and given, this very instant, upon a (c) pine-wood-platter, the head* 26 *of John the (c) baptist."* And overpowered with grief *though the king got to be, yet on account of his oaths and his guests he did not get to decide* 27 *to have gone and denied it her. And so having straightway got to send off-*

as did the king one of his body-guard, he went and gave directions for his head to have got to be brought. But 28 *he having got to go off went and beheaded him there in the prison; and got to bring his head upon a (c) pine-wood-platter†, and to give it to the damsel; and the damsel got to give it to that her mother. And having got* 29 *to hear tell of it as did his disciples they got to come, and to take up his trunk, and to deposit it in a tomb.*

And there are returning The 30 (c) *Apostles with news unto Jesus; and they went and gave Him a full account of everything, of both what miracles they got to do and what wise things they got to teach. And He got to* 31 *say to them, "Come along just you all by yourselves alone some desert place ward, and be refreshing yourselves with rest a little:"—for there they were, some coming, some going, in such numbers, and not even to be getting their meals were they finding leisure. And so away they got to go* 32 *a desert place ward in his ship, all alone.*

And they went and caught sight of 33 *them going away did the crowds; and besides many others got to recognize Him, and by a land-route from all the cities were running together there whither He was bound, and got to anticipate them and got to come together for aid unto Him;—and so upon* 34 *having got to come forth Jesus got to see before Him an immense crowd, and to be filled with sympathy for them, because there they were as sheep deserted by their shepherd; and He got to set Him to work to be systematically teaching them many truths. And by the time that now a long* 35 *space of time got elapsed as it did, having got to come up for a purpose to Him as did His disciples they say that, "Desolate is the place, and a long space of time now elapsed, have* 36 *got to dismiss them, that so having lacking the deep hatred of her mother, went out to make sure before squandering so splendid an opportunity upon a mere peasant prophet's head.*

† For the significance of this "pine-wood-platter" see the parallel account in St. Matthew xiv.

* The Aorist Tense marks two things (1) how completely demoralized she had got to be to dance at all, since it was a badge of impudent lewdness in a woman (2) how drunk and libidinous the banqueters had become.

† Her mother had told her for what to ask if the king made the expected offer, but Salome,

got-to-go-away the surrounding farms and villages wards they-may-have-gone-and-purchased for-themselves victuals, for any-meal to-eat they-have
 37 not." But *He* went-and-broke-out-in-answer and-said to-them, "*Have* yourselves got-to-give them a meal-to-eat." And they-say to-Him, "Having-got-to-go-away shall-we-have-gone-and-purchased two-hundred (G)denarii-worth* of loaves, and-so have-
 38 got-to-give them to-eat?" But *He* says-to-them, "How many loaves have-ye?—go-off and just have-got-to-see." And having-got-to-ascertain they-say,
 39 "Five, and two fishes." And *He* went and gave-them directions to-have-got-to-make-them-recline, mess by-mess, down-upon the green grass.
 40 And-so they-went-and-lay-down, rank by-rank, of hundreds and fifties-re-
 41 spectively. And having-got-to-take the five loaves and the two fishes, *He* went-and-looked-up heaven ward and-gave-thanks, and-then got-to-break the loaves-to-pieces, and went-on-giving-them-to-those His disciples, that they-might-have-got-to-set-them-before them; and the two fishes *He* went-
 42 and-divided to-them-all. And the whole-of-them got-to-eat and to-be-satisfied. And they-got-to-take-up of
 43 broken-pieces twelve hampers full, and
 44 from the fishes-too. And there-were those partaking-of the loaves five thou-
 45 sand, counting only the-MEN. And straightway *He* got-to-constrain His disciples to-have-got-to-embark *His* ship ward, and to-be-preceding-*Him* the opposite-side ward on duty-unto
 46 Bethsaida until Himself *He* got-to-dismiss the multitude. And having-got-to-arrange-as *He* did for-their-departure, *He* got-to-depart *His* mountain ward to-have-gone-and-prayed.
 47 And evening having-got-to-come, there-still-was the ship in the-midst of-the sea, and *He*-Himself alone on
 48 the land. And *He* got-to-see them labouring in-as hard at their rowing, for the wind was-keeping contrary to-them. And about the fourth watch of-the night *He*-is-coming with aid-
 unto them, walking upon-the surface

* Out of the Mission funds, of which Judas was treasurer.

of the sea; and there-ostensibly-*He*-was-wishing to-have-got-to-pass-by them. But they having-got-to
 catch-sight-of *Him*, walking upon-the surface of the sea, got-to-imagine that-it-was a-ghost, and went-and-screamed:—for the whole-of-them
 50 got-to-see *Him*, and to-be-terrified;—and straightway *He*-went-and-conversed along-with them, and says-to-them, "Cheer-up! I AM, keep-from-being-afraid." And *He* got-to-go-on
 51 board with aid-unto them the ship ward, and-then went-and-dropped-did the wind; and there-they-were-in-an-
 (G)ecstasy-of-wonder in-and-among themselves;—for they got-not to-reflect
 52 upon the loaves, for their heart was-in-the-state-of-having-been-hardening. And having-got-to-go-across-as
 53 they did they-got-to-strike-the (G) Gennesaret shore, and-so they-went-and-put-in-there. And-then having-
 54 got-to-come-out out of-the ship, straightway having-got-to-recognise *Him-as people did*, having-gone-and-
 55 run-throughout the entire district there, they-got-to-set-to carrying about upon their mattresses those that-were-sick, wherever they-were-hearing that there *He*-really-is. And
 56 wherever haply *He*-was-on-*His*-way villages wards, or cities, or country-towns, in the public-places-of-concourse they-were-putting their sick, and beseeching *Him*, to-have-let-them have got-if only a-touch-of-the hem of-*His* raiment; and as-many-as haply were-touching *Him* were-one after another-being-restored.

VII. 1 And there-are-assembling-together with a purpose-unto *Him*, the (G) pharisees, and delegates of-the scribes, having-got-to-come sent-from Jerusalem. And having-got-to-catch
 2 sight-of some-of-the chief of His disciples with-defiled hands,—that is un-washen,—eating-as they-were their-meals, they-got-to-begin-to-find-fault. — For
 3 the (G) pharisees and-indeed all the Jews, without having-got-to-wash at least their hands, never eat, holding-strictly the tradition-system of-the (G) presbyters; and if from market 4

† Literally, "come upon"—the preposition and verb together make the nautical idiom.

without having washed* all over they never eat. And many similar customs there are which they got to receive by tradition to be strictly observing, (a) baptisms of cups, and of pots, and of brazen utensils, and of divans. Then questioning Him are the (a) pharisees and the scribes, "By what dispensing authority pray are those disciples of thine not transacting daily life transactions in obedience to the tradition-system of the (c) presbyters, *but in stead of that are eating their meals with hands unwashed?*" But He got to break out in answer and to say to them, "Well did Esaias go and (c) prophesy about such (c) hypocrites as you, as it has been written, 'This people with their lips honour Me, but the heart of them is far enough from ME; to no practical purpose however are they theoretically reverencing ME, systematically teaching whilst they are practically for doctrines the ordinances of men.' For having got to repeal as ye did the commands of GOD; there ye are strictly observing the tradition-system of MEN!—(c) baptisms of pots, and of cups, forsooth, and other things equally important of a similar kind, plenty of them, ye are practising. And then He went on to say to them, "A pretty thing indeed! there ye are actually setting aside the commandment of God, so as to have gone the more strictly and observed that your own tradition-system†—For Moses for instance got to say, 'Honour thy father and thy mother,' and 'He that dishonours father or mother let him die the death.' Ye however say, 'Supposing a person shall have gone and said merely to his father or his mother 'Corban,' that means, 'As an oblation has that been vowed to God which thou didst get right to expect possibly out of me,'—and then no longer do ye permit him to have gone and done anything for that his father or that his mother; virtually making null and

void as ye do the word of GOD by the tradition-system of your own which ye got to hand down yourselves!—And many things equally important of a similar kind ye are practising." And 14 having gone and called up as He did for instruction the whole of the people, He carried on the discourse to THEM, "Be listening now to ME the whole of you, and understanding clearly;— 15 nothing is there from without the human being entering into him which possesses the power of having got to vulgarize him; but no the things that come out from him, those are the things that vulgarize man. — Since 16 some important person† possesses ears on purpose to be listening with, let him be listening."

And when He got to go in home, 17 away from the crowd, there were His own disciples asking Him the meaning of the (c) parable! And He says to them, "Are ye even ye so destitute of common sense?—do ye not perceive that everything from without entering in the human being ward does not possess the power to have got to vulgarize him?—because it never pursues 19 its course that his Heart ward at all, but only his belly ward, and so the draught ward it does come out certainly, in that sense, but purifying as it does the whole of his food."—But He 20 proceeded to say, "That proceeding out from the human being that really does vulgarize the human being; for 21 from within, out of the Heart of men their thoughts those corruptly selfish ones ever proceed out,—adulteries, fornications, murders, thefts, covetousnesses, 22 moral corruptions, cheateries, lasciviousness, an eye distempered, foul mouthedness, arrogance, silly vanity—the 23 whole of those, his inherent moral corruptions, proceed outwards from within, and do vulgarize mankind indeed."

And from thence He got to arise 24 and depart the frontiers between Tyre and Sidon wards; and having got to of the ever-present Head of The Church,—**"THE WORD OF GOD."**

‡ This pregnant word is used all through the New Testament, but especially in the Epistles, to indicate the pharisee and the pharisaic; all well-to-do religious people (x. 23) are in corresponding peril ever of being pharisees or sadducees.

* Literally, (c) baptized.

† All sects and "parties" in the Church depend, as such, upon the traditions of men, whether sacramental or evangelical, tend towards producing the same effects of antinomianism and infidelity, and are grouped under this denunciation.

enter-in-a-house ward, not-a-soul was-
 He-wishing to-have-got-to-know-it,
 and-yet it-got-to-be-out-of-His-power
 25 to-have-gone-and-kept-it-hid; for
 having-got-to-hear-tell-as *did* a-woman
 all-about Him, one-whose young-
 daughter was-possessing a-spirit foul-
 and-wicked, she-got-to-come-and-to-
 26 fall *for aid*-at His feet—the woman
 however was of-Greek-extraction a-
 Syrophenician by-her race,—and she-
 was-beseeching Him *to have gone and*
 27 *cast-the* (α)daemon out of-her little-
 daughter. But Jesus got-to-say to-
 her, "I have-got-to-let the CHILDREN
 first* have-got-to-be-filled; for it is
 not pious to-have-gone-and-taken the
 children's bread, and to-have-cast-it
 28 to-the house-dogs." But *she* got-to-
 break-out-in-answer, and-to-say to-
 Him, "Just-so, Lord!—and-so for-
 that the dogs, underneath *the table*
 29 *feed-always* from the broken-meat of-
 the children." And He-got-to-say to-
 her, "For this reply, be-off, gone-out-
 30 bath the (γ)damon out of-*that* thy
 young-daughter." And having-got-
 to-depart her home ward, she-got-to-
 find-the (γ)daemon gone-out, and-her
 young-daughter laid-comfortably as *she*
 had-been-upon the divan.
 31 And again having-got-to-go-out-as
He did out of-the districts of-Tyre
 and Sidon, He-got-to-come the sea of-
 Galilee ward, through the-midst of-
 32 the districts of-Decapolis. And they-
 bring to-Him a-deaf stammerer, and
 beseech Him to-have-gone-and-laid-
 33 upon him *His* hand. And *having*
gone and taken-him aside *away*-from
 the crowd, into privacy, He-went-and-
 thrust His fingers his ears wards, and-
 34 spat and-touched his tongue, and-*then*
 having-gone-and-looked-up the heaven
 ward He-went-and-gave-a-deep-sigh,
 and-*then* says to-him, "(γ)Ephphatha!"
 —which is "Have-got-thou-to-be-
 35 thoroughly-opened." And straight-
 way unclosed-got-to-be *those* his organs-
 of-hearing; and that-which-fettered
 that his tongue got-to-be-loosed, and

there-he-was-talking all-right. And 36
He got to give-them special-injunctions
 not-to-have-got-to-tell a-soul; but the
 more He went-on-charging them, the
 more effusively they-were-keeping-on-
 publishing-it. And there-people-were- 37
 in-a-state of-intense astonishment,
 saying-as *they were*, "*How-beautifully*
has-He-been-doing everything!—even
 the deaf He-makes to-be-hearing, and
 the dumb to-be-speaking."

VIII. 1 In those the days-of *His*
ministry there the crowd being very-
 great, and "quite-destitute of-any-
 meal to-have-got-to-eat, having-got-
 to-call-up-for a purpose His disciples,
 He-says to-them, "My-bowels-yearn 2
 over the crowd, because now three
 days are-they-in-attendance-upon My-
 Ministry and have not-a meal to-have-
 got-to-eat; and supposing I-shall-be 3
 dismissing them fasting their homes
 wards, they-will-be-fainting on the
 road, for *there are-some-dear ones*† of
 them who-are-here from-a-great-dis-
 tance." And went-and-broke-out-in- 4
 answer to Him-*did those* His disciples,
 "From-what-quarter could some-
 person rich enough possibly have-got-
 to-feed these with regular-meals upon 5
 a-desert?" And He-was-asking them,
 "How-many loaves have-you-actually-
 got?" But they-got-to-say, "Seven." 6
 And He-went-and-gave-orders for-the
 multitude to-have-gone-and-got-down
 upon the ground; and-*then* having-
 got-to-take the seven loaves, He-went-
 and-gave-thanks and-brake and kept-
 on-giving to-His disciples to-have-got-
 to-give-out, that they might-have-got-
 to-set-them-before the crowd. And 7
 they-had a-few small fishes; and
 having-as *He did*-gone-and-asked-
God's-blessing-on them He-got-to-tell-
 them to-have-got-to-set them also-
 before them. But they-got-to-eat and 8
 to-be-satisfied; and they-got-to-take-
 up of-broken-pieces that-had-been-
 left-after, seven hampers. But there- 9
 were-eating about four thousand-per-
 sons; and-*then* He-got-to-dismiss them.

* An answer to those who advocate the perfect working of home missions before assaying foreign, whilst giving to neither—an answer in irony, and the sting of the sarcasm is in the 'got' of the antecedent verb.

† In so many cases in Greek the mere grammar is colourless, and requires 'an able minister, not of the letter merely of the text, but of the spirit' of the sacred narrative to fill out the full meaning of the sentence.

- 10 ⁵ And straightway having-got-to-go-
as He did on-board His ship ward
along-with His disciples, He-got-to-
come the Dalmanutha districts wards.
- 11 And the (c)pharisees got-to-come-
forth, and to-set-to asking Him ques-
tions, aiming-at-getting-from Him a-
sign from heaven, tempting-Him. And
- 12 having-gone-and-groaned-deeply in
His spirit He-says, "Why-ever is this
generation aiming-at-getting a-sign-
in-evidence?—verily I-tell you, just-
see-if there-shall-be-given to-this gene-
ration a-sign!" And having-gone-
and-departed-from them and-gone-on-
board the ship, He-went-and-returned
- 14 the other-side ward again. And they-
got-quite-to-forget to-have-gone-and-
taken bread, and except one-single
loaf, they-were-possessing nothing
- 15 with them in the ship. And there-
was-He-strictly-enjoining-upon them,
saying, "Take-good-heed-not-and-be-
on-your-guard-against the Leaven of-
the (c)pharisees, and the Herod
- 16 Leaven." And there-were-they-
wrangling

divided in argument-amongst

themselves, saying, "That's-because
- 17 we-have no bread!" And having-
known-as Jesus got to, He-says to-
them, "Why-ever are-ye-wrangling
because ye have no bread?—do-ye not
yet perceive or understand?—still do-
ye-keep your hearts hardened-as they
- 18 had used to be?—'possessing eyes' do-
ye 'not See,' and 'possessing ears' do-
ye 'not Hear'?—and do-ye not re-
member?—When I-went-and-broke
- 19 the five loaves amongst the five thou-
sands, how-many baskets full of-
broken-pieces did-ye-get-to-take-up?"
- 20 They-say to-Him, "Twelve." "When
however the seven amongst the four
thousand, how-many hampers over-
flowing-with broken-pieces did-ye-get-
to-take-up?" But they got-to-say,
- 21 "Seven." And He-said to-them,
"How-is it that ye do-not understand?"
- 22 And-then He-comes Bethsaida ward;
and they-bring to-Him a-blind-person,
and beseech Him that he-would-have-
got-just-to-touch-him. And-having-
gone-and-taken-hold-of-the hand-of-the
- blind-person-as He did, He went and led-
him out outside the town; and having-
gone-and-spit his organs-of-sight
ward, and put-His hands upon him, He-
was-questioning him as-to-whether
"he is-seeing a particular thing." And
after-having-got-to-look-up he 24
was-saying, "Well-I-do-see human-
beings-it is true, walking-about-because
there they are, but large and blurred-
like trees." Then again He-went-and 25
placed His hands upon those his eyes,
and made him have-got-to-look-
up-again, and-then he-got-to-be-quite-
restored and to-see every-thing dis-
tinctly-in right focus. And off-He 26
went-and-sent him his home ward,
saying, "Neither have-got-to-enter-
into the village ward, nor to-say-a-
word to-any-friend in the village."
- And out-got-to-go-did-Jesus and 27
His disciples the towns wards of-
Caesarea Philippi. And on the road
He-was-questioning His disciples, say-
ing to-them, "What-Divine person do-
people say that-I really-am?" But 28
they-got-to-break-out-in-answer,
"John the (c)baptist; and others
Elias; but others-again, one-of-the
(c)prophets." And-then He says 29
direct to-them, "Ye, however-now,
what-Divine Personage do-ye-say that
I AM?" But Peter went-and-broke-
out-in answer and-said to-Him,
"THOU art THE CHRIST!" And 30
He-got-to-lay-it-upon them-sterntly† in-
order-that to-not-a-soul should-they-
be-speaking about Him.
- And-then He-got-to-set-to to-be 31
systematically-instructing them how-
that The Son-of-Man must-of-neces-
sity have-got-to-suffer much-indeed,
and have-got-to-be-rejected-upon trial
from the (c)presbyters and the chief-
priests, and the scribes, and have got-to-
be-judicially-murdered, and after three
days have-got-to-rise-again. And in 32
plain-language He-was-telling them the
fact:—and having-gone and drawn-
Him for-enlightenment-to-him as did
Peter, he-went-and-undertook to be re-
buking HIM! He however having- 33
gone-and-turned-round and looked-at

* The Aorist brings out the necessity of effort on the part of 'the creature,' in all co-operation of spiritual parturition, with 'The Creator.'

† The silence of the Apostles in the Gospels on the central truth of Revelation is a marked contrast to their eloquence in the Acts of the Apostles.

His disciples, got-to-rebuke Peter, saying, "Get-thee-off behind-as a disciple of ME, Satan; for thou art-ambitious of nothing *that is of thy God, BUT on the contrary what is of thy fallen human-creatures.*"

- 34 And having-gone-and-called-up-as *He did for instruction* the crowd with His disciples-on duty He-got-to-say to-them, "Whosoever-is-desirous-of following behind-as *disciple of ME*, let-him-have-got-to-deny himself, and to-take-up his-own cross, and let-him-be-always-following ME. For whoever haply-is-being-anxious-to-have-got-to-spare his life, will-be-throwing it-away; but whoever haply shall-be-throwing-away his own life for-the-sake-of-ME and of-My Gospel, will-be-really-saving it. For what-adequately shall-it-be-benefiting a human-being supposing he-did-get-to-gain the entire world and-then went-and-was-bank-rupt-of his soul?—or what-in the universe shall a-human-being-be-giving as-an-equivalent-for *that his soul?*
- 36 For whosoever haply shall-have-got-to-be-ashamed-of ME and-of these My words in a-generation like-this, adulterous and disorbed-as it is, being-ashamed-shall The Son of-Man also be-of him, when He-shall-have-got-to-come in the glory of-His Father, attended-by the (a)angels the holy-ones." IX. And-then He-proceeded-to-say to-them, "Verily, I-tell you, that there-actually-are some-privileged persons-of-those that-have-been-standing here, who shall-be favoured-to-have-escaped tasting of-death-at all, until haply they-shall-have-got-to-see The Kingdom of-God coming-as it shall
- 2 have-in-the economy of power." And-so six days after Jesus takes-with-Him Peter, and James, and John, and carries them a-mountain ward, lofty, in privacy, alone. And-then He-got-to-be-entirely-changed-in-appearance-*
- 3 Divinely before them;—and the-very raiment of-Him got-to-be prismatic-flashing the-intense whiteness of snow,

* (a) Metamorphosed.

† Future, to our Lord's ken is present—as the tense is.

‡ It is well for us to remember—in this the ripe age of pharisaism and sadduceism, in clashing sects and spiritual pride sublimed into individual

a-white such-as fuller at least-upon our earth is-not capable-of having got to produce. And there-got-to-appear to-them Elias associated in Ministry-with Moses, and there-they-were deep-in-conference with-Jesus. And in-got-to-break-out-did Peter and-says to-Jesus, "(a)Rabbi! beautiful-is-it for-us to-be here, and-so suppose-we-have-gone-and-made three tents, for-
Thee one, and for-Moses one, and for-Elias one." For *he had-not the slightest-idea what-nonsense he-got-to-talk, for there-they-were awe-struck.* And there-got-to-be-a-cloud over-shadowing them-as there it was; and there-went-and-came a-Voice out of-the cloud, "This-Being is The Son of-ME, The Beloved-One; be-listening-to HIM." And-then all-of-a-sudden having-got-to-venture-a-look-round-as they did, they got-no-longer to-see anybody-at all, except Jesus alone along-with themselves. But descending-
whilst they were away-from the mountain, He-got-to-strictly-enjoin-upon them that to-"not-a-soul should-they-have-got-to-give-any-account-of what they-got-to-see, at least-not until The Son of-Man shall-have-actually-got-to-rise from-amongst the dead. And His
injunction they-did-get-to-keep-as a secret to strengthen trust-amongst themselves,—curious-though they were-to-know what-occult mystery-is-hid under the-phrase 'having-got-to-rise from-amongst the dead.' And-so they-were-
questioning Him, saying, "The scribes are-used-to-say that Elias is-to-have-got-to-come first-of-all." But He got-to-break-out-in-answer and-to-say to-them, "Elias indeed got-to-come-as he shall have first is-to be-re-establishing-on the basis of a Gospel Civilization everything;"—and "How-much has-been-Written-all through the Sacred Scriptures upon The Son of-Man, in-conneccion-with His-having-got-to-suffer much-indeed, and His-having-got-to-be-made-a-nonenity-of.† BUT, let-Me-tell you, that too Elias has-
self-deification—these various items in the account of the sufferings of The Bridegroom, for it is just the most ambitious spirits (verse 35) that are to attain the status of The Bride by 'drinking of the Cup,' and 'being baptized with the baptism' of Her Lord, and to such spirits the bitterest in-

- been-coming and to-him they-got-to-do just-what they-got-to-wish-to-do;—exactly-as it-has-been-written about
- 14 him: * And when-got-to-be-come with aid-unto His disciples, He-got-to-catch-sight-of an-immense crowd all-round them, and scribes in-controversy with-
- 15 them. And straightway the whole crowd when-they-got-to-catch-sight-of Him got-to-be-struck-with-peculiar-awe,† and running-up-as they were
- 16 were-reverentially-saluting Him. And He-got-to-question‡ them, "What-terrible difficulty are-ye-wrangling-about with-reference-to-trying to help
- 17 them?" And one out-of the crowd went-and-broke-out-in answer and-said, "Teacher, I-got-to-bring this son of-mine for healing-unto Thee, having
- 18 a-dumb spirit; and where-ever haply it-went-and-seized him, it-convulses him; and-then there-he-is-foaming and gnashing his teeth, and pining-away: and I-got-to-speak-to-Thy disciples that they should-have-got-to-cast-out it and they did-not get-
- 19 strength-enough." But He got-to-break-out-in-answer to-them and-says, "(G)O generation untrusting, up-to when present-to help you shall-I-be-being?—up-to when shall-I-be-enduring you?—bring him for healing-unto ME. And they-did-get-to-bring
- 20 him for healing-unto Him. And when-he-got-to-catch-sight-of HIM, straightway the spirit went and threw-him into-convulsions; and having-got-to-fall down-upon the ground there-he-was-rolling-over-and-over,
- 21 foaming. And He-got-to-ask his father, "How long-ago is-it since this has-been-happening to-him?" But he got-to-say, "From-boyhood-up-
- 22 wards; and often did-it-go-and-cast him both the fire ward and the water ward, that-it-might-have-got-to-destroy him—but-there§ if thou-art-able-to-do almost-an-impossibility have-got-to-help us, having-got-to-be-
- 23 moved-with-pity over us." But Jesus got-to-say to-him, "This-is the point,
- 'if thou-art-able' to-have-got-to-trust-Me],—everything is-possible to-one-who is-trusting." And straightway 24 having-gone-and-cried-out-as did the father-of-his boy, with tears, he-was-saying, "I-do-trust-thee, but oh! do-be-helping that my untrustfulness." But-having-got-to-perceive-as did 25 Jesus that the crowd is-running-together, He-went-and-rebaked the spirit foul-and-wicked, saying as He was to-it, "Thou-the spirit, the dumb and deaf-one, I THEE am-commanding, have-got-to-come-out out-from him, and never-again have got-to-enter-into him ward." And having-gone-and- 26 yelled-hideously and fearfully convulsed him-as it did, out-it-did-get-to-come; and he-got-to-be as-if dead, so-that many-persons were-saying that he-went-and-died. But Jesus went- 27 and-took-hold-of him-by his hand and-raised him; and-then up-he-got-to-stand.
- And when-He-got-to-be-come the 28 house ward, His disciples were-asking Him privately, "We-got-to-be-unable¶ to-have-got-to-cast-out THIS-particular one." And He-got-to-say to- 29 them, "This particular sort in nothing is-able to-have-got-to-go-forth, except in-athletic spiritual training by prayer and fasting."
- And from thence having-got-to-go 30 forth they-were-proceeding through-out Galilee:—and He was-not wanting that any-sick person should-have-got-to-know-it; for He-was-going- 31 through-a-course-of-instruction-with those His disciples, and in the course-kept-telling them, "The Son of-Man is-to-be-betrayed the-hands of-men ward, and they-shall-be-judicially-murdering Him, and after-His-having-got-to-be-murdered on-the third day He-will-be-rising-again." But they-were-in- 32 perfect-ignorance-of-what the phrase was-meaning, and were-fearing to-have-got-to-ask Him.
- And He-got-to-come Capernaum 33 ward: and when-He-got-to-be-in in the

gradient of 'the cup' is the being 'made non-entities of' in the Church as well as the world.

* This Janus-like personage.

† Exodus xxxiv. 29, 30. Acts vi. 15; xxii. 11.

‡ "Scribes" spurious.

§ He thought our Lord's queries were an excuse for guining time, and cleverly doing nothing.

¶ Verse 19.

¶ It is evident then that they made the attempt (verse 18).

- house, He was enquiring of them, "WHAT-ever, as we came along-on the road so involving the interests-to yourselves were ye quarrelling-about?"
- 34 But they were-keeping-silence, for in rivalry of interest-to themselves they got-to-quarrel, as they came along-on the road which-favourite was to be-
- 35 greatest-man of them. And He got-to-sit-down and-to-call The Twelve, and says to-them, "If some-ambitious person is-ambitious of-being first, he-will-be-being of-all humblest, of-all servant."
- 36 And-then having-got-to-take a-little-child He-went-and-stood it-up in-the-midst of-them; and-then having-gone and folded-it as He did-in-His-embrace, He-got-to-say to-them,
- 37 "Whosoever haply shall-have-gone-and-received one such little-child as this in reliance-upon My Name, is-receiving ME;—and whosoever shall-have-gone-and-received ME, is-not-merely receiving ME, BUT—rather HIM that-got-to-send ME-forth" . . .
- 38 But got-to-interrupt Him-did John, saying, "Teacher! but-we-did-get-to-see a-person 'in Thy Name' casting-out-as there he was (G)dæmons,—one who is-not following with-us; and-so we-went-and-stopped him, just-because
- 39 he does-not follow with-us." But Jesus got-to-say—"Keep-from stopping* him; for no-one is-there who shall-be-in the course of the Dispensation-working a-miracle of demon ejection relying-upon My Name, and-yet at the same time will-be-able-possibly to have-
- 40 quickly got-to-revile Me;—for-you know 'he-who is not against you† for
- 41 you is-necessarily.' For whosoever haply shall have got to give-you‡ a-cup of-water-to-drink in-organic oneness with My Name, because ye-are (G)Christian, verily, I-tell you, that he shall-anything-but have-got-to-throw-
- 42 away his-chances of-roward. And who-

soever haply shall-have-got-to-cause-to-stumble-through his own bad example one of-the least of-those who-are-trusting-now Me ward, it-were really to-his-own advantage if a-mill-stone is-hung round the neck of-him and-then for-him-to-have-been-cast the sea ward. And if that thy hand is 43 causing thee to-stumble, have got to cut it off, handsomer is-it for-thee maimed the life-of the soul ward to-have-got-to-enter-in, than possessing thy two hands to-have-got-to-go-off the (U)gcænna ward, that fire ward which is-unquenchable, where their 44 worm is one that-never dies-off,§ and the fire one that-never is-quenched||. And if thy foot is-causing thee to- 45 stumble, have got to cut-it off handsomer is-it for-thee to-have-got-to-enter-in the life-of the soul ward lame, than possessing thy two feet to-have-got-to-be-cast the (U)gcænna ward, the fire ward which is-unquenchable, where their worm is one that-never 46 dies-off, and the fire one that-never is-quenched. And if thine eye is- 47 causing thee to-stumble, have got to pluck-it out,—better is-it for-thee one-eyed to-have-got-to-enter-in The Kingdom of-God ward, than possessing two eyes to-have-got-to-be-cast the (G)gcænna of-fire ward, where their 48 worm is one that-never dies-off, and the fire one that-never is-quenched:— for every one-of you shall-be-Salted¶ 49 with 'Fire,' and-as well every Sacrifice with 'Salt' shall-be-Salted; that- 50 'Salt' is-lovable-indeed; but suppose that-'Salt' shall-have-ceased-to-be 'Salt,' in-regenerate oneness with what-other Divine source of Spiritual vitality shall-it be restored-to-Salt-ness?—Be-in-possession-of 'Salt' in-and-among yourselves, and-^{so}†† be-keeping-at-peace-in-intercourse with one-another."†††

* This Present Tense seems to imply that they were continuing to stop him, and that now the embargo was to be taken off, and he was to be left free to cast out dæmons of physical ill, and of ignorance, barbarism, and vice too, if he liked.

† Right reading—a proverb.

‡ Having shown them the duty of Christian liberality, our Lord proceeds to show them how dependent they, and the Church of the future, would be upon such persons as the one they so orthodoxly restrained.

§ As those in the grave do.

|| As fire on earth is.

¶ Metaphor from pickling meat and other things.

** The homogeneity of spirit-essence makes the recovery of apostate spiritual-intelligences an absolute impossibility; and men who apostatize after becoming spiritual come, of course, under the working of the same law.

†† Verse 33.

††† Verse 34.

- X. 1 And-from-thence having-gone-and-arisen-as *He did* He-comes the Judæa districts wards, by the trans-Jordan route; and *there are* the crowds flocking-out-round for aid-unto Him again; and as *He*-always-had-used-to-do He-was-instructing them again.
- 2 And the (G)pharisees went-and-came-up-for-a purpose and put the question-to Him, "Is-it-right-for-a-husband-to-have-gone-and-divorced-a-wife?"—
- 3 tempting Him. But He got-to-break-out-in-answer and-to-say-to-them, "What-Divine law did-Moses go-and-enact-for-you?" But they got-to-say, "Moses did-go-and-permit-us-to-have-got-to-write-a-deed-of-dissolution-of-marriage, and-so to-have-got-to-divorce-her." And got-to-break-out-in-answer-did Jesus and-to-say-to-them, "As a concession-to the hardness-of-your hearts he-certainly-did-get-to-write-for-you this bye-law.
- 6 *Right away*-from-the-beginning-of-the-creation, however, male and female
- 7 God went-and-made them. For-the-sake-of-this-it is that a-man is-to-be-leaving his father and mother, and-to-be-welded-into-oneness in domestic
- 8 comfort-with* his-own wife; and-then they-shall-be-being the two, one-fleshly-nature ward;—so-much-so-that no longer are they 'two'-at all, but-essentially one flesh. That therefore
- 9 which GOD went-and-yoked-into one nature let-a-human-being "keep-from-sundering." And in the house again
- 10 His disciples got-to-question Him about the same-thing. And He-says-to-them, "Whosoever haply shall-have-got-to-release-himself-from his wife, and-then have-got-to-marry another, is-committing-adultery upon
- 12 her. And if a-woman shall-have-got-to-release-herself-from her husband, and-then have-got-to-be-married-to-another, she-is-committing-adultery."
- 13 And-then there-they-were-bringing-up-for-a blessing to-Him little-children, for Him-to-have-gone-and-touched
- them. But the disciples kept-on-rebuking those going-on-bringing them up-as they-were-for-that purpose. But 14 Jesus having-got-to-see-it, got-to-be-seriously-displeased, and-to-say-to-them, "Leave the little-children to-be-coming for a blessing-unto ME, and "keep-from hindering THEM; for of such-as-they is-essentially The Kingdom of-God. Verily I-tell you who 15 soever haply "will-not have-got-to-receive The Kingdom of-God as a-little-child shall-never "never have-got-to-enter it ward." And having- 16 gone-and-embraced them, He-lays His hands in benediction-upon them, and-went-on-blessing them-one after the other.
- And going-out-as He was the-high- 17 way ward one got-to-run-up, and-to-bend-the-knee-to Him, asking-Him the-question, "GOOD teacher! WHAT-extraordinarily good act am-I-to-be-doing that-so I-may-have-gone-and-secured-the-inheritance-of eternal life?" But Jesus got-to-say-to-him, 18 "Why-now art-thou calling ME 'good'?—no-one is 'Good,' except One-only, GOD.—The commandments thou 19 knowest-already, 'Keep-from having-got-to-commit-adultery,'—'Keep-from having-got-to-kill,'—'Keep-from having-got-to-steal,'—'Keep-from having-got-to-bear-false-witness,'—'Keep-from having-got-to-defraud-by-violence,'—'Be-honouring thy father and thy mother.'"... But 20 he-went-and-broke-out-in-answer and-said-to-Him, "Teacher!—why-these the-whole-of them I-went-and-kept-religiously from MY youth-up." But 21 Jesus having-got-to-look-at him went-and-divinely LOVED him, and said-to-him, "In-one-duty thou-art-falling-short,—be-going-thy-way, whatsoever thou-art-possessed-of have-got-to-sell, and have-gone-and-given-it-to-the poor, and-then thou-shalt-be-already-possessed-of treasure in heaven; and-then come-along, be-following ME."†

* This is the constantly recurring preposition which almost invariably means 'with aid-unto,' or some such meaning implying a blessing on its subject. It slays polygamy at a stroke, revealing the deeper purpose of monogamy.

† The importance of the scientific rendering of

the Tense is shown in the highest degree in the case of the Aorists, especially when making (as here in these "gods") a great truth in Moral Theology, like that of man's gradual descent into evil, to appear in Revelation as it does in daily life.

‡ "Take up the cross" not genuine reading.

- 22 But he having-got-to-be-sad upon the counsel, got-to-go-off low-spirited; for there - he - was possessing large-and-
 23 varied property. And Jesus having-got-to-run-His-eye-round-them as *He did*, says to His disciples, "With-what difficulty *those* possessing wealth The Kingdom of-God ward will-be-enter-
 24 ing!" But His disciples were-in-a-state-of-astonishment at His words. But Jesus again went-and-broke-out and-says to-them, "Children, how difficult-a thing it-is for *those* putting-as they are sure to have been-their-trust upon *their* wealth The Kingdom of-God ward to-have-got-to-get-inside.
 25 An easier-thing is-it for-a-(c)camel through the eye of-a-roman's sewing-needle to-have-got-to-pass, than for-a-rich-man The Kingdom of-God ward
 26 to-have-got-to-enter-in." But they were-immeasurably surprised, saying with an eye-to themselves, "And who-ever can-possibly have-got-to-be-
 27 saved?" But having-gone-and-looked-at them as *did*-Jesus, He-says, "With man it is-utterly-impossible; BUT not with GOD, for everything-in connection with the salvation of everybody is possible with GOD." And got-to-address-himself-did Peter to-be-saying to-Him, "Lo, we did-go-and-give-up everything, and did-get-to-be-fol-
 29 lowers-of Thee." And got-to-break-out-in-answer-did Jesus and-to-say, "Verily, I-tell you, no one is-there, whoever that-shall-have-got-to-give-up home, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for-MY sake, and for-MY
 30 Gospel's-sake, who shall have-^{esc}escaped haply* having-got-to-rcceive a-hundredfold, now, in-the economy of this the time-state—houses, and brothers, and sisters, and mothers, and children, and lands, along-with persecutions,—and in-the economy of the eternal-state, the-one coming-as it is, life eternal.
 31 But many shall there be—the first-now last-then, and the last-now first-then."
 32 But there-they-were in the highway going-up-as they were JERUSALEM ward;—and there-was Jesus going-on-in-front-of them in a state of high-wrought feeling,† and they-were-in-a-state-of-dazed-wonder, and following-Him they-were-more and more-in-a-state-of-terror:—and-then having-gone-and-taken-to Him The Twelve again, He-got-to-address-Himself to-be-telling them the imminent-trials that-were-to-be-happening to-Him;—
 "Lo, here-we-are-actually-going-up 33 Jerusalem ward;—and-then The Son of-Man will-be-betrayed to-the chief-priests and the scribes, and they-will-be-sentencing Him to-death, and handing Him over to the Gentile-race-nations;—and they-shall-be-mocking 34 Him, and scourging Him, and spitting-upon Him, and-judicially-murdering Him;—and-then on the third day He-will-be-rising-again." And there-are- 35 at this point-coming-up-for a purpose-to-Him James and John the sons of Zebedee, saying, "Teacher, we-want that whatever haply we-shall-have-got-to-ask Thou-shalt-have-gone-and-done for-us," But He-got-to-say to-them, 36 "What-ever great favour-is it that-ye-want Me to-have-gone-and-done-for-you?" But they-got-to-say to-Him, 37 "Have-gone-and-granted to-us that one upon Thy right hand, and one upon Thy left we-may-have-got-to-sil, in that 'glory' of-Thine." But 38 Jesus got-to-say to-them, "Ye have-not the-least-idea WHAT a responsibility ye-are-asking, are-ye-able to-have-got-to-Drink-of The Cup that I-am-now already-Drinking-of, and with-The (c)Baptism where-with I am-now-being-(c)Baptized to-have-got-to-be-(c)Baptized?" But they got-to-say 39 to-Him, "We-are-able." But Jesus got-to-say to-them, "The Cup indeed that I am-now-Drinking, ye-shall-indeed futurely-be-Drinking; and with-The (c)Baptism where-with I am-being-(c)Baptized shall-ye-be-(c)Bap-tized;—but the having-got-to-sit on 40 MY right hand and on MY left, is not My-pricate patronage to-have-gone-and-given-away,—BUT-so far from that is for those-for-whom it-has-been-pre-

* This 'haply' qualifies the canon in the case of individuals forming 'The Bride' (verse 38).

† The shadow of the Agony upon His soul of

the decessae He was about to accomplish at Jerusalem. This statement is not in the text, but in the spirit of the narrative. ‡ Verse 32.

41 pared." And having-got-to-listen-as *did* the ten, they-got-to-commence to-
 42 be-jealously-vexed about James and John. But Jesus having-gone-and-called-them-up-as *He did for instruction* says to-them, "Ye-know that *those* who-fancy-as *they do* that-they-are-bearing-rule over-the-Gentiles-race-nations 'lord'-it-well-over them; and *those* their magnates tyrannize-well-
 43 over them;—NOT like-that however shall-it-be in-ecclesiastically with YOU; BUT-so far from that whosoever may-perchance be-ambitious to-have-got-to-be great amongst you, will-be your
 44 servant; and whosoever may-perchance-be-ambitious of-having-got-to-be first of-you will-be everyone's home-slave;
 45 —and for-too The Son of-Man *did*-not get-to-come to-have-got-to-be-served, BUT-rather to-have-got-to-serve and to-have-gone-and-given the-very life of-
 46 Him a-ransom for many." And-now they-are-getting Jericho ward; and going-out-on His way away-from Jericho, and His disciples, and a-tolerable crowd, Bartimæus the blind, son of-Timæus, was-sitting-as usual-there by-the-side-of the highway begging.
 47 And having-got-to-hear-that Jesus, the Nazarene-one, it-really-is, he-got-to-set-to-crying-out and saying, "Thou Son of-David!—Jesus! have-got-to-have-
 48 mercy-on ME!" And they-kept-on-restraining him-angrily *did* several so-as-to-have-got-to-stop-his-noise; but he *only*-all-the-more went-on-crying-out: "Son of-David!—have-got-to-
 49 have-mercy-on ME!" And having-gone-and-stood-still-as-did Jesus He-got-to-say *that*-he-was-to-have-got-to-be-called; and-so they do-call the blind-man, saying-to-him, "Cheer-up!—have-got-to-stand-up!—He-is-call-
 50 ing thee!" But he having-gone-and-flung-away his garment, got-to-stand-
 51 up and-to-go-for aid-unto Jesus. And Jesus went-and-challenged him and-says, "What-very great favour-is-it that-thou-art-so-anxious for-Me-to-be-doing-to-thee?" But the blind-man got-to-say, "Dear-rabbi,† that-I-may-be-seeing-once-again!" But Jesus 52
 got-to-say to-him, "Go-thy-way, *that* spirit-of-trust-of-thine hath-cured thee." And straightway he-did-get-to-see-once-again;—and there-he-was-a-follower-of Jesus on-the-road. XI. 1
 And when they-are-nearing Jerusalem ward, at Bethphagé and Bethany, at-the crest-of the mount-of-olives He-sends-forth two of-His disciples, and says-to-them, "Be-going-your- 2
 way the village ward—that-one just-opposite-to-you-there—and straight-way upon-your-entering-into it ward ye-shall-be-finding an-ass that-has-been-tied-up, upon which no-one-of-human-kind has-ever sat, have-gone-and-untied-it and got-to-bring-it-here— 3
 led-mind. And if some-one-belonging to it shall-have-gone-and-said, 'What are-ye-doing that-for?' be-saying, 'Because the Master of-him now-wants-him;' and straightway he-will-be-sending-him-away here." But away-they- 4
 got-to-go and did-get-to-find an-ass that-had-been-tied-up, handy-at the door, outside, in an-open-space-at-the-cross-roads,—and-accordingly there-they-are-loosing him. And some-people-be- 5
 longing to him—of-a group of persons that-had-been-standing there—were-saying-to-them, "WHAT-in the world are-ye-after untying the colt?" But 6
 they went-and-repeated to-them exactly-what Jesus got-to-tell-them-to-say; and-then they-went-and-allowed-them-to have it. And they *did* 7
 get to bring the colt for His use-unto Jesus, led, and-then-to-throw-over him their clothes, and-to-take-and-seat-Him upon him. But a-great-many 8
 went-and-spread their garments the road ward; but others were-cutting-down things-to-be-trampled-† on off the trees, and kept-on-strawing-them the road ward. And those going-in- 9
 front and those following-behind were-keeping-up-the-cry, (G) "Hosanna, blessed-is he who-is-coming-in-the name of-the Lord;—blessed-is the coming 10
 kingdom-of-our father David; (G) Hosanna in the highest-heavens!"

* 1 Tim. vi. 15—pungent irony!—"The Lord reigneth"—all things are transpiring in harmony with God's secret will and purpose, however apparently clashing with His revealed mind and

laws, and all the rulers (great and small) are the slaves of the one will, if they refuse to be the servants of the other.

† (G) Rabbouni.

‡ 1 Cor. xv. 25.

- 11 And went-and-entered Jerusalem ward-
did Jesus, and *His* temple ward; and
 having - got - to - give - a look-round-on
 everything, being now evening-time,
 out-He-got-to-go Bethany ward *along-*
 with The Twelve.
- 12 And upon the morrow *when*-they
 got - to - go - out from Bethany, He-
 13 got-to-be-hungry*; — and having-got-
 to-catch-sight-of a-fig-tree at-a-great-
 distance-from-it, having leaves, He-
 got-to-go if haply He-shall-be-finding
 some-fruit on it; and when-He-got-to-
 come up-to it, nothing did-He-get-to-
 find except leaves;—for *it was*-not in
 14 the fig-season. And Jesus went-and-
 challenged-it and said to-it, "No-one
 ever-again for-ever be-eating fruit off
 thee!" And *there were*-His disciples-
 15 listening. And they-are-coming Je-
 rusalem ward, and having-gone-and-
 entered-*as did* Jesus-*His* temple ward,
 He-went-and-set-to to-be-casting-out
 those selling and buying-*oblations and*
sacrifices in the-*very* temple *itself*; and
 the counters-of-the money-exchangers,
 as also the seats-of-those selling the
 doves, He-went-and-tumbled-over-and-
 16 over. And *He would*-not be-allowing
 that any-one should-have-gone-and-
 carried *any-vessel-along* through *His*
 17 temple. And-*then* there-He-was-sys-
 tematically-teaching, saying-to-them,
 "Has it-not been-written, 'MY House
 a-house of-prayer shall-be-called for-
 all the nations'?—YE however got-to-
 18 turn-it-into a-den of-robbers." And
 got-to-hear-did the scribes and the
 chief-priests, and were-socking how
 they-might-be-destroying Him; — for
 they-were-in-terror-of Him, since the-
 whole-of the people were-kept-
 in-astonishment at His teaching.
 19 And when evening got-to-come-on,
 He-used†-to-go-away outside The
 City.
- 20 And in-the-morning passing-along-
back, they-got-to-perceive that the
 fig-tree had-been-withering-away from
 21 *its very*-roots. And having-got-to-call-

* Because He had been in the open air all night, and not enjoying hospitalities in any house (Matt. xxi. 17).

† To escape being assassinated (Acts xxiii. 12-14).

‡ From lack of which the Jewish nation got to be destroyed (Heb. xi.).

to-mind-*as did* Peter, he-says to-Him,
 "(α) Rabbi, have-got-to-look, the fig-
 tree *which* thou-didst-go-and-curse
 has-been-withering-away!" And got- 22
 to-break-out-in-answer-did Jesus *and-*
 says-to-them, "Be-ye-possessing trust-
 in GOD,‡ for verily I-tell you that 23
 whosoever haply shall-have-got-to-say
 to-this mountain-*here*, 'Have-got-thou-
 to-be-lifted-on-high, and to-be-cast
 the sea ward, and *shalt*-"keep-from
 having-got-to-doubt in his heart, BUT-
 so far from that shall-have-got-to-trust-
 firmly that what he-saith shall-be-
 coming-to-be—it shall-be-so-to-him-
 whatever he-got-to-say. For this 24
 reason I-tell you everything whatso-
 over whilst-praying-for-aid ye-are-
 asking, be-trusting that ye-are-*actu-*
ally-to-be-receiving,—and it shall-be-
 so to-you;—AND-remember, at the same 25
 time, when ye-have-been-standing-
 praying-for-aid be-forgiving, if ye-have
 some-genuine cause of offence against
 some real offender; in-order-that
 also your Father, The-One in The
 Heavens, may-have-got-to-forgive you
 your wilful-transgressions. But if ye 26
 do-not forgive, neither will your
 Father The-One in The Heavens be-
 forgiving your wilful-transgressions."

And they-come again Jerusalem 27
 ward. And in *His* temple whilst-
 walking-about-*as* He-*was* there are-
 coming-for a purpose-unto Him the
 chief-priests and the scribes, and the
 elders; — and they-say to-Him, "In- 28
 the strength of what jurisdiction§ art-
 thou-doing all this? — and WHAT-*po-*
tentate-pray got-to-make-over to-THREE
 such-jurisdiction-*as* this, that thou-
 mayest-be-left free to be-doing all-
 this?" But Jesus got-to-break-out- 29
 in-answer-and-to-say-to-them, "Ask-
 ing you-*will* I-also be one-single
 question, and have got to give ME a-
 reply; and-*then* I-will-be-telling you
 'in-the strength of what jurisdiction I-
 am-doing-all this,'— The (γ) baptism 30
 of-John out-from heaven was it, or

§ From Rome, or Herod, or some powerful but secret cabal, or whence — for they were shrewd enough to detect that our Lord was systematically carrying out a policy, which rested upon some strong secret fulcrum—and their statecraft reached not to the heavens, unlike their pride.

- out-from men? — have-gone-and-an-
 31 swered Me." And there-they-were-
 disputing *with an eye to-themselves*,
 saying, "Well-but-suppose we-do-
 say 'Out from heaven' he-will-be-re-
 32 plying, 'From-what-motive then did ye-
 not-go-and-trust HIM?' — BUT-on the
other hand, suppose we-should-be-say-
 ing, 'Out-from men' —" well-
 they-were-in-terror-of the populace,
 for everybody was-esteeming John
 that a-genuine (G)prophet he-was.
 33 And so-they-got-to-break-out-in-
 answer-and-say to-Jesus, "We-do-not
 know." And Jesus got-to-break-out-in-
 answer-and-says to them, "Neither
 do-I tell you 'in-the strength of what
 jurisdiction I-am-doing all-this'."
 1 XII. And -then He-got-to-address
 Himself to-them *relying the subject-in*
 (G)parables, to-be-saying, "A-vine-
 yard got-to-plant-did a-man and to
 put-a-fence-round-it, and to-dig a-
 wine-press-vat, and to-build a-tower;
 —and then he went and gave-it in-
 charge to-farmers, and-went-and-left-
 2 the-country. And he-got-to-send-
 forth for produce-unto the farmers,
 at the proper-season, a-home-slave,
 that from the farmers he-might-
 have-got-to-recvie some-of the
 3 produce of-his vineyard. But they
 went-and-took him, and-half-flayed-
 him, and sent-him-off without-any-
 4 thing. And again he-got-to-send-
 forth for produce-unto them another
 home-slave, and as to-that-one they-
 went-and-threw-stones and-battered-
 his-head, and sent-him-off wantonly-
 5 disgraced-as he-had-been. And again he-
 got-to-send-forth another, and that-one
 they-went-and-judicially-murdered:—
 and-so on many others, some-of-whom
 scourging, and others judicially-mur-
 6 dering. Yet therefore* his-one son

possessing, his dearly-beloved, he-
 went-and-sent-forth even him *with aid*-
 unto them, as-a-last-resource, saying,
 'They-will-be-reverencing my son.'—
 Those-wretches however, the farmers, 7
 got-to-say *with an eye-unto themselves*,
 'This is the heir-at-law; come-along,
 let-us-be-judicially-murdering him,
 and-then ours shall-be his inheritance.'
 And-so seizing him-as they got-to they-
 did-go-and-judicially-murder-him,—
 and-then cast-him-out outside-excom-
 municate the vineyard. What fearful 9
 revenge† therefore will the lord-of-the
 vineyard be taking? 'He-will-be-
 coming and destroying the farmers,
 and-then giving his vineyard to-other-
 ones!' Did ye-never get-to-hear-read 10
 this passage-of-scripture,-either?—'A-
 stone one-which those building got-to-
 reject-after-trial, this one-it was which
 got-to-rise-to-be the corner's head:—
 from-with The Lord got-to-come-did- 11
 this-Head, and it-is wonderful-indeed
 in our eyes!'—And-then they-were- 12
 seeking to-have-got-to-apprehend Him,
 and they got-to-be-in-terror-of the
 crowd, for they-got-to-detect that *with*
 a private meaning-unto THEM He got-to-
 speak tho (G)parable. And-so having-
 got-to-leave Him, they-got-to-go-away.
 And-then they-send-out a-deputation for 13
 a purpose-unto Him, of-the (G)pharisees
 and-of-the Herodians, that-so they-
 might-have-got-to-make-a-prey-of
 Him in-conversation. But they when- 14
 got-to-come are-saying to-Him,
 "Teacher, we-are-convinced that true
 thou-art,—and-too it-is little-matter-
 enough-to-thee what anybody-thinks,
 for thou-regardest not the person
 ward-of-men, BUT-so far from that
 upon-the basis of truth art-teaching
 the way-of-God,—is-it-right-now
 census to-Cæsar to-have-got†-to-pay,

created, in some way and at some time, to die to
 sin and Satan, the source of all tyranny and woe,
 slain by the Sword of Him Who rides upon the
 white horse, conquering and to conquer.

† Mysteriously bound up with our Lord's birth
 was this matter (Luke ii. 1-5), for 'the sceptre
 was departing from Judah' since Rome was
 gradually incorporating Syria with her (pagan)
 Empire, and the 'tribute' of a conquered people
 was passing into the 'taxes' of an affiliated nation.
 The prospect of this radical political change forms
 the *crux* of the apostate Jewish testing of their
 Messiah here, as the question of the day. The

* Because when Israel's apostasy was ripe 'the
 fulness of time' was come.

† There is a special heartiness, in Holy Writ,
 with which God vows vengeance against man, at
 which those are judicially left to stumble most
 who most itch to misunderstand His Gospel. But
 what is the 'Revenge'? God uses as means to an
 end those same terrible agencies of evil and pain
 which sinful men employ; but God's end—like
 God's thoughts and ways—is as much above that
 kept in view where woe is revenged upon woe,
 as Heaven above earth; and it is the morally com-
 pelling under pressure of every man Himself has

- 15 or not?—shall-we-have-got-to-give, or *shall we* refuse to-have-got-to-give?" But He, having-got-to-know their (c)hypocrisy, got-to-say to-them, "Why-ever are-ye-tempting ME?—bring Me a-(c)denarius, that I-may-have-got-to-have-a-look-at-it."
- 16 But they got-to-bring-one. And says-He to-them, "Of what monarch is this the image, and the legend?" But they got-to-say, "Why-of-CÆSAR-
- 17 to be sure." And got-to-break-out-in-answer-did Jesus and-to-say to-them, "Have-gone-and-paid-back-then what is Cæsar's to-CÆSAR*;—and what is God's to-GOD."—And they-went-and-wondered at Him.
- 18 And-then there-come (c)Sadducees for a purpose-unto Him,—a-sect-which say-that resurrection there-cannot-from scientific reasons be,—and they-got-to-put-a-question-to Him, saying,
- 19 "Teacher, Moses got-to-write for-us, 'If any-Israelite's brother got-to-die, and to leave-a-widow behind, and children could-not get-to-leave-behind, that-then his brother was-to-have-gone-and-taken his widow, and to-have-got-to-raise-up issue to his
- 20 brother. Seven brothers there-used-to-be;—and the first went-and-took a-wife and, dying, got-to-leave no
- 21 issue. And-so the second went-and-took her, and got-to-die; and neither did-he get-to-leave any issue. And the
- 22 third in-like-manner. And-so got-to-take her-did all-the seven; and did-not-get-to-leave any-issue. Last of-them-all-got-to-die also did-the woman.
- 23 —In the resurrection, therefore, when they-shall-have-got-to-rise-again, of-which of-them will-she-be wife?—for the whole seven got-to-legally-possess-her as-wife." And Jesus got-to-break-out-in-answer and-to-say to-them—"Is it-not for this-reason that-ye-are-going-all-astray, because-wilfully ignorant ye are-of your Scriptures,
- willfully too-of the resources of-GOD?*—for when from the dead they-shall-
have-got-to-rise they neither marry, nor are-given-in-marriage, BUT-instead of that are physically-like (a)angels in-the economy-of-the heavens. But as-
respects those dead, how-that they-ARE-to-rise, did ye-never get-to-hear-read as narrated-in The-inspired Book of-Moses, at the bush-scene, how God got-to-speak to-him, saying, 'I-am The God of-Abraam, and The God of-Isaak, and The God of-Jacob'?—He is not The God of-dead-people, BUT-so far from that The God of-living-ones;—as-for-you, then, ye-are-going perilously astray."
- And having-got-to-come-up for-instruction as did one-of-the scribes, and-having-got-to-listen-to them whilst-arguing, and having-been-appreciating how beautifully He-got-to-reply to-them, he-got-to-put-the-question-to Him, "What is the-first commandment of-the-whole? But got-to-break-out-in-reply-did Jesus to-him, "The-first of-the-whole of-the commandments' is 'Be-listening, Israel! The-Lord our God a-Lord ONE-in essence is-absolute-ly; and thou-shalt-be-loving The-Lord thy God out-of the-whole-of-the resources of thy heart and out-of the-whole-of-those of thy soul, and out-of the-whole-of-those of thy reason, and out-of the-whole-of-those of thy strength':—THIS is 'the first commandment';—and the SECOND is near-of-kin-to-it, this, 'Thou-shalt-be-loving-thy neighbour as thine-own-self':—greater-in-kind-than these other commandment there-is-not." And got-to-say to-Him-did the scribes, "Splendid! teacher, based-on truth thou-didst-get-to-say that 'ONE-in-essence God is-absolute-ly' and there-is not any other but HE; and the 'loving Him out-of the-whole-of the heart, and out-of the-whole-of the under-

pole-tax basis had not yet set in, for the Jewish rulers were not yet sufficiently Romanized, but were in a transition state, being educated in pagan apostasy by the Herods; ostensibly the tax was still the tribute of a conquered people—it was no question of conscience yet as to their paying that. The word 'census' is the genus of which both tribute and tax were the species; census in the limited sense they did already pay, but when they

ask this question they mean whether they should go on to be paying it in its full sense as a tax to "no king but Cæsar."

* Have got to get rid of a pagan currency altogether by rendering to God what is due from a covenant people to their Heavenly King, and then other nations will be using your currency, instead of its being as it is (Deut. xv. 5, 6).

standing, and out-of the-whole-of the soul, and out-of the-whole-of the strength;—and-*too* the 'loving thy neighbour as *thy* self,' more is than all-*your* whole-burnt-offerings and-*your* sacrifices." And Jesus having-got-to-notice how-that he-got-to-break-out-in-reply intelligently, got-to-say to-him, "Not far-off art-thou from The Kingdom* of-God-itself." And no-one any-more was-being-courageous-enough to-have-gone-and-put-questions-to Him. And went-and-challenged-them-did Jesus asking-them in-the-course-of-His-teaching in-as His centre the temple,—“How-ever-can the scribes be-saying-as they do, that The Christ Son is-genealogically of-David?—for David himself got-to-say in-the-guidance of The Holy Spirit, ‘Says THE LORD to-the Lord of-me, ‘Keep-sitting at MY right-hand, until I-shall-have-got-to-place thy enemies a-footstool for thy feet.’” David himself then styles Him ‘Lord,’ so from-what-source is-He his Son?” And there-were-the masses listening-to Him with-enjoyment. And He-went-on-to-say to-them in-the course of His systematic-teaching, “Keep-on-your-guard against the scribes,—those-at least who do so-love in vestments to-be-strutting-about, and marks-of-reverence in the places-of-concourse, and the chief-seats in the (G)synagogues, and the head-divans at banquets; those which eat-up the pensions of-the-poor widows, and for-decoying-appearance-sakes spin-out their-prayers; such-as-these shall-be-receiving all-the-heavier sentence.” And having-gone-and-taken-His-scat-as Jesus-did just-opposite the treasury, He-was-scrutinizing how the people are-casting coin the treasury ward; and a-number-of-wealthy-people there-were-casting-in largely;—and-then coming-along-as was one-solitary widow,—poor,—she went-and-hung-in a-couple-of mites,—just a-farthing in all. And-then having-gone-and-called-up-for-instruction as did Jesus His disciples, He-says to-them, “Verily, I-tell you, that

that-same poor widow more-than the-whole-of-the-rest has-cast of-those-that-got-to-cast the treasury ward. For all-the-rest out-from their over-abundance got-to-cast-in; but she out-from the extremity-of-her-poverty everything she-was-possessed-of went-and cast,—her entire livelihood.”

XIII. 1 And on-His way-as He was-out, and now-out of-the temple, one of His disciples says to-Him, “Teacher, have-just-got-to-take-a-look! what-beautiful great stones, and what-beautiful imposing architectural-additions!” And Jesus got-to-break-out-in-answer and-to-say to-him, “Thou-seest-dost-thou these so-magnificent architectural-additions?—there shall-not have got to be—suffered to-remain a-stone plumb-upon a-stone,—which is-not *destined to-have-got-to-be-thrown-down.”† And whilst-sitting-as He-was the mount of-olives ward right-opposite His temple, asking Him privately-were Peter, and James, and John, and Andrew, “Have-got-to-tell us when all-this shall-be; and what-awful portent the harbinger when the-whole-of this is-on-the-eve of-being-consummated.” But Jesus got-to-break-out-in-reply to-them and-to-address-Himself to-be-saying, “See-now and *keep some-specious deceiver from-having-got-to-mislead you; for many shall-be-coming relying-upon The-mere Name of-Me, saying, ‘I AM;’† and MANY shall-they-be-deceiving. But when ye shall-have-got-to-hear-of wars and rumours of-wars, *keep-from being-troubled; for they must have-got-to-come-to-be, BUT-still it is-not the end yet:—for race shall-go-on-springing-up after race, and kingdom after kingdom. And there-shall-be earthquakes throughout districts, and there-shall-be famines, —the-earlier birth-pangs‡ these. But be-taking YE good-heed-unto yourselves; for they-shall-be-betraying you councils wards, and (G)synagogues wards shall-ye-be-scourged; and before rulers and kings shall-ye-be-stood-up for-the-sake of-ME,—an-

* Christianity.

† Architecturocracy is related to Idolatry as acuity to serfdom—that is to say, it is an incipient stage of the leprosy.

‡ 2 Thess. ii. 1.

§ See parallel passage in Matt. xxiv. 8 (note).

- opportunity-of-witness ward to-THEM.
- 10 And the-whole-of the gentile-race-nations wards must first have-got-to-be-heralded-before *The End* The
- 11 Gospel. But when they-take-you-into-custody after-your-betrayal, ¹keep-from being-over-anxious-about what-eloquent defence ye-shall-be-making; BUT-so far from that what haply shall-have-got-to-be-given you at the very instant-itself,—that be-saying;—for it-is not-really yourselves that are-speaking-at all, BUT-rather
- 12 The Spirit, The Holy-one. But there-shall the brother brother be-betraying* death ward, and father child; and there shall-children be-setting-upon parents, and be-causing their
- 13 death. And ye-shall-be-being-held-in-detestation on-the-part-of-every-body thanks-to The Name-of-ME. But he that-shall-have-gone-and-braved-it-out The-End ward,—THAT-
- 14 man shall-be-Saved-indeed. But when it-shall-have-got-to be your lot-to-see the abomination-standard-of-the-desolation-caused upon your Israel,—that which got-to-be-spoken-of on-the-part-of Daniel the (g)prophet,—reared-as-it-shall-have-been there-where truly-it-ought not,—he-who-is-recognizing-to what I refer let-him-bear-it-in-mind,—then let those that are-in Judæa be-
- 15 fleeing its mountains wards. But he that is-upon the house-top let him-²avoid having-got-to-go-down his house ward, neither let-him-have-got-to-enter-to-have-gone-and-carried-
- 16 away any-thing out-of-his house. And he that-is the farm ward ³avoid having-gone-and-turned-back, just-merely-back,† to-have-got-to-take his
- 17 raiment. But (g)woe-to-those that-are with child, and-to-those-giving-suck, in those the days-of God's ven-
- 18 geance. But be-praying-for-as a favour that that your flight may-⁴escape-
- * Our Lord now takes up, and explains, the word 'betrayal' in verse 11.
- † Luke xvii. 32.
- ‡ Which would gradually have got to come to pass if the Romans had—as seemed imminent—obliterated the Jewish nation at the destruction of Jerusalem (Matt. v. 13), and thus have destroyed what might be likened to the very spine of corporate humanity. For 'God hath not cast away His People whom He did foreknow,' they are as necessary now in the zenith of Christian Civiliza-
- having-got-to-be-in-winter-time. For 19 there-shall-be during-those days tribulation, of-a-kind-such-as has-never been the-like right away-from the beginning-of-creation which God went-and-created, until now, and ⁵never shall-have-got-to-be-again. And ⁶except that The Lord had-got-to-be-pleased-to-shorten the days all† flesh had-not got-to-be-saved; BUT thanks to-the intercession of His-(g)elect,—those-whom He-got-to-(g)elect,—He-shall-have-gone-and-shortened the days. And then suppose some-pre-
- 21 tentious person shall-have-got-to-say to-you, 'Lo The Christ is HERE,' or 'Lo He is THERE,' ⁷keep-from trusting-them. For there-shall-go-on-be-spring-
- 22 ing-up§ (g)pseudo-(g)christs and (g)pseudo-(g)prophets, and shall-be-tendering mighty-evidences and-also wonders, friendly-to the-making-per-
- 23 veris-of,—if that had been-a-possibility,—even God's (g)elect. YE however beware, lo YOU I-have-been-telling-
- 24 before-hand-of everything. BUT further still in those the days-of that dispensation,—subsequent-to that the tribulation-above referred to,—the
- 25 'Sun' shall-be-getting-to-be-eclipsed, and the 'Moon' shall-not be-shedding her light; and the 'Stars' of-the-sky shall-be going-on-dropping-out,—yes, the powers-in-authority, those in-the economy of the heavens-of authority ordained of God, shall-go-on-being-shaken-down. And THEN-at the climax
- 26 shall-they-be-seeing-with-their-own-eyes The Son-of-Man coming-Personally in-escorted by Clouds with great power and glory. And then shall
- 27 He-be-sending-forth those His (g)angels, and shall-be-collecting-into-one-place His (g)elect out-of the four winds,—from the-extremity of-the earth up-to-the-extremity-of-heaven. But from the fig-tree have-got-to-learn
- 28 tion as they were of old, whether at home or in one of their utilized captivities; politics and commerce are eloquent of this fact. Where is the logic of the scholarly, or the philosophy of the scientific infidel which can disprove or evaporate the objective and infinitely complex testimony of the Jew to the truth of Christianity?
- § All through this dispensation, in every division of The Church, "seducing spirits," systems and persons, though not necessarily dramatically usurping the Person of Christ.

the (G)parable;—when now its foliage has-got-to-be tender, and it-is-shedding its leaves, ye-detect that near the
 29 summer is:—in-the-same-way also ye, whensoever ye-shall-have-got-to-see all-these-harbingers coming-to-pass, be-detecting that it*-is close,—at the-
 30 doors. Verily, I-tell you, that this generation-and-race shall be-^mkept-from having-got-to-pass-away, until-the-time when the-whole-of this shall-
 31 have-got-to-come-to-be. The heaven and the earth† shall-be-passing-away, but My words shall be-^mkept-from
 32 ever having-got-to-pass-away. But as-to the Dispensation-day-referred to, or the Advent-hour, not-a being knows-it,—neither the (G)angels, those-in-heaven, no-nor The Son,—^mnone but
 33 The Father. Be-taking-ye-heed, be-watching and praying-for-help; for
 34 ye-know not when the time is;—for it is-as a-person a-traveller who-went-and-left his home, having-gone-and-resigned to his home-slaves his authority, and assigned-to-each his-own-share of the work, and to-the-door-keeper he-went-and-gave-very-express-orders that he-is-to-be-keeping-sleep-
 35 less-watch.—Be-keeping-sleepless-watch, then; for ye-know not when the master of the house is-coming,—at evening, or at midnight, or at cock-crowing, or at-dawn;—^mkeep him-when-he-shall-have-got-to-come,—it will be-suddenly,—from-having-gone-and-caught you Sleeping.‡ But what I-am-telling you, I-tell EVERYBODY-in the Dispensation—BE-KEEPING-SLEEPLESS-WATCH.”

XIV. 1 But there was-the Pass-over on namely the unleavened-cakes-tide two days after-this. And there were-the chief-priests and the scribes seeking how after-having-gone-and-seized Him by some-stratagem-or another they-might-have-got-to-judicially-murder-
 2 Him. But they-were-saying, “^mKeep-

clear-of the festival-tide-itself, lest there-be an outbreak-of-the-populace.” And whilst-He-was-there-in Bethany, in the house of-Simon the-one that used to be a (G)leper, reclining-at-meat-[as] He-[was] there-went-and-came a-woman possessed-of an (G)alabaster of-(G)myrrh (G)nard-oil, unadulterated, extremely-costly; and-then having-gone-and-crushed-together-as she did the (G)alabaster, there-she-was-pouring-it-over Him,—over His head. But there-were-actually some-of-the-chief of His disciples jealously-annoyed with an eye-to§ themselves, and saying, “What-possible-practical end can waste such-as this of-(G)myrrh-oil have-been-serving? — why there-it-really-could-at any time-you know|| this myrrh, have-gone-and-been-sold for over three-hundred (G)denarii,—and-then if necessary have-got-to-be-given-in-alms-to-the-poor.” And-so there-they-were-storming-away-at HER. But Jesus got-to-say, “Leave her alone, why-ever are-ye hurting HER-feelings?—a-nobly-practical work did-she-go-and-work ME ward:—for always-and-ever ye-are-having the poor amongst you-all, and when ye-happen-to-be-having-the-will, ye-possess-the-power-of-having-got-to-do them good,—ME, however, ye-do-not always-thus-ever possess. What she got-to-have-it-in-her-power she-went-and-did she-went-and-undertook-by-anticipation the-having-got-to-anoint MY corpse its entombment ward. Verily, I-can-assure you, wheresoever haply got-to-be-preached-shall-have this My-Gospel,—the-entire world over ward, shall-just-that which she-went-and-did be-the-subject-of-discourse HER memorial ward.” And-then Judas the Iscariote, one of-The Twelve, went-and-made-off straight off-into the chief-priests, to-take-steps-to-have-got-to-betray Him to-them; but they having-got-to-listen went- 11

* It is our privileged but responsible lot to be witnessing in the Pentecostal Spring of the ‘Summer’ of the Millennial Dispensation.

† To be succeeded by the new heaven and the new earth, subsequent to the Millennial Civilization.

‡ The significance of our Lord’s tones was to prepare them for Gethsemane, which was imminent (xiv. 34).

§ Judas, the treasurer, coveted it to realize (verse 5).

|| The intensely commercial personality of the spokesman here, of the sympathizing disciples of Jesus Christ, strikes us as being still present with us eighteen hundred years after the episode.

and-chuckled with-delight, and got-to-promise-to-have-gone-and-bribed him-with money.

- And-so there-he-was-always-on-the-look-out-now-for-a-good-chance-of-having-got-to-betray Him. And on-the first day of-the unleavened-cakes'-festivities, when they-were-sacrificing* the pass-over-lamba, say His disciples to-Him, "Where doest-thou-wish for us-to-have-got-to-go-away-and-to-have-made-ready, that-so thou-mayst-have-got-to-eat the pass-over?" And forth-
 12 He-sends two of His disciples, and says to-them, "Be-going the City ward, and there-shall-be-meeting you a-MAN† carrying-as he will be a-pitcher of-water; have-gone-and-followed
 13 him-up; and wheresoever haply he-shall-have-got-to-go-in have-gone-and-said to-the house-master, "Our teacher says, 'Where is the guest-chamber where I-can-have-got-to-eat the pass-over, in company-with my disciples';—
 14 and HE to-YOU will-be-showing a-chamber-far-away-from-the-ground, a-large-one that-has-been-fresh-strewed-with sand, — THERE have-gone-and-made-everything-ready for-us." And out-got-to-go those His disciples, and got-to-go the City ward, and to-find-all just-as He-went-and-told them; and they-did-go-and-make-ready The Pass-over.
 15 And evening having-come-as it got to He-arrives in company-with The
 16 Twelve. And as-they-were-reclining and eating, got-to-say-did Jesus, "Verily, I-tell you, that one of yourselves it will be who-shall-be-betraying ME, — one-too 'eating'-now-as he is
 17 'with ME.'" But they got-suddenly-to-change into-being-deeply-dejected, and to-be-asking Him one after another,— "It surely-is 'not I-is it?'" and-then another, "It surely-is 'not I-is it?'" But He-got-to-break-out-in-
 18 answer and-to-say to-them, "One of My Twelve-it is, one having-got-to-dip-as he did along-with Me the dish
 19 ward. The Son of-Man indeed goes-away just-as-it-has-been-written about Him;— but (G)woe to-the man, to-
 20
 21

THAT-particular-one, through-means-of whom the Son of-Man is-to-be-betrayed; to-his advantage had-it-been, if never had-got-to-be-born-at all THAT-particular man-to-whom I am-referring." And as-they were-eating, 22 Jesus having-got-to-take bread went-and-blessed-God and brake-it-up, and gave-out to-them, and got-to-say, "Have-got-ye-to-take—be-ye-eating—this is-sacramentally the Corpse of-ME." And-then having-gone-and-
 23 taken the cup after-having-gone-and-returned-thanks He-got-to-give-it to-them; and the-whole-of-them were-drinking some-out of-it;—and He-got-
 24 to-say, "THIS is-sacramentally the Blood of-ME,—that of-the NEW Testamentary-Covenant,—that being-to day-to-be-shed on-behalf-of many. Verily, I-tell you, that never will-I
 25 have-got-to-drink any-of the juice of-the vine-in this cup until the day, THAT-one, when it I-am-to-be-drinking new in-the economy of The Kingdom of-your covenant GOD." And-then having-gone-and-sung-as they did-the (G)hymns they-got-to-go-out the mountain of-the olives ward.
 26

And says§ Jesus to-them, "The 27 whole-of you will-be (G)scandalized, in-as involved with Me in this-very night-too; because it-has-been-written, 'I-will-smite the shepherd, and there-shall-be-getting-scattered the sheep-of-the-flock.' BUT-never mind that, 28 after MY having-got-to-be-raised-again, I-will-be-preceding you Galilee ward." But Peter went-and-assured 29 Him, "Even if 'the whole shall-be-(G)scandalized,' BUT-yet not I." And 30 to-him says Jesus, "Verily, let-me-tell THEE, that THOU, to-day, in this-very night, before that twice the-cock shall-have-got-to-give-a-crow thrice shalt-be-repudiating ME."—But he still-
 31 more-impetuously kept-on-saying, "Supposing-even I-had to-have-got-to-die-on duty-with Thee, never, 'no-never, will-I Thee be-repudiating." In a-similar-way too were-the-whole-of them also speaking.

* This settles the question of our Lord's keeping the feast at the regular, though earliest, time.

† A very rare thing for a man to be doing.

‡ Our Lord's very tones travel to the ear upon

the words in the Greek—it was the forlorn-hope of Infinite Love assailing his conscience.

§ Very likely now in Hebrew—running on out of 'the Hymns' (the great Hallel, Psalmus 113-118, inclusive).

32 And they-come a-particular-place ward of-which the name-was (G) Gethsemane; and He-says-to-His disciples, "Have-got-to-take-your-seat here, whilst I-shall-have-gone-and-
 33 prayed. And-then He-takes-away-with Him Peter and James and John, and He-went-and-gave-way-unrestrainedly to-being-full-of-horror and
 34 deeply-dejected. And says-He to-them, "Dreadfully-distressed is My soul in-the-prospect of death; have-got-to-stop close-here and do-be-keeping-sleepless-watch." And-then having-got-to-go-forward a-little, He-got-to-fall upon the earth and was-engaged-in-praying that, if it-is possible-at all, the hour might-have-got-to-pass-away
 36 from Him;—and-so He-kept-on-saying, "(G)Abba,—My Father,—everything is-possible to-~~THEE~~, have-got-to-remove-~~then~~ the Cup from Me ~~this~~ one,—~~BUT~~-still not what-selfish thing I would-have, ~~BUT~~ what-unselfish duty
 37 THOU ~~wouldst~~." And He-comes-and finds them asleep, and says-to-Peter, "Simon! art-thou-asleep?—~~hast thou~~-not strength-enough a-single hour to-have-got-to-keep-sleepless-watch?—
 38 be-keeping-sleepless-watch, and praying-for-strength-to, so as to-escape having-got-to-enter-in temptation ward, the spirit indeed-is always willing-enough, but it-is-the fleshly nature
 39 which is-weak."* And again He-got-to-go-away and to-be-praying-for-dying strength, saying the same prayer. And having-got-to-return-again He-got-to-find them again asleep; for there-they-were, their eyes weighed-down-with sleep,—as they had been and they had-not been-knowing what-coherent reply-
 41 to-have-got-to-make Him. And He-comes the third time and says-to-them, "Be-sleeping-on for what time remains, and getting-refreshed. . . . It-is-too-late!—got-arrived-already-has the hour, lo! betrayed-is The Son of-Man the hands wards of disorbided-sinners. Get-up!—Let-us-be-off!—
 42 lo, he that-is-betraying Me has-got-close!" . . . And straightway,—whilst He-was-yet in-the-act-of-speaking,—
 makes-his-appearance-does Judas, one of-The Twelve, and along-with him a-great crowd with swords and bludgeons, commissioned-from the chief-priests and the scribes and the (G) presbyters. But giving them-already 44 had the traitor-been a-joint-sign, saying, "The-one I-shall-be-kissing possibly, THAT is the one, have-got-to-get-hold-of HIM, and-also mind and-have-got-to-lead-him-off SAFELY." And 45 when-got-to-come straightway he-got-to-go-up-for-saluting-to-Him and-says, "(G)Rabbi! (G)Rabbi!"—and went-and-affectionately-kissed Him. But 46 they got-to-lay-upon Him their hands and did-go-and-get-hold-of Him. ONE- 47 person however, a-certain-likely one of those that-had-been-standing-along-with-Him did-go-and-draw his sword and-got-to-strike the home-slave of-the high-priest, and to-take-off his ear. And Jesus got-to-break-out and-to- 48 say to-them, "As down-upon a-robber did-ye-go-and-come-out with swords and bludgeons to-have-got-to-take ME?—there-I-was day-after-day 49 present-to bless you in the temple, teaching-systematically as I was, and ye did-not get-to-get-hold-of ME.—~~BUT~~-it all is God's permitted agency in-order-that The Scriptures might-have-got-to-be-fulfilled." And-then having-gone-and-deserted Him the-whole-of-them went-and-fled. And 51 one-single-one, a-certain young-man-a disciple, did-go-and-follow Him, having as he had-a-fine-(G)Scinde-linen-cloth wrapped-just-round upon his-naked-form; and they lay-hold-of him; but he having-got-to-leave-in their 52 hands the fine-(G)Scinde-linen-cloth stark-naked got-to-flee from them-safe too. And they got to lead-Jesus 53 away for trial-unto the high-priest, and there-are-assembled-in co-session-with him the-whole-of the high-priests, and the (G)presbyters, and the scribes. And Peter, away-off-at a-good-dis- 54 tance-off, went-and-followed Him to-even within the court ward-of-the high-priest; and there-he-was,—sitting-down-as a comrade† along-with

* It is only strength that knows what weakness is.

† Mark, who was especially well informed about Peter's place in the Gospel history, superadds to

the preposition 'along with' of Matthew the preposition in composition here translated 'as a comrade with.'

the constables, and warming-himself
 55 as a blind-at their fire. But the high-priest and the entire council were hunting-up evidence against Jesus, enough for their having got to put Him to-death;—and were-not successful-in finding-any. For plenty were-laying-perjured-witness against Him, but their evidences were not tallying.
 56 And-then there-got-to-arise some-persons of position and were-false-witnessing against Him, saying, "Why, we got-to-listen whilst-He was-saying, 'I shall-be-dissolving the temple, this-one-here made-with-hands, and in-the-course-of three days another-one made-without-hands I-shall-be-erecting.'" And-yet neither so* tallying
 57 was this witness of-theirs. And-then up-went-and-stood the high-priest in the midst and-questioned Jesus Himself, saying, "Art-thou-making no reply-whatever?—what-serious charge against-thyself are-these persons here bringing-forward?" But He was-keeping-silent-still, and got to make-no reply-whatever. Again-at the next opportunity the high-priest was-interrogating Him-personally, and he-says to Him, "THOU-now, ART-thou 'The (G) Christ,' The Son of-The Blessed-
 58 One?" But-then Jesus got-to-speak, "I AM;—and ye-shall-be-seeing-with your own eyes The Son of-Man sitting at the right hand of-the power-of God, and coming accompanied-by the 'Clouds' of-heaven." But the high-priest having-gone-and-rent-as he did those his garments, says, "What-legal NEED any-longer have-we of-witnesses?—
 59 Ye-got-to-listen-to His (G)blasphemy:—HOW-conscientiously now does-the-case-look to-YOU?" But they the-whole-of-them went-and-found Him
 60 to-be guilty of-death. Then got-to-set-to-did certain-of the lower orders, first one and then another-to-be-spitting-upon Him,—and to-be-covering-up His face, and to-be-fisting Him, and-
 61 then to-be-saying to-Him, "Have-got-to-(G)prophesy-who did it,"—and-even the constables-on duty kept-on-slapping Him-with their hands. And 66 whilst-Peter was-down there in the court below, there-comes one of-the maid-servants of-the high-priest, and 67 having-got-to-catch-sight-of PETER there-warming-himself, after-having-got-to-give-a-good-stare-at him, says-she, "Yes, THOU wast-undoubtedly-there along-with the (G)Nazarene Jesus!" But he went-and-repudiated 68 Him, saying, "I-don't know-him, neither have-I-the-least-idea of-what thou art-talking." And he-got-to-go-out the outer-court ward; and-then a-cock got-to-give-a-crow. And the 69 maid-servant, having-got-to-catch-sight-of him again got-to-set-to-addressing-herself-now to-those that-had-been-standing-about, "This-fellow I am certain-is one of them!" But he again 70 kept-on-repudiating Him. And after a-little-while once-again those that-had-been-standing-about kept-on-saying to-Peter-too, "Thou-really art one-of them, and for-too-thou-art a-Galilean,—and-moreover that thy style-of-talking† favours-the-assumption." But 71 he went-and-set-him-to-work to-be (G)anathematizing-Him and to-be-swearing-upon-oath that "I do-not know the person, this-one, that ye-keep-on-talking-about." — And, 72 straight-away, for the 'second time' 'a-cock got-to-set-to-crowing'; and got-to-call-to-mind-did Peter the exact-words which Jesus got-to-use, "Before a-cock shall-have-got-to-set-to-crowing twice, thou-shalt-have-gone-and-repudiated Me thrice." And-then having-got-to-reflect-upon-it he-went-on-weeping.

XV. 1 And straightway upon the morning's - breaking having got-to-frame a-plan-as did the chief-priests along-with the (G)presbyters and scribes, and the entire Council, having-

* The force of the 'so' is that when one witness was brought up he repeated our Lord's words exactly as He said them, but that when another was called and stood up, he added, 'this one here made with hands'; which, although it showed his theological subtlety in fearing that it might be said the words were spoken tropically, showed also his lack of forensic sagacity in forgetting that

his gloss would spoil the consensus of evidence. It must surely have been a clergyman—a 'scribe'—who put them out.

† Not merely from being provincial—there was nothing necessarily suspicious in that; but Peter's whole style, even of denying Jesus, was coloured with the Theology of Jesus (Acts iv. 13).

- got-to-bind Jesus they-got-to-carry-
 Him-off and to-hand-Him-over to
 2 Pilate. And got-to-ask Him-did Pi-
 late, "Thou, art-thou 'the king of
 the Jews'?" But He got-to-break-out-
 in-answer, and-to-say-to-him, "Thou
 3 art-saying-what is so." And there were
 the chief-priests going-on-bringing-
 4 charges-against Him, not-a-few. But
 Pilate again got-to-ask Him, saying,
 "Art-thou-replying nothing-whatever?
 —only-have-gone-and-seen what-and-
 how-much they-go-on-alleging-against
 5 thee!" But Jesus still got-to-reply
 nothing-whatever; so-that Pilate was-
 6 wondering. But at least-tide he al-
 ways-used-to-got-free one-single pri-
 7 soner, the-one always-which they-
 demanded. But there-was-then the-
 one called Barabbas who-along-with a-
 band-of-rioters had-been-imprisoned,
 a-set-of-wretches-who had-from-political
 8 murder. And having-got-to-cry-aloud-
 as did the crowd, they-got-to-set-to
 demanding-of-him to do-as he-was-
 accustomed-to-do always-for-them.
 9 But Pilate went-and-broke-out-in-
 answer-to them, saying, "Would-ye-
 like me-to-be-setting-free for you 'the
 10 king of-the Jews'?" For he-was-well-
 aware-all along that from jealousy the
 chief-priests had-been-handing Him
 11 over; the chief-priests however got-
 to-stir-up the populace, that why-
 rather-than-that Barabbas he-should-
 12 have-got-to-set-free for-them. But
 Pilate got-to-break-out-in-reply and
 again-to-say-to-them, "WHAT-ever
 then do-ye-want that-I-shall-be-doing-
 with him-whom ye-call 'the king of-
 13 the Jews'?" But they again got-to-
 cry-aloud, "Have-gone-and-crucified
 14 him." But Pilate was-saying-further
 to them, "No-for what-adequate crime
 did-he-get-to-commit?" But they
 more-and-more-overwhelmingly got-
 to-cry, "Have-gone-and-crucified
 15 him." But Pilate,—anxious to-have-
 got-to-do, from fear-of the populace,
 the expedient,—did-go-and-set-free
- for-them Barabbas; and-then hand-
 over Jesus after-having-got-to-
 scourge-Him, to-have-got-to-be-cruci-
 fied. But the soldiers got-to-lead-Him 16
 away inside the court, the-one-which
 is (G)prætorium, and they-are-calling-
 together the entire cohort. And-then 17
 there-they-are-putting purple-cloth-
 ing-upon Him, and encircling Him
 with a-crown-of-thorns which-they
 went-and-platted-on purpose. And 18
 then they got-to-set-to-to-be-gravely-
 saluting Him, "All-health, 'king of-
 the Jews'!" And-then they-went-on 19
 striking Him on the head with-a-reed,
 and spitting-upon Him, and bowing
 their knees and doing-homage-to Him.
 And when they-got-to-begin-the-fool- 20
 ing-of Him, they-then-went-and-took-
 off-from Him the purple, and put-
 upon Him His own clothes. And-
 then they-are-leading Him out, that-so
 they-might-have-got-to-crucify Him.
 And they-impress-a-certain-well to 21
 do farmer, Simon, a-Cyrenian, as-he-
 was-passing-by, coming from farm-
 toil,—he that is-the father of-Alexan-
 der and Rufus,—for him-to-have-got-
 to-carry His cross-for Him. And they 22
 bring Him up-upon† "Golgotha
 place,"—which is, when-translated,
 "skull-place."‡ And they-were-giving- 23
 Him-to-have-got-to-drink (G)myrrhed-
 medicated wine, but He did-not go-
 and-accept-of-it. And having-got-to 24
 crucify Him they-go-shares-in His
 clothing, casting lots over them, who
 should-have-got-to-have what. But 25
 it-was the third hour when they-got-
 to-crucify-Him. And there-was the
 certification-of-His crime which-had-
 been-written-over, "The king-of-the
 Jews." And as companions in crime- 27
 with Him they-crucify two robbers,
 one on His right hand, and one on
 His left.—And-thus got-to-be-fulfilled- 28
 did the scripture-passage which says,
 "And along-with the lawless he-got-
 to-be-reckoned." And those passing- 29
 to-and-fro§ kept-on-insulting Him,
 shaking-wisely their heads, and saying,

* Literally, "in-organic oneness with the riot," that is, not from private motives of murder, from personal revenge, or for plunder, but from political spite.

† The popular idea of the 'hill of Calvary' is correct.

‡ The skulls and bones of former criminals lying about—out of the midst of this 'garden' rose 'The Tree of Life' (Gen. ii. 9).

§ A public thoroughfare (Lam. i. 12).

"Hullo!* thou-who art-'dissolving the temple, and in three days rebuilding-
 30 it,' have-gone-and-saved-now THYSELF, and have-got-to-come-down-off *safe*
 31 *away*-from the cross!" In-a-similar-strain, even-too the chief-priests mock-
 ing - Him *congratulating-one-another, along-with* the scribes, kept-on-saying, "Other-folks he-did-certainly-go-and-
 32 have-got-to-save! — *let*-' The Christ,' 'The king of-Israel,' have-gone-and-come-down, *here* - now, off *his* cross, that-so we-may-have-got-to-see and-so-to-have-trusted-him." And *those*
 33 co-crucified with-Him kept-on-mock-ingly-upbraiding† Him. But when-it-got-to-be the sixth hour, there-got-to-come-on darkness over the entire
 34 land, until the ninth hour; — and at-that hour, the ninth, went-and-cried-did Jesus with-a-loud voice, saying, "(c)Elōi! (c)Elōi! (c)lamma (c)sabachthani;" — which is, when-translated, "My GOD! My GOD! WHAT-fathomless abyss of horrors ward didst-
 35 Thou-go-and-abandon Me?" And some-of-those that-had-been-standing-by when-they-got-to-hear-it were-say-
 36 ing, "Lo! Elias he-is-calling!" But got-to-run-did one, and having-got-to-fill a sponge with-sour-wine, and to twist-that-round-a-reed, he was giving-Him to-drink, saying, "Have-gone-ye-and-left-him-alone,‡ let-us-have-got-to-see whether Elias is-coming to have
 37 gone and taken-Him down." But Jesus having-gone-and-emitted a-loud sound went-and-breathed-out-His-
 38 spirit. And - then the vail of-the temple got-to-be rent in twain, from the-upper-part downwards - towards
 39 the-lower. But having-got-to-see-as did the (c)centurion, — the-one that had-been-standing-hy-all the time on guard-over Him, — that like-THAT He-went-and-cried-aloud and-then got-to-breathe-out-His-spirit, he-got-to-say, "This person really§-was 'Son of-

God'!" But there were-also women 40 *away*-from some-distance-off gazing-on, amongst whom there-were (c)Maria the (c)Magdalené, and (c)Maria the mother of-James the less, and of-Joses, and (c)Salomé; — *they who* also 41 when He-used-to-be in Galilee there were - followers - of Him, and ministered - to His-wants: — and a-great-many other-women besides who went-and - accompanied Him Jerusalem-ward. And now *when-evening* got-to 42 he-come, — since it-was "Preparation-time," that is, the-time-just-before-the (c)sabbath, — there - got - to - come 43 Joseph, the-one from Arimathæa, a-councillor of - influential - position, — one-who also himself was a person-waiting-expectantly-for the kingdom of-God, — and got - to - have-the-courage to-enter-in for a favour-unto Pilate, and to-enter-a-claim-for the corpse of-Jesus. But Pilate went-and-won- 44 dered whether he-really has already been - dying, and having-got-to-summon the (c)centurion, he-went-and-examined him as-to how-long-since it was that - He-did-get-to-die. And 45 when - he-got-to-know-it officially - from the (c)centurion, he-went-and-gave the corpse-without any charge to-Joseph. And having-gone-and-bought 46 *fine* - (c)Scinde - linen - and taken-Him down, he-got-to-envelop-Him in-the *fine* - (c)Scinde-linen, and to-deposit Him in a-tomb, — one-that was-one-that had-been-excavated - artificially-out-from-the-rock; and-then he-got-to-roll-up-a-stone against the door-way of-the tomb. But Maria the Magda- 47 lené, and Maria mother of - Joses, were - watching where He-is-being-laid.

XVI. 1 And the (c)sabbath having-now-passed-over-as at last¶ it got-to, Maria the Magdalené and Maria mother-of-James, and Salomé, went-and-bought (c)aromatics, that-so they-might-have-at last-got-to-come and

* Ironical surprise at finding so potent a being in so impotent a plight.

† For not saving himself and them—both did, at first, until one yielded to change of heart.

‡ 'Don't speak to him and draw off his attention, but let us quietly refresh him, and then wait for the result.'

§ He had possibly overheard the disciples

making use of the expression under the cross whilst conversing—as they had been left free for some time to do since the rulers and people had gone to prepare for the feast.

¶ See note on Luke xxiii. 53.

¶ The tense marks their impatience for the time to have come.

- 2 anoint Him. And then very early upon the first day of the week they-
 3 having-got-not-to-rise. And they-kept-saying with reference-to them-
 4 selves, "Whoever shall-be-rolling-away-for-us the stone out-of the door-way-of-the tomb?" And having-got-
 5 to-raise-their-eyes they-perceive that the stone has-been-rolled-away-already, --a wonderful thing-for it-was of-
 6 enormous size. And having-got-to-go-in the tomb ward, they-got-to-see a-young-man sitting-in it towards their
 7 right, clothed-as he had been in a white vestment; and they-got-to-be-
 8 awe-struck. But he says to-them, "Keep-from being-awe-struck; Jesus ye-are-seeking,—the (c)Nazarene-one, —The Crucified as He has now been; He-got-to-be-raised; He-is not here; —have-got-to-see the place where
 9 they-went-and-laid HIM. BUT-now be-going-your-way and have-got-to-tell HIS disciples,—AND PETER,—that He-is-preceding you Galilee ward: —there HIM ye-shall-be-actually-seeing,
 10 just-as He got-to-tell you." And having-got-to-go-out they-went-and-fled away-from the tomb,—but there were-trembling and (c)ecstasy taking-possession-of them; and nothing to-nobody† did-they-go-and-tell, just-
 11 because they-were-perfectly-frightened. But having-got-to-rise early on the first day of-the week He-got-to-be-revealed first to-Maria the Magda-
 12 lené, away-from whom had-been-cast seven (c)demons:—SHE† got-to-go-off and-to-tell-the-news to-those that-got-to-be companions-with Him,—mourning and weeping-as there they-
 13 were:—and-they, when-they-got-to-hear that He-is-living and-moreover that-He-got-to-be-seen of her-own eyes, went-and-mistrusted-her! But sub-
 14 sequent to-all this to-two from-among them as-there-they-were-going-back-to-daily-life-transactions He-got-to-
 15 be-revealed,—disguised—in another shape,—on-their-way-back-as they were farm-labour ward;—and-they went-
 16 and-returned and told-the-news to-the rest;—neither did-they-go-and-trust THEM! But finally whilst-re-
 17 clining-at-table He-got-to-be-revealed to-The Eleven themselves; and He-went-and-severely-reproved that want-of-the-spirit-of-trust of-theirs and hard-heartedness, because-corroboratively of His own plain words thereon those who-got-to-see Him-with their own eyes after He-had-been-raised they did-not go-and-trust. And-then§ 15
 16 He-got-to-say to-them, "Having-got-to-go-on-your-way the whole world ward, have-gone-and-preached what is Gospel-glad-tidings for-the entire creation!;—he that-shall-have-got-to-put-his-trust-in-Me and have-got-to-be-(c)baptized shall-be-being-saved: but he that-shall-have-got-to-discredit-in-mistrust shall-be-being-still-under-condemnation. Tokens however in-
 17 the-case-of-those that-shall-have-gone-and-put-their-trust-in-Me such as these shall-be-supervening,—in-organic oneness-with MY Name (c)demons shall-they-be-casting-out;—in-languages shall-they-be-speaking, new-to them;—snakes shall-they-be-taking-up;—and if they-shall-have-got-to-drink some deadly-poison, it shall be-kept-from having-got-to-injure them;—upon the sick hands shall-they-be-laying, and well shall-they-be."
 18
 19 Our Sovereign-Lord, therefore, then, after the having-got-to-speak-thus to-them, got-to-be-received-up His Heaven ward; and to-take-His-Seat at the-Right-Hand of-our Covenant GOD. But THEY got-to-go-forth and to-preach everywhere; The-Sovereign Lord working-with-them-as He was, and establishing His Truth through-means of-the signs-in-evidence-promised above following-as they were-upon-their testimony.

* Not for the occasion, but the tense implies that it was his regular clothing.

† The exact Greek—our own vulgar is the Greek classical idiom.

‡ Very emphatic in the Greek; it means 'That representative sinner,' and moreover, woman, was the first to whom The Friend of sinners and

seed of the woman presented Himself previous to mounting to the Right-hand of Power—"Mighty to save."

§ Mark the power of this 'then' in connection with a Gospel of justification through trust.

|| "Groaning and travailing together in pain"—beasts as well as men (Luke ii. 12, note).

LUKE.

I. 1 Since-now-indeed many-persons got-to-essay-to-arrange a-narrative concerning the-truths which-have-been-received-with-absolute-trust amongst us* as-historical-facts,—exactly-as-got-to-hand-them-down-to-us-did they who-were-themselves from the-first (a) autopic†-witnesses, and who-got-to-be-ministers, of-Christ's Truth,—it-went-and-suggested-itself-to-myself-also, having-investigated-closely from-its-source-downwards everything accurately, systematically to-have-got-to-throw-it-as I have-into-the-form-of-a-letter to-**THEE**, Right-worshipful (g) Theophilus;‡ in-order-that thou-mightest-have-got-to-have-confirmatory-knowledge, as-to those truths-in which thou didst-got-to-be-instructed, of their-absolute-reliability.

5 There-got-to-be in the days of Herod the king of-Judæa a-priest once-well known by-name (g) Zacharias, of the-daily-course of-(a) Abia; and his wife-to-was of-the daughters of-Aaron, and her name was-(g) Elizabeth. But they-were righteous both-of-them before our God, walking-onwards in-the-whole-of the commandments and obediences of-The Lord blameless. 6 And they-were childless, because Elizabeth was barren, and both-of-them had-been-getting-now-well into years. But so-it-got-to-be-that in the-midst of a-function-of-his as-priest, in the due-Order of-his daily course in-God's 7 Presence, in-accordance-with the custom-of-the priest-hood it-got-to-fall-to-his-duty to-have-gone-and-burned-

incense after-having-got-to-enter-in the Sanctuary-of-the-Lord ward.—And the-whole body of-the (g) laity was there-at-prayers in the Court outside at-the hour-of-the incense-oblation.—But there-got-to-be-the-apparition to-him-of an-(g) angel of-the-Lord, standing-as he had been to-the-right of-the altar of-the incense-oblation. And deeply-moved-got-to-be-did Zacharias at-having-got-to-see-the vision, and terror got-to-fall upon him. Got-to-say how-ever-did the (g) angel considerably-unto him, “Keep-from-being-terrified, Zacharias, because heard-got-to-be thy prayer, and-yes-thy wife Elizabeth shall-be-bringing-forth a-son by-**THEE**, and thou-art-to-be-calling his name ‘John.’ And-so there-is joy in-store for thee, and exultation, and **MANY**-indeed upon that his birth shall-have reason-to-be-rejoicing;—for he-shall-be great in-the-sight of-The Lord; and (g) wine and strong-drink he shall abstain-from having-got-to-drink, and of-the Holy Spirit shall-he-be-filled whilst-yet-in and-from-out-of the very-womb-of-his mother. And many of-the children of-Israel shall-he-be-converting unto a spirit of trust-upon the-Lord, their-covenant God;—and he shall-be-going-in front in-His Presence, in-as-officially continuing Elias's spirit and authority-power, to-have-got-to-convert fathers' hearts to yearning upon children,|| and the-disobedient in-to organic oneness with the-way-of-thinking-of-the righteous,—to-have-got-to-into-readiness-in short for-the-Lord a-people that-had-been-prepared-already.” And-then got-

* Christians.

† With their own eyes.

‡ A personage of high rank, apparently a convert of St. Luke's, at a time when the Gospel was beginning to enter the higher strata of Gentile society, for whom the Gospel is written by St. Luke—it is the Gospel in scholarly form.

§ The emphasis suggests the subtle fact that this excellent but suspicious spirit, whilst believing that good could come to his wife, instinctively thought that it must be by a future husband. The best of His saints are economical as well as paradoxical in trusting their GOD.

|| Foster domesticity—John's express mission was to be a kind of second Moses, so far from Christ and Christianity abrogating Moses and Law. John's preaching brought home all the requirements of the sanctified Civilization of the Mosaic system into every relationship of life; our Lord superadded the revelation of eternal life as the reward of trust in Him; the Apostles to all this added the revelation of a special donation of Spiritual strength to help our infirmities (not our sloth), and we are in the apostolical succession only so far as we ‘put the brethren in remembrance of these things’—‘the whole counsel of God.’

to-say-did Zacharias for confirmation-
unto the (G)angel, "By what-token
am-I-to-be-knowing *all-THIS-to be true?*
—for I-myself am an-old-man, and
my wife has-been-got-well-on into
19 years, for-her-part." And got-to-
break-out-in-reply-did the (G)angel
and-to-say to-him, "I am (G)Gabriel
standing-by-as I have been ever in-the-
very-presence-of-God;* and went-and-
have-been-sent-direct from Himself to-
have-got-to-make-a-Spiritual-utterance
unto thee, and to have got to bring-thee
20 *all-THese* glad-tidings. And now-
mark-me, thou shalt-BE† dumb and
"kept-from being-able to-have-got-to-
make-a-Spiritual-utterance up-to the
time when -*all-this* shall-have-got-to
come-to-pass; as the-penalty-of not
having-gone-and-trusted *these* my
words,—such-ones-as they are as shall-
be-fulfilled their-own-proper-season
21 ward." And there-was the congrega-
tion waiting-*all the time*-for Zacharias;
and kept-on-wondering at the-fact of
his stopping-on-so-long in the Sanc-
22 tuary. But when-he-did-get-to-come-
out there-he-was-unable-to-have-got-
to-speak *The Blessing*‡ to-them; and-so
they-got-to-gather-that-a-vision he-has-
been-seeing in-the Service of the Sanc-
tuary;—and there-he was keeping-on-
making -*dumb-signs* to-them, and-too
23 he-got-to-continue dumb. And it-got-
to-be that-as-soon-as got-to-be-ful-
filled-did the days-of-his ministration,
he-went-and-left for *his* own home.
24 But subsequently-to those days went-
and-conceived-did Elizabet his wife;
and kept-herself in-concealment five
25 months, saying, "Thus with-me hath-
the Lord been-dealing in-the mercies of
days in-which He-went-and-looked-on-
me to-have-got-to-take-away MY re-
proach,§ amongst men."
26 But in-Dispensational harmony with
the month, her sixth, the (G)angel,
Gabriel, went-and-was-sent-forth on-

the-part-of God a-town of-Galilee
ward, named (G)Nazaret, in favour- 27
unto a-virgin espoused-as she had been
to-a-husband, named Joseph, of-the
house of-David; and the name-of-the
virgin was-(G)Mariam. And-in-got-to 28
come the (G)angel Commissioned-onto
her and-to-say—"Good-day! thou-
that-hast-been-favoured-by God-in-
deed! the Lord-is along-with thee,
blessed-hast thou been ennobled to be
amongst women!" But she having- 29
got-to-see-him-as she did got-to-be-in-
tensely-moved upon-recital of-that his
message; and was-trying-to-puzzle-it-
out what-sort-of salutation THIS could-
be. And got-to-say-did the (G)angel 30
to-her, "Keep-from being-terrified,
(G)Mariam; for thou-didst-go-and-
find favour distinguishingly-from God;
and, see-now, thou shalt-be-con- 31
ceiving and bringing-forth a-son, and
thou-art-to-be-calling His name
'Jesus';—THIS-Being shall-be great, 32
and Son of-the-Highest shall-He-be-
styled;—and to-Him shall the-Lord
God be-giving the throne of-David
His father;—and He-shall-be-reign- 33
ing over the House of-Jacob—the
eternal-ages-of God wards, and of-that
His reign there-shall not be any-end."
But got-to-say-did Mariam for guid- 34
ance-onto the (G)angel, "How-ever
shall-this be, since man I am-not
knowing?" And got-to-break-out-in- 35
reply-did the (G)angel and-to-say to-
her, "The-Holy Spirit shall-be-coming-
upon thee, and the generative-power of-
The Highest shall-be-overshadowing
thee; consequently also That Holy-
Thing which-is-to-be-generated shall-
be-styled GOD'S SON. And, lo, 36
Elizabet, that thy kinswoman, and
she also has-been-conceiving a-son,—
in HER OLD-AGE,||—and this month is
the sixth with her, called-hitherto
barren. Because with thy covenant 37
God NOTHING-promised at all shall-

* Apoc. iv. 6.—The "beasts" are what Paul calls "the elect angels," answering amongst angels to the Bridal Church amongst men.

† No merely arbitrary punishment, Zacharias became outwardly what he was as a Jew and a priest inwardly—the Mosaic system was one for spiritual deaf mutes to be taught by dumb show and picture. 'THE WORD' was not yet 'pro-

vided with a body,' and a deaf mute was a suitable minister for a deaf and dumb Church.

‡ Numb. vi. 24–26.

§ Strange way of 'taking away a reproach' if celibacy be the normal ideal of a Ministry!

|| An Abrahamic case similar to her own. Yearning for her companionship, and braced by the moral tonic of Elizabeth's example, she breaks out in verse 38.

38 be-impossible-of fulfilment." But got-to-say-did Mariam, "Lo!—the Lord's home-slave-am I. Oh-that-it-may-have-got-to-be-to-me according-to *this* thy promise!" And got-to-depart-
 39 from her-did the (C)angel. But having-got-to-arise-as did Mariam, during that-very period she-got-to-go-her-way the hill-district ward with glad-haste,
 40 a-city of-Judea ward; and she-got-to-enter-into the house ward of-Zacharias, and to-greet Elizabeth. And so-it-got-to-be that-as-soon-as Elizabeth got-to-hear the greeting-of-Mariam went-and-gave-a-bound-did* the-child her babe in-by being organically part of her womb, even filled with the-Holy Spirit got to be-Elizabeth, and she-went-and-
 42 spake-out with-a-loud voice; and said, "Blessedly - fortunate thou amongst women!—and blessedly-fortunate the
 43 fruit-of-thy womb!—and what have-I-done-to-deserve THIS, that there-should-have-gone-and-come the mother of-The Sovereign-Lord of-me condescend-
 44 ingly-unto me?—for lo, as-soon-as-over the voice of-thy greeting got-to-fall upon my ears, went-and-gave-a-bound-did the babe, in-organic corporate exultation, in-by being organically part of the-very womb of-me!—
 45 And happy she who got-to-trust-as she did, because there-shall-be a-realization-of the-promises which-have-been-made her from the-Lord." And-then
 46 got-to-say-did Mariam, "Magnifying-is my soul the Lord; and went-and-
 47 exulted-did my spirit in reliance-upon The-living God. The Saviour of-me-myself;—for-that He went-and-looked-
 48 down upon the humiliation of-*His* home-slave,—for only-see! from this-time-forth there-shall-be gratefully-blessing me all the races-of men!†—for-that got-to-do to-me wonderful-
 49 things did The Almighty, and THE NAME of-HIM-is WHOLE-HEARTED.§ And His mercy-is a-
 50 generation-of-generation wards upon-those-who-fear HIM. He-went-and-
 51 showed strength in-the baring of His Arm, He-got-to-scatter-in disappoint-ment the haughty in-the-purpose of-their heart. He-got-to-hurl-down po-
 52 tentates from (C)thrones, and to-raise-on-high humble-men. The-hungering
 53 He-got-to-fill-full of-good-things, and the-wealthy He-got-to-send-away empty. He-got-to-succour Israel His
 54 child, so-as-to-have-got-to-be-mindful-of mercy;—just-as He-got-to-speak-
 55 in promises-unto our fathers,—to Abraham, and to-us his seed." But
 56 Mariam got-to-make-a-stay being simi-larly blessed-with her of-about three months, and-then to-return her-own home ward. But for-Elizabeth herself
 57 got-to-be-fulfilled-did the whole-period of-her having-got-to-bring-forth; and-no she-got-to-give-birth-to-a-son. And
 58 got-to-hear-did her neighbours and her relatives, how-that The-Lord was-thus - miraculously - illustrating His mercy in His dealings with her, and

* A sacramental symbol in allegory of the reality, quality and limits of Spiritual life in the merely Regenerate (see *Introduction*, p. 15). This proves that if the Holy Spirit can take possession of a babe in the womb, *a fortiori* The Covenant Spirit can do so in a child afterwards; and if absurd (as well as impious) to deny the first because the fact was not evidenced by "repentance and faith," it is as great ignorance of the power of God to deny the possibility of the same spiritual genesis to the soul of a Christian babe brought to the font by Christian parents. Protestant Christians little know what 'gnostics' they are! John the Baptist did not know that he was a moral responsible creature alive in both the old creation of the first, and in the New Creation of the last Adam, at one and the same time, but his ignorance did not nullify the reality of either birth. We 'are known of' God long enough before we know Him with developed spiritual faculties.

† The reader must constantly bear in mind that in such cases as these it is not meant that the

speakers are responsible for the intercalated explanations of the Holy Spirit, by His revelation of the fuller power of the inspired Greek text as The Church becomes more and more scientifically educated to know the deeper things of God.

‡ The Blessed Virgin Mary here, all unconsciously, lets out the secret of her character—the mother of Jesus 'counted it more blessed to give than to receive,' her eye is not upon her own election, but upon its world-wide consequences. This character is not of the old creation, which is essentially self-centred, with men, angels, and God Himself revolving in obedient orbits of present and eternal welfare and glory round the elect subject of this inverted theology. Consequently, Mary, the Mother of Jesus, The Christ, was regenerate and herself in organic oneness with The Christ in The New Creation. Our Lord, then, so far as His human nature was concerned, was born of a (spiritually) 'pure virgin,' and not of a carnal organic connection with a fallen race.

§ 'CHRIST.'

they-were-rejoicing-in-sympathy-with
 59 her. And it-got-to-be-that on the
 eighth day they got-to-come-to-have-
 got-to-circumcise the little-child; and
 they-were-proceeding-to-call upon-it
 the name of-its father, 'Zacharias,'—
 60 and having-got-to-break-out-as *did*
 the mother of-it, she-got-to-say, "No-
 no!—*BUT-so far from that-he-is-to-be-*
 61 *called 'JOHN.'*" And they-first one
and then another-were-saying, for
family reasons-onto her, "No-one is-
there in the-whole-circle of-thy rela-
tions who is-called-by-THIS name."*
 62 But they-were-making-dumb-signs to
 its father *WHAT-particular name he-*
willed possibly for-him to-be-called,
 63 And-so having-got-to-show that-he-
 wanted a-small-(*g*)pine-wood-platter†
 he-got-to-write-upon it, saying,
 "John† is-already the name-of-him,"
 —And went-and-wondered-greatly-did
 64 the-whole-of-them at it all.—But
 opened-got-to-be his mouth immedi-
 ately, and his tongue, and there-he-
 65 was-speaking, blessing God. And
 there-got-to-be *holy-awe* upon the-
 whole-of those dwelling-round-about
 them; and in the entire hill-district
 of-Judaea subject-of-conversation-were
 66 all these promises-realized. And-got-
 to-store-them-did the-whole-of those
 that-got-to-hear, in their hearts, say-
 ing, "WHAT-would then is-THIS child
 going-to-be?" And the-Providence
 67 of-The-Lord was with him. And
 Zacharias his father got-to-be-filled-
 with the-Holy Spirit, and to-(*g*)pro-
 68 phesy, saying, "Blessed be-the-Lord
 The God of-Israel!—because He-got-
 to-look-Him-down-in-mercy-upon and
 to-create a-Redemption for-His
 69 people; and to-lift-up a-horn of-Sal-
 vation for-us, in the House-of-David
 70 His child,—even-as He-went-and-spake
 through the-mouth of-*His holy-ones,*
those elected-from all-eternity to be

His (g)prophets,—a-salvation from 71
our enemies and out-of the-hand of-all
those that-are-hating us;§ to-have-got- 72
to-realize the mercy covenanted-with
our fore-fathers, and to-have-got-to-
be-mindful-of His holy Testamentary-
covenant, the-oath which He went-and- 73
swore electively-unto Abraam the
father of-us, that-He-would-have-got-
to-grant to-us that-without living in 74
constant-terrorism||, — out-from the-
iron-hand of-our enemies§ having-
got-to-be-rescued,—we may-be wor-
shipping HIM,—in holiness and right- 75
cousness in the very-presence-of Him
each and-all our days. And thou, 76
my-child, a-(g)prophet of-the-Highest
shalt-thou-be-styled; for thou-shalt-
be—preceding as pioneer-before The
bodily-Presence of-The-Lord, to have
got-paths-of civilized opportunity ready 77
for-HIM;—convenient-for-His having-
got-to-give a-knowledge of-Salvation
to-His-own People, in-the economy of
the-non-imputation of-their sinful-
wrong-doings,—thanks-to the-bowels 78
of-mercy of-our God, in-the economy
utilizing which got-to-smile-down-in
mercy-upon us—did a Sunrise out-of
the-Highest-heavens, to-have-got-to- 79
give-light to-those in systems of dark-
ness even the-shadow of-death sitting-
down as they are;—to-have-got-to-
guide the feet of-ourselves-of Israel
the-road ward of-peaceful-tran-
quillity." But-now the child was- 80
growing-in-size and waxing-vigorous
in-spirit; and there-he-was in-the
stern training of the deserts, up-to the-
time of-his public-manifestation as
prophet-unto God's-Israel.

II. 1 But it-got-to-be-that in-as
 part of God's Imperial Providence in
 connection with those days there-got-to-
 issue a-decree from (*g*)Caesar (*g*)Au-
 gustus that the-whole-of-the civilized-
 world should-be-fiscally-registered;¶—

* By 'this' so very common name—as common
 as that of 'Jesus'; and both as common as sin,
 and sinners.

† John foreshadowed Christ—in their births
 they were mysteriously one, and in their deaths
 they were not divided; the forerunner had his
 name and his head upon pine-wood (Matt. xiv.
 11), and upon wood—most likely pine, the com-
 monest wood—was the Lamb of God to Whom he
 pointed crucified with His name written upon it.

‡ i. 13.

§ The Romans;—and the spiritual foes typified
 by them.

|| In reading, at our comfortable police-guarded
 firesides, the beautiful romance of Gospel story,
 how little do we realize the true state of the
 pioneers of our Cross-born Civilization!

¶ With a view to moulding the whole into one
 homogeneous Roman Empire.

- 2 this-same 'the tax-registration' first
got-to-come-into-operation during-the
governorship of-Syria of-Quirinus* ;—
3 and-so there was-every-one off-on-his-
way to-be-poll-tax-registered, each-one
4 his own-native town ward. But Joseph
also got-to-go-up away-from Galilee,
out of-the-town of-(G)Nazaret, Judæa
ward, David's city ward,—the-one-
which is-called (G)Bethleēm,—on-
account-of his being a scion-of the
5 House and Family of-David,—to-
have-got-to-be-registered together-
with-as taxable† (G) Mariam,—she
having-been-now-contracted-to-him
as-wife,—being-as she was big-with-
6 child. But it-got-to-be-that in the
fact-of-their being THERE the time
for-her having-got-to-be-delivered got-
7 to-be-fulfilled; and-so she-got-to-give-
birth-to her Son,—the FIRST-begotten-
one of them,—and-then she-got-to-band-
age Him-up, and to-lay Him-down in
the stable-manger,—because there-was
not for-THEM-at least accommodation
in-hired payment for it in the caravan-
sery-itself.
8 And some-shepherds there-were in-
regular employment in the district-
agricultural about-there, out-on-the-
plains and keeping the night watches
9 over their flock. And lo, an-(G)angel
of-the-Lord got-to-be-suddenly-pre-
sent-amongst them, and the-glory of-
the Lord to encircle-them with-a-
(G)lambent-circle-of-light;—and they-
got-to-be-stricken-with-terror horror-
10 smitten. And got-to-say-did the

* Ten years later, when everybody had to pay the poll-tax, or 'census,' but still disguised under the idea of tribute, as from a conquered people.

† The idiomatic force of the Greek preposition, which shows that she had to go and be registered to pay her poll-tax as well as Joseph.

‡ It became Him, for Whom are all created things, and by Whom are all created things, to be born in organic oneness with the Creation Him-self created, in all its cosmic constituent parts, mineral, vegetable, and animal. The manger was most probably hewn out of stone, like His tomb. The vegetable kingdom was represented by the abundance of fodder for the cattle. The animals were present in the form of asses, camels, horses, and men.

§ The full and exact relative translation of the preposition, beautifully illustrated by the symbolic fact of the wedding (by that eternity glory-ring) of angels and men into one universe-corporation interested in Redemption, in which 'men'

(G)angel to-them, "Keep-from being-
terrified, for lo, I-am-the-favoured-
bearer-to-you of-most joyful-news, of-
such-a-kind as shall-be for-the-whole-
of The People; because there-got-to- 11
be-born for-you this-very-day a-
Saviour,—the-One-who is Christ The-
Lord,—in-as of David's City. And 12
this for-you is the token, ye-shall-be-
finding an-infant that-has-been-band-
aged lying in-cosmical organic oneness
with the manger-of the caravanary
stable." And on-a-sudden there got-to- 13
be in consort-with the (G)angel a-multi-
tude of-the-army-of-heaven, praising
God and saying, "Glory in The-highest- 14
Heavens be-to-GOD, and down-upon-
and above earth peaceful-tranquillity,
—in-the commonwealths of men ecstatic-
acquiescence." And so-it-got-to-be 15
as-soon-as gone-away from them their
heaven ward got-to-be-the (G)angels
that the human-beings, the shepherds,
got-to-say in ecstatic acquiescence-onto
one-another, "Let-us-have-got-off
now-surely just-to Bethleēm and have-
got-to-see this the promise, the-one
that-has-been-realized, which the Lord
went-and-made-known-to-us."|| And 16
so they-got-to-go, having-gone-and-
made-haste; and they-got-to-find of-
course Mariam-there, and Joseph-too,
and The Infant lying-as there it was
in-as part of the stable-manger.—But 17
after-having-got-to-see-it they-went-
and-spread-the-news-abroad about the
realised-promise which got-to-be-told
them respecting This Child. And all 18

(from their superiority to angels, and consequently greater sin and guilt) are bound to be 'ecstatically-acquiescent'; which double-word in English represents perhaps best the infinitely pregnant single word in the Inspired Text, into which the Greek word for 'glory' (the very word used in vv. 9-14) being melted, the idea conveyed is of man 'the glory of God' [supplemented by angels] realizing, in future and eternal relationship with GOD, the full-orbed blending of 'the creature' with 'The Creator.' The preposition in the next verses (15, 18, 20) translated 'in ecstatic acquiescence-onto' again illustrates the singular characteristic of the Greek in the chameleon-like power of absorption by the preposition of the colour of the sentence—each preposition, however, possessing its own rigid cast of special co-relationship.

|| That "The Shepherd of Israel" was rightly manifested to shepherds, where David, the type of "The Good Shepherd," kept and fought for his sheep.

- who-got-to-hear got-to-be astonished about *all*-that-got-to-be-told for *ecstatic acquiescence*-unto them by the shepherds. But as for Mariam the-whole of these *realised*-promises was she-treasuring-up, depositing-them-all in the-coffer of her heart.—And got-to-return-did the shepherds, glorifying and praising God upon-review of all they-got-to-hear and see,—exactly as it-got-to-be-told for *ecstatic acquiescence*-unto them.
- 21 And when the-eight days got-to-be-fulfilled for The Child's circumcision His Name got-to-be-called 'Jesus,*—thus called-as it got to be on-the-part-of the (a)ngel, before-ever He got-to-be-conceived in-organic oneness with the womb.
- 22 And when the days-of-their† purification got-to-be-fulfilled, according-to The Law of-Moses, they-went-and-carried Him-up Jerusalem ward, so-as-to-have-gone-and-dedicated-Him to-The Lord;—even-as it-has-been-written in The-Law of-The-Lord, "Every male-child opening‡ the womb shall-be-called-holy to-The Lord;"—
- 24 and-also to-have-got-to-offer a-sacrifice, according-to-the scale laid-down in The Law of The-Lord,—“A-brace§ of-turtle-doves, or a-couple-of-young pigeons.” And lo, there-used-to-be a-person in-as living at Jerusalem whose name-was Simeon, and this man-was righteous and holy, ever-on-the-look-out-for Israel's Consolation; and the Holy Spirit was *broodingly*-over him.
- 26 And it-was specially-revealed to-him as it had been on-the-part-of The Holy Spirit, that he should have been-kept-from having-got-to-see death until he-had-got-to-see The Christ of
- 27 The-Lord. And-so he-got-to-go, in-organic oneness with The Spirit, the temple ward; and in the-legal fact of
- His parents having-got-to-bring-in The Child Jesus, for-their having-got-to-do according-to the custom of The Law in His-case, even-then he went- 28 and-received it his-own embrace ward, and he-went-and-blessed God and said, “Now be-releasing Thy home-slave my 29 Divine-Master, in-accordance-with Thy promise-identified with in-now realized peaceful-tranquillity; because got-to- 30 see-did these-eyes of-mine Thy Salvation; one-which Thou-didst-get-to-pre- 31 pare publicly before all the peoples-of the earth,—a-light the-illumination of- 32 the-Gentile-race-nations wards, and the-Glory of-Israel Thy People.” And 33 there were—Joseph and His mother in-a-state-of-astonishment over what was-being-said respecting Him! And 34 went-and-blessed them-did Simeon, and said unto-to instruct Mary the mother of-Him, “Lo, THIS-Being is-ordained the-fall and rising-again ward of-not-a-few in Israel itself, and for a- 35 token to-be-blasphemously-rejected,—aye! but through and through-thee thyself as to-thy soul shall-be-piercing-in conviction of sin the-mighty-Sword,** —so-that where-haply-men trust Him, there-may-have-got-to-be-revealed out-of many hearts their-deepest-thoughts-in-converse-with-Him.” And 36 too there-used-to-be (a)Anna a-(a)prophetess a-daughter of-(a)Phanneel, of the-tribe of-(a)Aser; she had-been-gotting-well-on into years-too, having-got-to-live seven years married from her maidenhood; and she-was then a 37 widow of-about eighty years-old, who never went-and-severed-herself from the temple, with fastings and prayers worshipping night and day. Well-too 38 she at the very-same time-as Simeon suddenly-present-as she got to be was-pouring-out-praises to-her Lord; and she-was-conversing about Him-too to-

* i. 61 (note) this in the Synagogue.

† Mother and child (Matt. xxi. 2-7).

‡ Females being reckoned only implicitly in the males, the first male (after females even) alone published the womb as open.

§ Christ and His Church, corporately.

|| Because Jesus was a Jew.

¶ The force of the original, subtly conveyed in the drift of the sentence, is that they were descendants of the first Adam, and therefore yet carnal, with carnally forgetful memories for past

Spiritual wonders, and that, true to our paradoxical nature, they both believed and disbelieved in their Wonder-child at the same time. Though regenerate, Mary had yet to experience in new-birth the dividing asunder of the soul and spirit in 'conviction of sin' by the 'Sword' of her Son, the Divine Rider upon the white horse. As a noble spiritual foetus in the womb of the Jewish Church she 'had eyes,' but 'did not see' that Jesus was Christ, The Eternal Son of The Father.

** Apocalypse, i. 10.

- the-whole-of those *living-in* Jerusalem who-were-on-the-look-out-for Redemp-
 39 tion. And as-soon-as they-got-to-finish everything *enjoined-by* The Law of-the Lord, they-got-to-return Galilee ward, their own town Nazaret ward.
- 40 But-now the child was-growing-in-size and waxing-vigorous-in spirit, full of-cleverness ; and the free-gift-of The Holy Spirit of-God was brooding-over
 41 It. And-as proof His parents used-to-go every year Jerusalem ward to-the
 42 Feast of-the Pass-over. And when He-got-to-be twelve years of-age, having-got-to-go-up Jerusalem ward, in-pious-accordance-with the usage of,
 43 the Feast ; and having-got-to-finish the exact-period, whilst they there-were-returning Jesus went-and-remained-behind—the boy *there-in* Jerusalem.* And His parents never got-
 44 to-find-it-out, but having-got-to-think-as they did that He-was in the caravan-somewhere got-to-go a-day's journey ; and-then they-were-searching-for Him amongst their relatives, and-then
 45 amongst their acquaintances. But having-got-to-fail to-find Him, they-went-and-returned Jerusalem ward
 46 searching-for Him. And so-it-got-to-be that after three days they-did-get-to-find Him,—in-absorbed in the Services of the temple, sitting-there-in-as a disciple the midst of-the teachers, both
 47 listening-to them, and questioning them. But astounded-were all who were listening-to Him, at His under-
 48 standing and replies. And-when they-did-get-to-see Him they-got-to-be quite-confounded ; and parentally-unto Him got-to-say-did that His mother, " Child ! from-WHAT-freak didst-thou-go-and-treat us THUS ?—see-now there were-thy father and myself in-a-state-of-distracted looking-everywhere-for-
 49 thee ! " And He-got-to-say *apologizing-*
- unto them, " From-WHAT-possible mis-apprehension was it that ye-were-look-ing-about-for Me ?—had-ye-never-been-considering that in-as the Centre of the-interests of-The Father-of-Me it-is-ever-absolutely-necessary-for Me to-be ? " And-actually they† never
 50 got-to-understand-a single word of the utterance which He-got-to-speak to-them. And He-got-to-go-away-down
 51 filially along-with them, and to-come Nazaret ward : and there-He-was in-a-state-of-complete-subjection to-them ;—and His mother was-nois-treasuring-up-always all-such utter-
 52 ances as-these in the-coffer of her heart ; and Jesus was-going on-im-proving in-cleverness and in-stature-and-appearance and in-favour with GOD and men.

* Held entranced by the fascination of the Pass-over, its lamb, its teaching, and its instinctively realized relation to Himself and the 'business' His Father had sent Him on. Hence His keen catechizing of the priests and presbyters (verse 40).

† So far from the mythical stories of our Lord's miracles during childhood having any *prima facie* basis of truth, it is the reverse ; this episode here has all the appearance of being the exception rather than the rule ; since even Mary's treatment

of Him would have been almost irreverently lacking in respect for a mere creature like John the Baptist, she must have long since been led to forget to 'rejoice in' her boy as 'GOD my Saviour.' The logical inference appears to be inevitable that for twelve years there was no sign of His being remarkable for even John's (congenital) inspiration by The Holy Spirit, and nothing is recorded to prove that He differed from other children up to that age—at verse 40 there is a marked change, the ripening of which verse 52 records.

- 6 ways smooth ward. And all flesh shall - be - seeing the salvation of
 7 God." There - he - was - saying there-
 fore - to the crowds streaming-out to-
 have - got - to - be - (g)baptized on the-
 part-of him, "Broods of vipers! *
 WHAT-Divine Being went-and-warned
 you to - have - got - to - flee *safe away*-
 8 from the coming wrath! - have - got - to -
 produce fruits therefore† correspond-
 ing to the change-of-heart-I *preach*;
 and *pray* - "keep-from having-got-to-
 begin to-be-parroting in-connection-with
 yourselves, 'For a-father we-possess
 God's Abraam,' for I-tell you that
 able-is our covenant God out-of these
 stones-*here* - to - have - gone-and-raised-
 up physical-offspring to-*His*-Abraam.
 9 But NOW-*under me as the last of the*
prophets too it-is in *mercy* at† the-very
 root-of-the trees that the (c)axe is-
 being-aimed; every- *national* and *in-*
dividual tree therefore that "will-
 not be-producing wholesome fruit is
 now to be-cut-down, and-then cast
 10 the fire ward." And asking him-were
 the crowds, saying, "WHAT-*ascetic*
thing in imitation of thyself then, are-
 11 we-to-have-gone-and-done? But he
 got-to-break-out in answer, and-says
 to-them, "He that is-possessed-of two
 coats let-him - have-gone-and-shared-
 them-with-him" unable-to-be-possessed-
 of-one; and let him that-is-possessed-
 of victuals be-doing similarly."
 12 But there-got-to-come even tax-gath-
 erers, to-have-got-to-be - (g)baptized,
 and they-got-to-say for guidance-unto
 him, "Teacher, what-to *show* we are
 13 sorry are-*we*-to-be-doing?" But he-
 got-to-say for guidance - unto them,
 "Be - exacting nothing beyond the-
 tariff that-has-been-drawn-up-for-you."
 14 But the soldiers also were-asking him,
 saying, "And we what-to *show* we are
 sorry are-*we*-to-be-doing?" And he-
 got-to-say for guidance - unto them,

* Because lying in the bosom of God as a cove-
 nant people they only made use of the warmth of
 their civilization to sting Him in His very heart.

† The force of the 'therefore' is the turning of
 their minds away from idolatrous dependence
 upon a mere agent of GOD, and the reposing of
 the trust of the heart absolutely upon GOD their
 Saviour.

‡ At the Jewish 'tree' in the destruction of
 Jerusalem and uprooting of the Jewish polity
 (Rom. xi. 12). ;

'Have-got-to-do-violence-to no-one,
 neither have-got-to-trade-as-perjured-
 witnesses, and be-contented with your
 rations." But whilst-The People 15
 were-on the tip-toe of-expectation, and
 debating-it all-of them in their hearts
 respecting John, whether-or-not he
 might-be-possibly The Christ, got-to- 16
 break-in-upon them all-did John him-
 self, saying, "I indeed am-with-water
 (g)baptizing you; but there-is-coming
 The more-potent than myself, of-
 Whom I-am not fit to-have-got-to-
 loose the strap of-HIS sandals; HE
 will-be - (g)baptizing you in-organic
 oneness with Holy Spirit and Fire,
 the Fan of-Whom is-in His hand, and 17
 completely-will - He - be-purging His
 Floor; - and will-be-gathering the
 Wheat His Granary ward: but the
 Chaff He-will - be - Burning-up with-
 Fire unquenchable." Many indeed, 18
 therefore, other-different-blessed pre-
 cepts whilst-comfortably-guiding was-
 he-preaching-unto The People. But 19
 Herod the (c)tetrarch being-convicted-
 of sin-as he was under his-ministry for-
 his connection with Herodias the wife of-
 his living-brother Philip, and-also for
 all the moral-corruption which Herod
 got-to-perpetrate, got-to-pile this also- 20
 up upon all-the rest, even that-he-went-
 and-immured John in his prison.
 But so-it-got-to-be-that in-the comple- 21
 tion of God's purpose that the-entire-
 populace should have - got - to - be-
 (g)baptized, - and-*too* Jesus - having-
 got-to-he - (g)baptized and praying-
 to-God - for-this consummation The
 Heaven got-to-be-opened, and got- 22
 to-descend-did The Spirit, the Holy-
 Spirit, - in-outward-form like a-dove,
 -breeding-over HIM; and a-Voice
 out-from Heaven got-to-supervene
 articulately-thus, "THOU art essenti-
 ally The Son of - ME, the divinely
 LOVED-Son; in-organic oneness with

§ How the use here of the strong negative
 guards against pauperising and helping those
 whom help only harms. The honest hard-working
 poor, who for the time are badly off, the maimed,
 blind, etc.

|| All this-and, too, most of our Lord's exoteric
 teaching-is simply the elements of Revealed
 morality at the transition point of passage from
 Jewish to Christian Civilization.

¶ In the dungeons of his castle of Machærus,
 in South Pæra.

THEE - I - got-to-delight-absolutely-well-pleased-in a creature."

- 23 And Jesus Himself was-now beginning-to-be about thirty years of age, being as - was - always - supposed - by people a-son of-(G)Joseph,* who was-the-son of-(G)Heli, he of (G)Matthan, he of (G)Levi, he of (G)Melchi, he of (G)Janna, he of (G)Joseph, he of (G)Mattathias, he of (G)Amōs, he of (G)Naum, he of (G)Esi, he of (G)Naggai, he of (G)Maith, he of (G)Mattathias, he of (G)Senci, he of (G)Joseph, he of (G)Juda, he of (G)Jōanna, he of (G)Rhesa, he of (G)Zorobabel, he of (G)Salathiel, he of (G)Neri, he of (G)Melchi, he of (G)Addi, he of (G)Kōsam, he of (G)Elmōdam, he of (G)Er, he of (G)Jusc, he of (G)Eliezer, he of (G)Jōreim, he of (G)Matthat, he of (G)Levi, he of (G)Symeōn, he of (G)Juda, he of (G)Joseph, he of (G)Jōnan, he of (G)Eliakim, he of (G)Meleā, he of (G)Mainan, he of (G)Mattatha, he of (G)Nathan, he of (G)David, he of (G)Jessai, he of (G)Ōbed, he of (G)Booz, he of (G)Salmōn, he of (G)

* The two genealogies of Joseph, the one in Matthew, and this in Luke, are correlated. Matthew's Gospel was more especially for the Jews, Luke's for the Gentiles. Matthew traces down the genealogy of Abraham, the father of the Jews, to Joseph, the father of James, Measiah's half-brother, to carry on through the transition time of The Advent the line of Israel's succession up to James, their future monarch (as was shown in a note on that genealogy), with an eye to the political symmetry of Israel on through the Gentile covenant period, which Christianity is not to disturb. Luke traces up the genealogy of Joseph not as a Jew, for the covenant with Abraham came in only parenthetically, but as a human being, a Gentile down under his Judaism, of the common stock of our humanity, to Adam, and his Father, GOD. This is to show that man is, as man, from Adam to the last complementary man, a symmetrical whole through the wedding mystery of marriage. And, moreover, that there was nothing in the Incarnation to disturb the regular development of the human family towards the consummation of this corporate colossus of the universe—*man*. The line passes through Joseph, the reputed father only of "The last Adam," to show how the corporate race escapes disturbances from the dipping of the New Creation and its Head into the old creation of "The first Adam."

† The logical connection here is linked with the word "creature" (iii. 22), and the genealogy was introduced to show that Jesus was of the *genus* creature under the *species* man,—flesh of the flesh and bone of the bone of the awfully

Naässōn, he of (G)Aminadāb, he of (G) 33
Aram, he of (G)Esrom, he of (G)Phares, he of (G)Juda, he of (G)Jacob, he of 34
(G)Isaak, he of (G)Abraam, he of (G)Thara, he of (G)Nachor, he of (G)Seruch, he of (G)Rhagan, he 35
of (G)Phalek, he of (G)Eber, he of (G)Sala, he of (G)Kainan, he of (G)Ar- 36
phaxad, he of (G)Sēm, he of (G)Nōe, he of (G)Lamech, he of (G)Mathusala, 37
he of (G)Enōch, he of (G)Jared, he of (G)Malcleel, he of (G)Kainan, he of (G) 38
Enōs, he of (G)Sēth, he of (G)Adam, he of GOD.

IV. 1 But Jesus,† of-the Holy Spirit full, got-to-return away-from the Jordan, and was-being-led-in organic oneness-with-The Spirit the desert ward, forty days, being-under-temptation-of-the devil; and He did-not get-to-eat anything during all-that time; and when they got-to-he-ended He-then got-to-be-hungry. And-so 3
got-to-say-did the devil to-Him, "Since Son thou-ART-undoubtedly of-God, have-gone-and-spoken-to-this stone-here that-so it-may-have-got-to-be

highly-favoured creature, of which the genealogy is a suggestive spine. God became a man, that man might become a God. By the entrance into (organically) our nature of The Eternal Son of The Father God becomes identified with every fibre of our present Adamic nature, in order that our independent will having been energized by His own Spirit, we might voluntarily second Him in becoming like Jesus, that is, gradually 'transformed by the renewing of our inner nature' 'according to the mighty working by which He is able to assimilate' to Himself all who trust Him like little children. This leads the regenerate to end where He began—with a NEW BIRTH, by which our earthly father becomes only our reputed father, and through one homogeneous Holy Spirit, His Father becomes our Father, and so His God our God—not theologically or tropically, only but physiologically, and as really a 'new creature in Christ Jesus' as the Virgin-born. Thus the entire race of man will have gradually changed from being 'first of all that which is earthly' into being 'afterwards that which is heavenly,' and 'as in-organic oneness with Adam all die-to God, even so in-organic oneness with Christ shall all be made Alive-into Him.' Eternity's threshold will find Christ 'the last Adam' federal Head of the human race, and thus 'the First-born' in the New Creation 'amongst many brethren.' Now we can answer, somewhat more fully the question—which has puzzled more than the Jews, and for eighteen hundred years—"Who is this 'SON OF MAN'?" He is THE SON OF GOD—God's 'fellow' and our brother.

4 bread. And went-and-broke-out-in-
answer-did Jesus *majestically* unto him,
saying, "It-has-been-written, 'Not
upon bread only *shall a creature-of-*
the human-kind be-living, BUT-so far
from that upon every outflowing* of-
5 GOD.'" And having-got-to-lead
Him up as-the devil-did a-high moun-
tain ward, he-got-to-show Him the-
whole-of the kingdoms-of-the *civilized-*
6 world† in a-point of-time; and got-
to-say to-Him-did the devil, "To-
thee will-I-be-giving the rule, such-
an-one-as-this, the-whole-too-of-it—
and the glory-of-them!—because-to-me
it-has-been-made-over, and to-anybody
that I-may-choose possibly I-give it-
7 *always*,—thou, therefore, if-*only*-thou-
wilt-have-got-to-do-homage before
me *thine* shall-be the whole-of it."
8 And-then Jesus went-and-broke-out-in
answer-to him and-said, "Be-off after-
as a *disciple copying*§ ME, Satan, for
it-has-been-written, 'Thou-shalt-do-
homage-to THE LORD thy GOD,
and to-Him only shalt-thou-be-*abso-*
9 *lutely-servant*.'" And-then he-got-to-
take Him Jerusalem ward, and got-to-
stand Him up-upon the wing-of-the
temple, and to-say to-Him, "Since Son
thou-ART-undoubtedly of-God, have-
gone-and-cast thyself-in *absolute trust*
10 from hence—DOWN; for it-has-been-
written, 'To-His angels shall-He-be-
giving-special-charge respecting THEE,
for the having-got-to-specially-guard
11 THEE, and upon *their-hands* they-

shall-be-carrying THEE, lest thou-
shouldest-have-got-to-dash so much as-
THY|| foot in *peril-against a-stone*.'" And Jesus went-and-broke-out-in- 12
answer and-said to-him, "It-has-been-
said, 'Thou-shalt not be-tempting-
with-presumptuous-tests THE LORD
thy GOD.'" And having-got to bring- 13
the whole temptation-to-a-close the
devil got-to-depart away-from Him,
until *the-time-for another*.

And Jesus got-to-return,—in 14
the regular New Creation physical
locomotive - power of -The Spirit,—
Galilee ward; and the-rumour got-to-
go-forth throughout the entire country-
round respecting Him. And He- 15
himself was-teaching-systematically
in-as part of the *Services* of their
(G)synagogues, being-admired-as-a-
phenomenon on-the-part-of everyone.
And-so He-got-in *due course*-to-come 16
Nazaret ward, where He-had-been-
brought-up; and He-got-to-go-in, in-
accordance-with His custom, on the
(G)sabbath-day the(G)synagogue ward,
and to-stand-up-to-have-got-to-read-
the Lesson—and there-got-to-be- 17
handed-to Him *the-Book* of-(G)Esaias
the (G)prophet; and having-got-to-
unroll the book, He-went-and-looked-
out the place where it-had-been-
written, "*The-Spirit of-The-Lord is-* 18
upon Me, for-that He-went-and-
anointed Me to-have-got-to-preach-
The Gospel-good-tidings to-the-poor,—
He-hath-sent Me-forth to-have-got-to-

* Strikes at the root of that subtle Manichæism which reigns as paramount in the heart of Protestantism, and as despotically as in the core of the Church of Rome and Greece in monasticism, in a morbid instinctive feeling that matter is essentially evil, and nothing outside the Bible and the sect and 'religion' is of God, and essentially true; hence the air of hypocrisy and unreality which pervades Christendom, reformed and unreformed; instead of "perfect freedom," Christianity as at present exhibited is too much like bondage and Satan's masterpiece of tyranny over the whole being. The Holy Spirit might as well never have been given for any practical use Christians make of His own special power to the individual consciousness to separate man-and-Satan's poison from God's "very good" creatures and world, and thus boldly on The Rock to pass on enjoying, because distilling, God from every part of His creation.

† Round the Mediterranean westward, and in the direction of Persia eastward, the whole then

civilized world was lying in panorama, representatively.

‡ Ostensibly our Lord lost it by not agreeing to the terms, for Mahomet and the Popedom by being 'wiser in their generation' futurally to that tempting divided 'all the kingdoms of the world and the glory of them' between them. But our Lord throw away the kingdoms that He might gain them, as He threw away His life that He might take it again.

§ See note on Matt. xvi. 23: "Copy My absolute obedience to God."

|| These emphases on the pronoun mark a spirit which is *essentially devilish*, and in contrast with the Eliczer (of Damascus) spirit of the holy angels, namely, a bitter jealousy of others (especially their own peers) whom God has gifted for bearing rule, and a rebellious, instinctive feeling (more or less avowed) that God favours, as a weak, indulgent parent, those whom His Omniscent Sovereignty selects, endows, seasons, and officially appoints as His representatives in ruling their fellows.

- heal those that-have-been-crushed in-
 their heart,—to-have-got-to-herald to-
 captives deliverance, and to-the-blind
 sight,—to - have - got - to - send - forth
 those - that - have - been - bruised - in-
 19 bondage into liberty,—to-have-got-to-
 herald *the advent of the Dispensation*
 of the-Lord, *the one when He can-*
 20 *accept.* And having - got-to-roll-up
 the book, and-to-give-it-back-to-the
 officiating - minister, He - went-and-
 took-His-seat-to preach;—and-then of-
 all-those in-the (c)synagogue there-
 were the eyes being-fixed upon Him.
 21 But He-got-to-address-Himself-to-bo-
 saying in *exposition-unto* them, "To-
 day has-this passage-of-Holy-Scripture
 22 been-fulfilled in your ears," And-
 then-the-whole-of-them were-bearing-
 their-witness to-Him, and wondering
 over the truths-of-the free-gift-of the
 Holy Spirit distilling from that mouth
 of-His, and kept-on-saying, "Is not
 23 this-man the son of-Joseph?" And
 He-got-to-say *searchingly-unto* them,
 "Of-course ye-will-be-saying to-Me
 this proverb, 'Physician, have-gone-
 and-healed thine-own-self; all-the-
 things-that we-got-to-hear-of as-
 having-got-to-be-done in that Caper-
 naum*—there have-got-to-do-also here
 24 in this thine-own father-land;"—but
 He - went - and-added, "Verily let-
 Me-tell you, *for this reason*—because no
 (c)prophet is accepted in his-own
 25 father-land. But upon-the precedent
 of actual-fact I-tell you plenty-of
 widows were-there in the days of
 Elias in-as being of Israel itself,—when
 shut-up-got-to-be the heaven for three
 years and six months, so-that there-
 got-to-be a-great famine over the-
 26 wholeland,—and-yet with aid-unto not-
 one of THEM got-Elias to-be-sent, but
 *instead Sarepta of-Sidon ward unto-

* Of which ye are so jealous, because of My having selected it for the head-quarters of My Mission, instead of Nazareth.

† See verse 14 for what may help thoughtful minds to understand the relation of what we call the 'miraculous' laws of Nature to the present temporary state of material cosmic affairs. Our Lord's miracles were a bringing down of the regular order of things in the stratum of the New Creation by its Head prematurely into the stratum of the old creation. To His disciples He delegated some of the same kind of power. But, as the moral and Spiritual transition from the impotence

to bless-a-widow woman. And plenty- 27
 of (c)lepers were-there in-the days of
 (c)Elishaios the (c)prophet in-as being
 of Israel itself, and-yet not-one of-them
 got-to-be-healed, but "instead-of-that
 (c)Naëman the Syrian" And 28
 then filled-full of fury got to be the-
 whole-of-them in the (c)synagogue,
 listening-as-they-were-to such 'insults'
 as-these. And-so they-went-and-rose- 29
 up-from Service and cast Him-out
 outside the town, and lead Him
 to the precipice-edge of-the hill-
 range upon which their town had-
 been-built, so-as to-have-gone-and-
 hurled-Him over-headlong-down. But 30
 He having-gone-and-passed-through
 through the-midst-of-them was-pro-
 ceeding-on-His-way.†

And He-got-to-go-down-Caper- 31
 naum ward a-town-of-Galilee; and
 there-He-was-systematically-teaching
 them on (c)sabbath-days. And they- 32
 were-in-a-state-of-amazement at the-
 character-of-His teaching, because in
 authority-power always-was His style
 of-speaking. And in the (c)synagogue 33
 there-was a-person possessed-of a-
 spirit-of-a-(c)dæmon wicked-and-foul,
 and he-went-and-yelled-hideously in-
 a-loud tone, saying, "(c)Yah! what 34
 judicially is there in common between
 Thee and us, Jesus the-Nazarene?—
 didst-Thou-go-and-come on purpose-to-
 have-got-to-destroy us?—I-recognize
 Thee as-The-divine Being Thou really-
 art—The Holy-One-of-God." And got- 35
 to-rebuke him—did Jesus, saying, "Have-
 gone-and-kept-muzzled, and have-got-
 to-come-out, out-from him." And
 having-got-to-hurl him-as the (c)dæ-
 mon—did the midst ward he-did-get-to-
 come-out away-from him,—"without
 having-got-to-injure him—though. And 36
 amazement got-to-come-over the-

of the one creation to the power of the other is gradual, so also is it in Christian Civilization, the first principles of what we call the 'miraculous' are clothing with power the most Spiritualized of the nations of the earth already, on the way to the perfectly awful endowment of the colossus of perfected man with the finito fac-similes of the Infinite attributes of an omnipotent, omniscient, and omnipresent and all-loving God. The "authority-power," in verse 32, will be the characteristic of the presence and bearing of man when he culminates. (Gen. i. 20.)

whole-of-them, and they-kept-on-talk-
ing-together as *lucky*-for themselves,
saying, "WHAT-Godlike kind of-speech
is this?—that in authority and power
he-is-controlling the wicked-foul
spirits,—and out-they-come-obedi-
37 ently!" And news about Him was-
going-forth every part ward-of-the
country-round.

38 But having-got-to-rise-up-and-go-as
He did out-of-the (c)synagogue, He-
got-to-enter-into the house-of-Simon;
but the mother-in-law-of-Simon had-
been-seized-with a-severe-attack-of
fever; and they-got-to-mention
39 her-case-to-Him. And He-got-to-
stand-up right-over her and-to-rebuke
the fever, and it-got-to-leave her,—
but straight-away having-got-to-rise-
up there-she-was-waiting-upon them.
40 But whilst-the sun was-setting the-
whole-of-those who-ever-they-were-who
were-interested-in-persons sick-of-dif-
ferent-kinds-of-diseases got-to-bring-
them for aid-unto Him; and upon
them individually He-got-to lay His
41 hands and-to-heal them. But there
were (c)demons also coming-out from
many, crying-aloud and saying, "Thou
art The Christ, The Son-of-God."
And when-rebuking-them He-never
used-to-permit them to-talk, because
they-had-been-knowing-all-along-of
His being The Christ.*

42 But when-it-got-to-be night-and-day
He-got-to-go-out and went-and-pro-
ceeded-a-desert place ward; and the
people-generally were-looking-about-
for Him, and got-to-come even-to
Him, and were-begging-of Him to
"refrain from trying-to-be-getting-
43 away from them. But He got-to-say-
Christ-like-unto them, "To-the other-
and-different towns too-as well-you
know it-is-absolutely-necessary-for-Me
to-have-gone-and-heralded The King-

dom-of-God, because for this-end it
was that-I-have-been-sent-forth." And 44
so there-He was-preaching in the
(c)synagogues of Galilee.

V. 1 But so-it-got-to-be-that in the-
fact that the crowd was-pressing-upon
Him to-be-listening-to The Truth-of-
God, and that-He Himself had been-
standing-on-the-very-edge-of the lake,
Gennesaret, and He-got-to-catch- 2
sight-of two ships that-had-been-
moored just-off-the shore-of the lake;
but the fishermen got-to-go-from
them and to-wash their tackle, but that- 3
having-got-to-go-on-board one-of-the
ships which was Simon's He-went-
and-begged him-to-have-got-to-put-
out away-from shore-a-little. And-
then He-went-and-sat-down-and-was-
teaching-systematically from the ship
the crowds. But as-soon-as He-got- 4
to-cease speaking, He-got-to-say sig-
nificantly-unto Simon, "Have-got-to-
put-out deep-water ward-and-then to-
lower your tackle for-a-haul. And 5
went-and-broke-out-in-answer-did
Simon-and-said, "Master! why through
the entire NIGHT† we-went-and-la-
boured and-yet-got-to-catch nothing;
but at a-sacred-utterance from-Thee
I-will-lower the tackle." And having- 6
got-to-do this they-got-to-inclose a-
great number-of-fish, but then-their
tackle was-going-on-breaking. And 7
they-got-to-signal-to-their fellows,
those in the ship-of-a-different-set to-
have-got-to-come and to-be-taking-
hold-with them. And they-did-get-
to-come, and went-and-filled both the
ships-full, so-that-there THEY were-
sinking. But having-got-to-see-it-as 8
Simon Peter-did he-went-and-fell-
down-at the knees-of-Jesus, saying,
"Have-got-to-go-out, away-from ME,
because I-am-a-depraved man,‡ Lord."
For amazement got-to-take-possession- 9

* Amongst angels, fallen and unfallen, the external features of Redemption were known, but of both it was true 'which things the angels desire to look into.' Holy angels appear always in the Gospel history as actors in a sacred mystery which they understand not, and as for Satan and his crew of intelligent devils and mischievous demons, we may be sure he would not have stirred up all the subtlety of Judea and power of Rome to crucify the Lord of glory if he had been able to see below the external features of Redemption,

and, with his eyes open, place the foot of the Manhood of the Christ of God upon the serpent's head, for Him to lean all the weight of the God-head upon the origin of evil and crush it out of being.

† The emphasis marks Peter's professional tones—night the best time for catching fish.

‡ There are two words in constant use in the Greek Testament for 'man': one (when speaking of him as an individual) means a 'man' generally, a 'human-being,' a 'person,' but the other almost

- of him, and the-whole-of *those of the same craft*-with him, over the haul of fish which they-got-to-take,—but similarly also James and John, sons of Zebedee, *who used to be partners with Simon*,—and got-to-say-did Jesus significantly-unto Simon, “*Keep-from fearing; from now human-beings there-shalt-thou-be taking-up alive.*”
- 11 And having-gone-and-hauled-up *their ships high and dry*-upon land,—having-got-to-*retire from business*-entirely they-got-to-be-followers-of Him.
- 12 And so-it-got-to-be-that in the-fact of His being in one-of-the towns, lo, *there was-a-man full of-(g)leprosy*; and having-got-to-see Jesus and to-fall upon *his-face* he-went-and-besought Him, saying, “*Lord, if-only Thou-art-willing thou-art-able to-have-gone-and-cleansed me-whole.*”
- 13 And having-gone-and-reached-out His hand He-got-to-give-him a-touch, saying, “*I-am-willing, have-got-to-be-cleansed.*” And immediately *his leprosy* got-to-depart from him. And He-got-to-charge him-strictly-to-be-telling “not one, “*BUT-quietly* have-gone-and-left and shown thyself to the priest, and made-an-offering in-return-for thy cleansing, even-as Moses got-to-ordain,—evidence ward-
- 15 *of thy cleanness to them.*” But *there was-all-the-more* conversation spreading-abroad all-about Him; and numerous crowds were-collecting-to-be-listening-to, and to-be-getting-healed-on-the-part-of Him from their sicknesses.
- 16 But He-Himself was-in-the-habit of retiring-constantly in the deserts and-then-engaging-in-prayer-for-Ministerial power.
- 17 And-it-got-to-be-that on one-particular day He-was-systematically-teaching,—and there-had-been sitting-there-all the time (g)pharisees and teachers-of-the-law,*—there-were those-who had-come out of-every town
- of-Galilee, and Judæa, and from-Jerusalem, and the power-of-the-Lord was-there-ready for the healing-of them;† and lo, men carrying upon a-mattress-a-person, one-who had-been-suffering-from-(g)paralysis; and they-were-trying-to-have-gone-and-carried him-in and to-have-got-to-place-him before Him, and “unable-to-find-as 19 they got-to-be how-to-have-got-to-carry him-in from the crowd-of-people, up-they-got-to-go upon the house-top, and-right-through the tiles did-they-go-and-lower him, his mattress and-all, the midst ward right-in-front-of-Jesus. And, having-got-to-appreciate 20 their trust-in-Him, He-got-to-say-to-him, “Man,—forgiven thee have-been thy sinful-wrong-doings.” And 21 set-to-to-be-carping-did the scribes and (g)pharisees, saying, “What-imp-ostor is this-pray who is-talking such-(g)blasphemics?—what-Being can-possibly be-forgiving sinful-wrong-doings,—“except GOD only?” But 22 having-got-to-know-well-as Jesus did the carplings-of-them, He-got-to-break-out-in-answer and-to-say point blank-unto them, “Why-ever are-ye-carping in those hearts of-your’s?—What- 23 alternative is easier-to-be-saying, ‘Thy sinful-wrong-doings have-been-forgiven thee,’ or to-be-saying, ‘Arise and be-walking?’—but that ye-may- 24 know that The Son-of-Man does-possess authority-power here-upon earth to-be-forgiving sinful-wrong-doings,” —He-got-to-say-to-the (g)paralysed, —“To-thee! I-am-now-speaking, Have-got-to-rise!—and have-gone-and-taken-up thy mattress, and be-going-home thy home ward.” And 25 immediately having-got-to-get-up-before them, and to-take-up that upon which he-had-been-lying, off-he-got-to-go his home ward,—glorifying God. And delighted-awe got-to-seize 26 the-whole-of them, and there-they-were-glorifying God; and they-got-

always means a manly ‘man,’ a ‘husband,’ a ‘hero’—now Peter here uses the nobler word, he does not say, ‘I am a depraved person,’ but ‘man’; he was subject to serious temptations to such sins as cursing and swearing, and perhaps to some other fisherman’s vices, but knew, deplored, and tried to overcome them—his ‘spirit was willing.’

* ‘Scribes’—clergy—‘lawyers.’

† I.e. of sick people.

‡ Complacent acquiescence—at least—on the part of the subject seemed to be a *sine quâ non* in the case of cures, and even of rising from the dead.

to-be-filled with awe, saying, "We did-get-to-see surpassingly-wonderful-things to-day!"

- 27 And after *all*-this He-got-to-go-forth, and got-to-go-to-see a-tax-gatherer, named (c) Levi, sitting upon-duty at the toll-booth, and He-got-to-say to-him, "Be-a-follower-of ME."
- 28 And having-got-to-forsake everything and-to-rise-up he-did-get-to-be-a-follower-of Him. And he-got-to-make a-great reception for-Him *did*-Levi in his-own house; and there-was a-large attendance of-tax-gatherers and of-other-persons, who wore his associates reclining-as-they-were *along*-with them. And grumbling-were their scribes and the (c)pharisees unto-to *draw away* His disciples, saying, "Why-in the world indiscriminately-with-tax-gatherers and sinners are-ye-actually-eating and drinking?" And got-to-break-out-in-answer-did Jesus and-to-say unto-to *win* them, "No need have those in-good-health of-a-physician, BUT-so far from that those that-are sick;—I have-not-been-coming-to-have got-to-call righteous-people* but sinful-people† a-change of heart ward."
- 33 But they got-to-say for information-*is it that* whilst the disciples of John fast so-frequently, and perform devotions, and those of-the (c)pharisees as-well, *there are*-thine eating and drinking-as usual?" But He-got-to-say *judicially*‡ unto them, "Ye-^wcannot have-gone-and-compelled the children of-the Bride-chamber, whilst-as a fact the Bridegroom is-*here* with them, to-be-fasting-can you?—But there-shall-be-coming days, and those too-when torn-away away-from them-shall have got to be the Bridegroom, then shall-they-be-fasting in those days." But He-proceeded-to-speak a-(c)parable also in explanation§-unto them, "No-one ever-sews a-piece of-a-new garment upon an-old garment; or else both the new tears-it, and with-the-old does not harmonise the piece taken-out of-the new. And no-

one puts (c)wine when-new into leather-bottles *when-old*; or else the new (c)wine will-burst the leather-bottles, and-both it-will be-poured-out, and the leather-bottles will-be-ruined. But (c)wine *when-new* leather-bottles 38 wards *when-new* must-be-put, and-then both are-preserved;—and no-one 39 after-having-got-to-drink the-old cares-for the-new directly-after, for he-says, 'The old has for-use-more-body.'

VI. 1 But so-it-got-to-be-that on a-(c)sabbath-day *the-second-after-the-first*, He was-passing-along through the midst of-the corn-fields, and His disciples went-on-plucking the ears-of-corn and eating,—rubbing-them in-their hands. But certain-important 2 persons of-the (c)pharisees got-to-say to-them, "Why-*ever* are-ye-doing what it-is not pious for you-to-be-doing on (c)sabbath-days?" And Jesus got-to-break-out-in-answer and-to-say-by way of rejoinder-unto them, "Did ye-never get-to-hear-read that which David went-and-did, when himself got-to-be-hungry and those *along*-with him as-there-they-were? how 4 he-got-to-go-into the House of-God ward, and the Show bread-loaves went-and-took and ate, and gave-somewhat to-those *along*-with him, which it-is-not pious for any one-to-have-got-to-eat except the priests only?" And 5 then He-went-on-to-say to-them, "Lord is the Son of-Man even of-man's (c)sabbath-day."

But so-it-got-to-be also *that-on a* different|| (c)sabbath-day He got-to-go-into the (c)synagogue ward and to-be-systematically-teaching, and there-was there a-person and his hand, the right, was-in-a withered-state. But 7 there-on-the-watch-were the scribes and the (c)pharisees,—whether-or-not on the (c)sabbath-day He-will-be-healing that-so they-might-have-got-to-find ground-of-accusation-against Him. But He had-been-knowing 8 their carpings, and got-to-say to-the man having the withered hand,

chamber,' the new-born tho 'bride,' and the 'fasting' inaugurated at the siege of Jerusalem.

§ Of the physiology of the Divine life in man.
|| That is, merely an ordinary sabbath (verse 1).

* Irony.

† Literally, 'disorbed sinners.'

‡ The Church of Israel was the 'bride chamber,' the disciples 'the children of the bride-

- "Have-got-to-rise-up and to-stand the midst ward." But he went-and-rose and stood. Got-to-say-did Jesus therefore unto to *prepare-THEM*, "I-am-going-to-ask you an-important-question,—Is-it-pious on the (u)sabbath-day to-have-gone-and-done-benevolent-good, or selfish-evil, life to-have-gone-and-saved, or to-have-gone-and-killed?"*
- 10 And-then having-got-to-give-a-look-round-upon them all, He-got-to-say to-him, "Have-got-to-stretch-out thine hand." But he got-to-do so; and restored-got-to-be his hand to the
- 11 same state-as the other-one. But they got-to-be-filled with-mad-fury; and were-plouting self interestelly-amongst themselves WHAT-sufficient revenge haply they might have-got-to-wreak-upon Jesus.
- 12 But so-it-got-to-be-that on one of those days He-got-to-go-out His mountain ward to-have-gone-and-engaged-in-prayer: and there-He-was passing-the-night in-organic oneness off communion with-God. And when it-got-to-be day He-went-and-called-up-for a purpose-unto-Him His disciples, and He-went-and-(e)lected from them twelve-persons, to-whom also He-went-and-gave-the-style-of 'Apostles';
- 14 Simon, to-whom He-went-and-gave-the-style-of 'Peter,' and† Andrew his brother;—James, and John;—Philip,
- 15 and Bartholomew;—Matthew, and Thomas;—James the-son of-Alpheus, and the Simon called 'Zelotes';—
- 16 Judas brother-of-Jamos, and Judas the-Isariote,—elect one-who got-to-be-
- 17 come betrayer. And having-got-to-go-

* The strong word for kill, to bring out the fact that to leave a person to die from criminal carelessness, or negative persecution, is with God as great a crime as to kill him positively.

† The whole rationale of prayer is here revealed by this preposition; it is the talking over systematically of all our plans, interests, anxieties, sins, and aspirations, with absolutely candid trust, with a Heavenly Father, who by covenant is 'very present' in 'the man Christ Jesus,' through the agency of His Spirit. This is Christianity in practical working.

‡ This bracing, to 'send them out two and two,' tells us the secret of the necessity for what might almost be termed ministerial wedlock. Correlated strength and weakness were thus orbled into a perfect mechanism. In the case of Paul this was illustrated in a way worthy of sanctified psychological study; at one time he is mated with

down along-with them He-went-and-stood upon a-level spot, and a-crowd of His disciples, and an-immense multitudinous-host of-people from all parts of-Judaea, and Jerusalem, and of-the maritime district of-Tyre and Sidon, who went-and-came to-have-got-to-listen-to Him, and to-have-got-to-be-healed away-from those their diseases, and those afflicted under-the tyranny of-wicked-foul spirits, and healed-they-were-being.—And the whole crowd-first one and then another was-keeping on-the-look-out-for-an-opportunity to-be-getting-a-touch-of Him, because vitality kept-on-flowing from-with§ Him and to-be-healing all-those sick. And He having-got-to-lift-up His eyes His disciples wards was-saying, "Blessedly-fortunate ye poor!—because your's is the kingdom of-God. Blessedly-fortunate-ye hungering-as ye do now, because ye-shall-be-abundantly-satisfied. Blessedly-fortunate ye weeping-as ye are now, because ye-shall-be-laughing. Blessedly-fortunate are-ye when your fellow human-beings shall-have-got-to-hate you, and when they shall-have-gone-and-broken-off-intercourse-with you, and insulted you, and cast-out The Name! ye-bear as-a synonym of what-is-infamous, for-the-sake of-The Son of-Man. Have-gone-and-rejoiced in-the economy of THAT Dispensation-day and leapt-for-joy; for lo, your reward is great in-the economy of heaven; for in-a-similar-way-to all-this used-to-be-acting towards the (c)prophets the fathers of them. But (c)woe to-

Barnabas, anon with young Timothy, then with a physician, then with a married couple, always with some one. If we inquired a little more closely, perhaps we should find in a married Ministry that just because a partner is not our ideal of a paradisaal Spouse, that partner keeps Christ's minister in closer wedded oneness with Himself, in order that his best prayers may be answered, and he may 'FEED the Church purchased with the Blood of God.' When matrimony is not confectionery, it is more likely in all to be medicinal.

§ This is the exact and full rendering of the preposition. This reveals the fact that when our Lord said in one case, 'virtue went out of Me,' it was not an exceptional case, but that animal life was always lost by Him when vitality passed into and restored those who were empty of it.

|| CHRIST-ian.

- you the rich, because ye-are-realizing
 25 YOUR-idea of happiness; *—(G)woe to-
 you who have-been-getting-filled, be-
 cause ye-shall-be-getting-to-be-hun-
 26 gering;—(G)woe to-you who are-laugh-
 ing NOW, because ye-shall-be-mourn-
 ing and weeping;—(G)woe to-you
 when everybody flatters you, for just-
 so used-the fathers to-act-always to-
 27 the false-(G)prophets. BUT,—to-you
 I-am-now-speaking who are-listening,
 —be-loving your enemies, be-acting
 28 generously to-those that-hate you, be-
 blessing-those cursing you, and pray-
 ing on-behalf-of those who brutally
 29 ill-treat you;—to-him that-smites-
 brutally thee upon the-one cheek be-
 offering also the other-one; and ^{me}keep-
 from having-got-to-hinder him thy
 cloak that-is-taking-unjustly from thy
 30 coat also. But to-every-one that-is-
 demanding-on-threat-of thee be-giving;
 and from him that-is-taking-unjustly
 thy goods ^{me}keep-from demanding-
 31 them-back; and just-as ye-like that
 people be-doing to-you, be-acting to-
 32 wards them likewise. And if ye-are-
 loving those that-are-loving you, what
 credit is-it to-you?—for even disor-
 bited-sinners themselves love those
 33 that-love them. And if ye-do-kind-
 nesses-to those that-do-kindnesses-to
 you, what credit is-it to-you?—for
 even disor-bited-sinners themselves do
 34 the same. And if ye-lend-money-to
 persons from whom ye-are-in-hopes of-
 having-got-to-receive-interest and
 usury-accordingly, what credit is-it to-
 you? for disor-bited-sinners to-disor-
 bited-sinners lend so-as-to-have-got-
 to-receive good interest-back equal-to-
 35 the loans. No-but be-loving those your-
 own enemies, and doing-them-kind-
 nesses, and lending without hoping-
 for-any-interest-in-return, and GREAT
 shall-be your recompense, and ye-
 shall-be-essentially children of-the
 Most-high;—because He supplies the-
 wants-of the ungrateful and selfishly-
 36 corrupt; get-to-be compassionate
 therefore, just-as your FATHER also
 37 compassionate is-essentially. And
^{me}keep-from censoriously-judging, and-
 so ye shall be-kept from-having-got-
 to-be-correspondingly-judged;—^{me}keep-
 * Making a home idolatrously upon earth.
- from condemning-people, and-so ye
 shall be-kept from-having-got-to-be-
 condemned. Be-forgiving, and-so ye-
 shall-be-forgiven. Be-giving-gene- 38
 rously, and-so it-shall-be-being-given
 to-you—generous measure that-has-
 been-well-pressed-down and shaken-
 together and all-running-over shall-
 people-be-emptying that your bosom
 ward; for with that the self-same
 measure used by you-in your-measur-
 ing shall-it-be-being-measured-back
 to-you." But He-got-to-speak a 39
 (G)parable to-them, "A-blind man
^{me}cannot-possibly a-blind-man be-guid-
 ing-can he?—shall not both-of them
 be-falling the-pit ward?—a-scholar 40
 not above his teacher-in learning—but
 every one that-has-had-his-Education-
 finished shall-be on-a-level-with his-
 Divine-Teacher. But WHAT-dost thou 41
 gain by-looking-as thou dost so-at the
 Mote, that at least in-the Eye of-that
 thy brother-sinner, whereas the Beam,
 that in thine own Eye, thou-dost-ig-
 42 nore? Or, how-ever is-it-in-thy-power
 to-be-saying to thy brother-sinner,
 'Brother!—have-got-to-allow me just-
 to-have-got-to-get-out the Mote, that
 one in thine Eye,'—thou-thyself all-
 the-while-unconscious-of the Beam in
 thine own Eye! (G)Hypocrite!—
 have-got-to-get-out the Beam out-
 from thine-own Eye first, and then
 thou-shalt-be-seeing-clearly to-have-
 got-to-get-out the Mote, that in the
 Eye of-that thy brother. For it-is not 43
 a-sound tree that-produces unwhole-
 some fruit, nor an-unsound tree that-
 produces wholesome fruit, for each- 44
 individual tree is-characterised by its
 own-special fruit;—for people-do not off
 thorns gather figs, nor off a-bramble-
 bush harvest grapes. The benevolent 45
 man organically-out-of the benevolent
 essential-qualities of-his heart brings-
 forth the benevolent; and the sel-
 fishly-corrupt man organically-out-of
 the selfishly-corrupt essential-quali-
 ties of-his heart brings-forth the sel-
 fishly-corrupt;—for organically-out-
 of the overflowings of-the heart the
 mouth speaks-always. But WHAT-is 46
 the practical use of your-calling ME
 'Lord,' 'Lord,' and-yet not practising
 what I-tell-you-to? Every-one coming 47

for instruction - unto ME, and listening to MY words, and then carrying them into practice, I will illustrate by showing you the wise man to whom he is like; — he is like a person engaged in erecting a house, one who went and excavated and dug deep and laid the foundation upon the bed-rock; but when it got to be flood its stream went and broke against that particular house, and had no power to have got to shake it, — for it had been founded upon the bed-rock. But he who got to hear and would not go and practise is like a person having got to erect a house upon the surface-ground, — without any foundation at all; against which went and broke did the stream, and straightway down it got to fall; — and the wreck of that particular house got to be GREAT."

VII. 1 But when He got to complete the whole of His utterances the hearing of the people ward He went and entered into Capernaum. But of a gentleman of position a centurion the home-slave being as he was ill, was on the verge of death, — it was one of whom he was fond. But having got to hear tell all about Jesus, he went and sent for aid unto Him (a) presbyters of the Jews imploring Him that He would have got to come and save his home-slave. But they having got to come for aid unto Jesus as they did were beseeching Him very earnestly, saying worthy indeed is he for whom He shall be bestowing this kindness, "for he is a lover of our nation and the (g) synagogue he himself went and erected for us." But Jesus was proceeding with them as being associated in their obligation.* But He now being not far from the house, went and sent deprecatingly unto Him did the centurion friends saying to Him, "Lord, keep from troubling thyself, for I am not fit that underneath MY roof thou shouldst have gone and come; — wherefore neither went and deemed I myself worthy to have gone and come for

aid unto Thee, — BUT merely speak in a word, and healed shall be my boy: — and, for, too, I a person am placed under the authority of a superior officer, having under my own command soldiers, and I say to this man, 'Have got gone on duty,' and away he goes, and to another, 'Come off duty,' and come he does, and to my home-slave, 'Have got this done,' and he does it." But having got to listen as did Jesus to all this, He went and wondered at him, and turned round to the crowd that was following Him, and got to say, "I tell you not even in Israel did I get to find such a spirit of trust as this." And having got to return as did those that got to be sent, his houseward, they got to find that the sick home-slave was well.

And so it got to be that on His round He was going a town ward called Nain, and there were going with Him a very considerable number of His disciples and a great crowd of people. But as He got to draw near to the gate of the town, lo, there was being carried out to burial one that had died, an only begotten son to his mother, and she a widow. And a very considerable number of the people of the town was there grieved at the loss with her. And having got to see her as did The Lord His bowels of compassion went and stirred over her, and He got to say to her, "Keep from weeping." And He got to go up and just to give a touch to the bier, — but those that were carrying it got to stand still, — and He got to say, "Young man! — to thee I am speaking, — have got to be raised up." And went and sat up did the dead and got to set to talking and He went and made a present of him to his mother. But terror went and seized the whole of them, and there they were glorifying God, saying, "A great (g) prophet has risen up in Divine charge of us," and "God got at last to look down graciously upon His People." And got to go forth did this

* The real force of the preposition here ('with').

† The emphasis on the word means that our Lord got to be rated as a prophet of the calibre of

Elijah and the great historic prophets of Israel (ix. 8).

- same idea respecting Him *appropriately* in the whole of Judæa, and in the whole of the country round.
- 18 And went and reported to John—
 19 *did* his disciples all these things. And, having got to call up to him as he did two of the chief of his disciples, John got to send them for enlightenment unto Jesus, saying, "Thou, art-thou The One coming, or for Another one are we still to be in expectation?"
- 20 But when the men got to be come for enlightenment unto Him they got to say, "John the (g)baptist has sent us for enlightenment unto thee to ask, 'Thou, art-thou The one coming, or for another one are we still to be in expectation?'" But in the same hour He went and healed many from diseases and scourges and wicked-foul spirits, and to many blind-people He went and vouchsafed the blessing of being able to see. And then Jesus got to break out in answer and to say to them, "Have got to go your way and to give John a full account of what ye now got to see and to hear, — namely how that blind-people are seeing again, lame walking as usual, (g)lepers being cleansed, deaf hearing, dead being raised, poor being—
- 23 (g)evangelized:—and blessedly-fortunate is he-whosoever haply shall escape having got to stumble over appearances in connection with ME." But having got to depart as *did* the delegates of John, He got to address Himself to be speaking for enlightenment unto the multitudes respecting John, "What religious phenomenon have ye been going out all of you the desert ward to have gone and stared at?—a reed being shaken about by
- 25 every wind? But if not that, what have ye been going out to have got to see?—a human-being that had been attired in luxurious clothing?—lo, those that in splendid clothing and luxury are circumstanced are in the circles of royalty. But if not that, what have ye been going out to have gone and seen?—a (g) prophet? yes, let me tell you, and a great deal more than a (g) prophet." This same is he respecting whom it has been written,
- * Playing at a wedding.
- 'Lo, I am sending forth as (g)apostle MY messenger before Thy face, who shall be making ready as pioneer Thy way in front of Thee.' For I tell you, 28 that a greater prophet amongst the-born of women than John the (g)baptist there is none:—but the least inorganic oneness with The Kingdom of God greater than he essentially is." And the whole of the people having 29 got to hear this and the tax-gatherers went and vindicated the righteousness of God having got to be (g)baptized with the (g)baptism of John. But 30 the (g)pharisees and the lawyers went and set aside the purpose of God intended for their own benefit, having gone and refused to be (g)baptized on the part of him. But The 31 Lord got to go on to say, "To what for sickness then shall I be likening such a generation as this? and to what ever for childishness are they like?—They are like to children, to those 32 that sit about in as vagabonds the market place, and who call to one another and say, 'Wo went and piped unto you, and no ye would not go and dance,* we went and lamented unto you, and no ye would not go and weep;†—for John the (g)baptist has 33 come abstaining in both eating bread and from drinking (g)wine, and ye say, 'He hath a (g)dæmon': the Son of Man 34 has come eating and drinking like anybody else, and ye say, 'See! a gluttonous person and a (g)wine-bibber, a friend of tax-gatherers and disorbided-sinners.' And yet justified got to be 35 did Wisdom of Her children the whole of them."
- But inviting Him was a certain 36 gentleman of position one of the (g)pharisees to have gone and eaten as his guest with him. And so He got to go into the house ward of the (g)pharisee and went and laid Himself down at table. And lo, a woman in on the streets of 37 the City, one who was a disorbided-sinner, having got to know as she did that He is reclining at table in the house of the (g)pharisee, having gone and brought an (g)alabaster-box of (g)myrrh, and stationed herself 38 outside behind handy for His feet

- weeping-as she kept on got-to-address-
 herself to-be-washing those His feet
 with-her tears, and-then with-the hairs
 of-her-heads she-kept-wiping-them-dry;
 and she-kept-on-kissing-and fondling
 His feet, and anointing-them with-the
 39 (G)myrrh-oil. But having-got-to-
 catch-sight-of-it-as did the (G)pharisee
 that-went-and-invited Him, he-went-
 and-said within himself, "This-man-
 now, if he-really-was a-(G)prophet,
 would-be-knowing haply who and
 what the woman-is who is-tonching
 him,—how-that she-is an-abandoned-
 40 character"*. . . and got-to-break-in-
 upon-his-thoughts-did Jesus and-to-
 say thought-answeringly-unto him,
 "Simon! I-have an-important-thing
 to-say to-thee." But he replied,
 "Teacher! have-gone-and-said-it-
 41 pray." "Two debtors there-were of-
 a-Creditor-a-very remarkable-one; the
 one-was-debtor-to-the-amount-of five-
 hundred (G)denarii, and the different-
 42 one-of-fifty. "Utterly destitute how-
 ever-as-they-were-of-means wherewith-
 to-have-gone-and-discharged-it, to-
 both-of-them he-went-and-generously-
 forgave-the-debt.—Tell-me, now, which
 of-them will-be-loving him most?"
 43 But got-to-break-out-in-reply-did
 Simon and-to-say, "I-presume that-
 he-will-to-whom he-went-and-gener-
 ously-forgave the most." But He
 got-to-say-to-him, "Correctly didst-
 44 thou-go-and-judge"—and-then having-
 gone-and-turned markedly-unto the
 woman, to-Simon He went-and-said,
 "Scot-thou this woman here?—I-
 got-to-enter-in-as a guest thy house
 ward; water-upon My feet thou-never
 even-didst-go-and-provide, but she
 with-tears went-and-rained-over My
 feet, and-then with-her hairs wiped-
 45 them-dry;—a-kiss to-Me thou-never
 didst-go-and-give, she however from
 the-time I-got-to-come-in never went-
 and-left-off kissing-and-fondling My
 46 feet;—with ordinary-oil My HEAD thou
 didst-not get-to-anoint, she however
 with (G)myrrh-oil went-and-anointed
 47 My feet. For-the-sake-of-which, I-
 tell thee, forgiven her-have been her
 sinful-wrong-doings, many-though they
 are,because she-went-and-loved much;
 but to-whom little seems-forgiven, he-
 loves little." But He-went-and-said 48
 to-her, "Those thy sinful wrong-doings
 have-been-forgiven-thee." And got- 49
 to-set-to-did-those that-were-reclin-
 ing-at table-with Him to-be-saying
 within-and-among-themselves, "What-
 Divine-person is this, pray, who actually
 is-now-forgiving sinful-wrong-doings?"
 But He-got-to-say enlighteningly-unto 50
 the woman, "Thy spirit-of-trust has-
 saved thee; go-thy-way to-enjoy
 peace-from-sense-of-pardon."
- VIII. 1 And so-it-got-to-be-that on
 His round also He was journeying,
 town-by town and village-by village
 heralding and publishing-the-good-
 tidings-of The Kingdom-of-God, and
 The Twelve associated-with Him, as 2
 also women, certain-selected ones who
 had-been-healed away-from wicked-
 foul spirits, and diseases,†—(G)Maria
 the-one-called-(G)Magdalene away-from
 whom had-gone-out seven (G)demons,
 and (G)Joanna wife of-(G)Chouza, lord- 3
 privy-purse of-Herod, and (G)Sou-
 sanna, and many others of-different-
 social position from them who were
 supplying-His wants from that-their-
 own-private property.
- But an-immense crowd being-come- 4
 together-as it was, and-that caused by
 their coming town-by town for aid-unto
 Him, He-got-to-speak through (G)par-
 able-medium, "Out-there-got-to go the 5
 sower to-have-gone-and-sown his
 sowing-seed; and in-the-experience-of
 his sowing, some indeed got-to-fall
 along the path, and to-be-trampled-
 upon, and the fowls of the heaven
 got-to-eat-it-up. And other-different 6
 got-to-fall upon the rock, and to-
 sprout and-then it-went-and-withered,
 through its being "destitute-of mois-
 7 ture. And other-different got-to-fall
 in the midst-of-the thorns, and having-
 got-to-grow-up-with-it-as did the
 thorns, they-went-and-choked it. And 8
 other-different got-to-fall the soil
 ward, the generous-soil, and-so to-
 sprout and to-produce fruit a-hundred-

* 'A disorbided sinner.'

† The connection between verse 2 and verse 3 is
 that their gratitude took the practical form of sys-

tematic personal assistance, on the part of ladies
 of property—not ashamed of Him.

- fold."—When saying *such things as these* He-used^{*} *to-keep-on-crying-out*, "He that is possessed of ears on purpose to-hear-with, let him be listening!" But His disciples were asking Him, saying, "What in its spiritual meaning might this (G)parable be?" But He got-to-say, "To-you it has-been-vouchsafed to-have-got-to-know the sacramental-(G)mysteries of The Kingdom of-God; but to-the rest in (G)parable-medium that seeing† the symbols they may[‡] refuse to-See-† the truths symbolised, and hearing-the word-symbols[‡] refuse to-Listen-to-their
- 9 spiritual import. But the (G)parable is this;—'the Seed' is The Truth of
- 10 God; but those 'along the Path' are those that-listen, then comes the devil, and takes-away The Truth away-from their Hearts, that-so he may[‡] keep them from-having-gone-and-trusted-in-God and-so have-got-to-be-saved.
- 11 But those 'upon the Rock,' are-those who when they-got-to-listen with glee receive The Truth; and it is-Root that-these lack, who from some selfish motive-in-harmony-with the times trust, and-so in-reduced oneness with a
- 12 season of-testing-trial apostatize. But that which-got-to-fall the 'Thorns' wards,—these are they who got-to-listen, and -then coming-under-the influence of-the-anxieties, and wealth, and indulgences of-daily-life go-their-way and-are-smothered-by them-and never reach-the-perfection-of fruit-bearing. But-now that 'in the generous Soil,'—these are such-as in a-Heart unselfish and benevolent, after-having-got-to-listen-to retain The Truth, and go-on-bringing-forth-fruit in-organic
- 13 oneness with quiet perseverance. No-one however having-gone-and-lighted a-lamp ever-covers it up-under some-vessel-or other, or puts-it underneath
- the-divan, BUT-just upon the-lamp-stand sets-it-up, in-order-that those going-in-and out may-be-seeing its light. For there-is-no-thing now-hidden 17 which shall-not get-to-be public, nor smothered-up which shall-not be-known, and have-got-to-come publicity ward. § Take-care then how ye- 18 exercise the responsibility of-listening; for whosoever haply possesses to-him shall-be-given-ever; and whosoever haply[‡] refuses to-be-possessing, even what he-does-seem to-possess, shall-be-being-taken-away-from him." But 19 just then-there-went-and-came-up for a purpose-unto Him His mother and His brothers, and could-not-manage-to-have-got-to-get-to-Him, on-account-of the crowd. And-so information-got- 20 to-be-conveyed to-Him, saying, "Thy mother and thy brothers have-been-standing outside-there, being-anxious to-have-got-to-see-thee." But He got- 21 to-break-out-in-answer and-to-say for information-unto them, "MY mother and MY brothers these here ARE-really,—Listening-as-they-are-to The Truth of-God, and practising it."
- And so-it-got-to-be-that in-while† 22 Ministering on one of-the-days-when on Circuit also He got-to-go-on-board-ship and His disciples-as well, and He-got-to-say for a purpose-unto them, "Let-us-have-gone-and-crossed-over the other-side ward of-the lake." And-so they-got-to-pnt-out-to-sea. But during-their sailing He-got-to- 23 go-to-sleep. And down-there-got-to-come a-storm-of-wind the lake ward, and they-were-filling-with-water, and in-considerable-peril. But having- 24 got-to-come-up-to Him they-got-to-succeed in-rousing Him-up, saying, "Master! Master! we-are-perishing." But He-got-to-rise-up, and-went-and-rebuked the wind and-the-billows of-

* Apocalypse ii. 11, etc.

† The sacramental symbols in Nature and Art of the mysteries of Redemption round them always.

‡ The spiritual truths of which they are symbols.

§ From verse 16—18 applies, in the highest degree, to The Head of The Church and His faithful ministers, whom the world generally and the hierarchy (in every age) specifically try ever to hide, and the witness of whose life and lip they conspire to 'smother.' For a time The Church's

Head permits this, because by no other means can such 'lights' be 'thoroughly furnished' and clarified, or their characters and witness be proved unselfish beyond power of rational contradiction. 'When he is judged' He will have provided for His own vindication in this matter, in every age, and everywhere; Christ never lights up witnesses, fed with the beaten oil of sanctified genius, talent, and industry, to put them (i.e., permit them to be put, really) under either 'vessels' or 'divans,' of personal or corporate 'smothering' agencies.

the water, and they got-to-subside, and there-got-to-supervene a-talm.
 25 But He-got-to-say-to-them, "Where is-your-spirit-of-trust-in-God?" But having-got-to-be-terror-struck, they-got-filled-with-wonder, saying *one-reassuringly* unto another, "What-Divine-Being is this then?—that even to-the winds he-gives-orders and to-the water, and they-do-obey him!"

26 And-then they-got-to-coast-down the district of-the Gadarenes wards, which
 27 is facing Galilee. But as-He went*-and-stepped-out upon the shore there-went†-and-confronted Him a-fine-man‡, well-known, out of-the town, one-who was -possessing (g)dæmons for a-considerable time, and never used-to-wear any clothes, and never got-to-dwell in a-house, BUT-which was

28 more congenial in tho tombs. But having-got-to-catch-sight-of Jesus-as he did, and having-gone-and-cried-out, he-went-and-fell-down-before Him and said with-a-loud voice, "What-penally hast-Thou to do-with-me, Jesus, Son of-God The Most-high?—I-do-beseech Thee "abstain from-having-gone-and-relegated me-to tor-
 29 ment."—For He-went-and-commanded the wicked-foul spirit to-have-got-to-come-out away-from the man:—for on-several occasions it-had-seized him, and he-had-been-kept-bound with-chains and fetters safely-for a time, and-then bursting his bonds-as he would he-used-to-be-driven-off the deserts wards under-the instigation of

30 his (g)dæmon.§—But Jesus got-to-question him, saying, "What is-bad enough to be thy name?" But he got-to-say "(g)Legion,"—because so-many (g)dæmons got-to-enter him ward,—
 31 and he-kept-on-beseeching him to-
 32 refrain from -having-got-to-order them to-have-got-to-go-off the (g)abyss ward. But there-was there a-herd of-swine in-considerable-numbers being-fed-upon the mountain-side; and they-were-beseeching Him that He-would-have-gone-and-permitted them to-have-gone-and-entered-into

THEM wards, and He-went-and-permitted them. But the (g)dæmons 33 having-got-to-go-out away-from the human-being got-to-enter-into the swine wards; and-then got-to-rush-did the herd down-over the precipice the lake ward, and got-to-be-drowned. But having-got-to-see-as did those 34 feeding them what had-been-taking-place they-were-fleeing and went-and-spread-the-news the town ward, and the country-places wards. But people- 35 got-to-go-out to-have-got-to-see what had-been-taking-place; and got-to-come jealous for their own interest-unto Jesus and-so to-find sitting-as had been the person from whom the (g)dæmons had-gone-out, clothed-as he had been and in-his-full-senses there-at the feet of Jesus; and they-got-to-be-terror-struck. But got-to- 36 give-a-full-account-did they to-them who-went-and-saw-it all NOW he that got-to-be-(g)dæmon-possessed got-to-be-restored. And went-and-begged 37 Him did the-whole populace of-the surrounding-district of-the Gadarenes to-have-gone-and-left away-from THEM, because they-were-under-the-influence-of great terror; but He did-go-and-embark on-board His ship ward-and-return. But there-praying- 38 of Him-was the man away-from whom the (g)dæmons had-gone-to-let him-be associated-with Him-Ministerially; but went-and-sent him-away did Jesus, saying, "Be-returning thine- 39 own home ward, and-then and there be-recounting WHAT God went-and-wrought-for-thee." And-so away-he-did-get-to-go throughout the entire town publishing-as there he was what-things went-and-wrought-for-him-did Jesus.

But so-it-got-to-be-that on Jesus's 40 having-got-to-return the multitude went-and-welcomed Him;—for there-they-were all-of-them on-the-tip-loc-of-expectation-for Him. And lo, 41 there-got-to-come a-man named Jairus,—and he occupied-the-position-of ruler of-the (G)synagogue,—and

* Our Lord meant to do so.

† The demons accepted the challenge.

‡ This is the noble word for 'man'; and, as Luke may be trusted as a comparatively classical

Greek scholar, means that it was a sad case of a splendid man correspondingly spoiled.

§ The infernal commanding-officer of the 'legion.'

- got-to-fall-down at the feet of-Jesus, and was-beseeching Him to-have-gone-and-come-in his house ward, because he-had a-daughter, an-only-child, of-about twelve years-old, and she was-there-on-her-death-bed.— But in-the fact of His-now-being-on-His-way the crowd was-crushing-round Him. And a-woman who-was in-afflicted with hemorrhage just-from twelve years-ago,—who having-got-to-spend her entire livelihood-on physicians, got-not strong-enough* to-have-got-to-be-cured under-the treatment of any-of-them,—went-and-came-up behind and got-just-to-touch-her the hem of-that His garment, and instantly that her bleeding got-to-come-to-a-stand- still. And got-to-say-did Jesus “What-sick person went-and-touched ME?” But denying-that they had-as-was every one, got-to-say-did Peter and those along-with him, “Why-Master, here are-the crowds pressing-round Thee and crushing-Thee, and yet thou-art-saying, ‘Who-ever got-to-touch Me!’” But Jesus got-to-say, “Went-and-touched ME-did-a-certain-person for I-myself personally-got-to-be-conscious-that vitality went-and-left ME.” But having-got-to-perceive-as did the woman how-that she could-not get-hid all-in-a-tremble she-got-to-come, and having-gone-and-fallen-down-before Him, for what reason she-did-go-and-touch Him she-got-to-detail before all the people, and that instantaneously she-got-to-be-cured. But He went-and-said to-her, “Cheer-up, daughter, that spirit-of-trust-in-God-of-thine-has-restored thee; be-going-thy-way to enjoy peaceful-tranquillity.”—Whilst-yet in-the-act-of-speaking-as He-was, there-comes a-domestic commissioned-from the (c) synagogue-ruler’s saying to-him, “Died-has-nunc thy daughter, avoid giving-the Teacher trouble.” But Jesus having-got-to-hear-it got-to-challenge him, saying, “Keep-from giving-way-to-fear, only be-trusting-in-Me and she-shall-be-restored-yet.” But when-
- got-to-be-come the house ward, He would-not go-and-allow any one to-have-got-to-go-in, with-the-exception-of Peter, and James, and John, and that the father, of-his† child, yes-and her mother. But there they-all were-weeping, and bewailing her. But He got-to-say, “Refrain-from weeping, she-never got-to-die-at all really, BUT-though she seemed to is only-fast-asleep.” And they-were-laughing-at Him, certain-as for their part they got to be that she-did-get-to-die. But He having gone and turned-them all out outside, and taken-hold-of her hand, went-and-cried-out saying, “My dear-girl! try† to-get-up.” And her spirit got-to-return-again, and she-got-to-rise-up immediately; and He-went-and-gave-instructions that-something-to-have-got-to-eat should-have-got-to-be-given-to-her. And her parents got-to-be-amazed:—but He went-and-specially-charged them to keep-from telling a-soul what had-been-occurring.
- IX. 1 But having-got-to-call-together-as He did The Twelve, He went-and-endowed THEM with-power and authority over every-species-of (c) dæmon, and to-be-curing diseases. And He got to send-them forth to-be-heralding The Kingdom of-God, and to-be-healing the sick. And He-got-to-say for guidance-unto them, “Be-taking nothing your journey ward, neither a-staff, nor a-provision-bag, nor bread, nor money, nor be-in-possession-of two coats a-piece. And haply whatever house ward ye-shall-have-got-to-enter THERE be-stopping and FROM-THERE be going-out-again. And whosoever haply shall have gone and-refused to-be-receiving you, whilst-going-out away-from THAT town even the very-dust away-from your feet have-gone-and-shaken-off, witness ward in judgment-upon them.” But going-out they-were-going-through-and-through village-by-village, preaching-the-Gospel-glad-tidings, and ministering-cures everywhere.

* The author of this Gospel, as a physician, points professionally to the medical fact that the true cause of her incurability was the weakness of the *vires medicatrices*.

† A hint—in the light of the clause about the mother—at the intense love of the father, and the nobility of his character.

‡ Literally, ‘be getting up.’

- 7 But Herod the (G)tetrarch got-to hear-tell-of the-things that-were-being-done under His-auspices the-whole-of-them; — and he-was-in-a-state-of bewilderment on-account-of its being-said on-the-part-of certain, "John has-been-rising-again from the-dead;"
- 8 —on-the-part-of certain-others however, "Elias got-to-appear;" — of-others however, "A-(G)prophet, one of-the ancient-sort, got-to-make-his appearance;" —and went-and-said did Herod himself, "John I-myself went-and-beheaded; but WHAT-person is THIS, about whom I-myself-even* am-obliged to be-listening-to such-politically serious rumours?" And he-was-on-the-look-out-for an opportunity of-having-got-to-see Him.
- 10 And having-got-to-return-as did The (G) Apostles they-got-to-report to - Him - fully everything-whatever they-went-and-did. And-then having-gone-and-taken them He-got-to-retire into privacy a-desert place ward of-
- 11 a-town called Bethsaida. But the crowds having-got-to-know-it went-and-followed Him-up; and having-got-to-receive them-graciously-as He did, He-was-speaking to-them about The Kingdom of-God, and those requiring ministry-of-healing He-was-healing. But the day got-to-begin to-be-declining; but having-got-to-come-up-for a purpose as did The Twelve, they-got-to-say to - Him, "Have-gone-and-dismissed the crowd that having-got-to-go-away the villages wards round and the farms they-may-have-got-to-unloose-their girdles and to-find victuals, for we-are in a-
- 13 desert place-enough here." But-got-to-say-did He in host-like tones-unto them, "Have-gone-and-given-to-them yourselves some thing-to-eat." But they went-and-said, "We have nothing more than five loaves and two fishes — at-least without ourselves having-got-to-go and-to-purchase for the-whole-of such-a-crowd-as-this provision." — For there-were about five-thousand MEN. — But He-got-to-say
- for guidance unto His disciples, "Have gone and made-them to-recline in-parties of-fifty each." And this they- 15 did-got-to-do and to make-them-all recline. But having-got-to-take the 16 five loaves and the two fishes, He-went-and-looked-up heaven ward, and blessed them, and got-to-break-them-in-pieces, and-He-then went-on-giving-out-to-the disciples to-be-helping the crowd. And they got-to-eat and- 17 moreover to-be-satisfied-did the-whole-of them: and there-got-to-be-taken-up what they-left-over of-broken-meat twelve baskets.
- And so-it-got-to-come-to-be-that in 18 the fact of His being-engaged-in prayer in-His-private-devotions there-were-praying-with Him His disciples; and He got to ask-them the-question, saying, "WHAT-mysterious person do-the people-generally say that-I am?" But they got-to-break-out-in-answer 19 and-to-say, "'John the (G)baptist;' but others 'Elias;' others again 'that a-(G)prophet one of-the ancient-sort got-to-make-his-appearance.'" But 20 got-to-say-did He to-them, "Ye, however, WHAT-gracious Covenant Being do-ye-say that I AM?" But went-and-broke-out-in-answer-did Peter and said, "THE-CHRIST of our Cove- 21 nant GOD." But He having-gone-and-charged them-as He did commanded that-to-no-one were-they-to-be-as yet-announcing THIS, saying, "It-is-neces- 22 sary that-The Son of-Man should-have-got-to-suffer much-indeed, and be-rejected-on-test on-the-part-of the (G)presbyters and chief-priests and scribes, and have-got-to-be-judicially-murdered, and on the third day have-gone-and-been-raised-again." But 23 He-proceeded-to-say in explanation-unto them-all, "If some-ambitious-person is-anxious to-have-got-to-come-after ME-as My disciple, let-him-have-got-to-deny himself, and to-have-taken-up his-own cross, and thus let-him-be-a-follower-of ME. For who- 24 soever haply is-anxious to-have-gone-and-spared his life, shall-be-throwing it away; but whosoever shall-be-throwing-away his life for MY sake, he-it-is-that shall-be-saving it. For 25 what-possibly will-a-man-be-benefited-

* Officially reported, most likely, as held by the people to be more than a mere prophet, since they were trying to force him to be king.

though-he-got-to-gain-the-entire-world, but HIMSELF went-and-ruined-or-got-to-be-bankrupt-of? For whosoever haply shall-have-got-to-be-ashamed-of ME and of-MY principles, of-him shall The Son-of-Man be-ashamed when He-shall-have-got-to-come in-the-economy of His own glory and in that-of-His Father and in that-of-His holy (a)ngels. But I-assure you as-a-fact* that there-are some-highly favoured-ones of-those who-have-been-standing here-who shall-be-kept from-having-got-to-taste-of-death-at-all until haply they-shall-have-got-to-see The Kingdom of-God." But so-it-got-to-be-that subsequently-to these-very words, some eight days, having-got-to-take-as He did Peter, and James, and John, He-got-to-go-up the mountain ward so-as-to-have-gone-and-engaged-in-prayer;-and it-went-and-came-to-be-that in-organic oneness with the-fact that He was-engaged-in-prayer there was the appearance of-His countenance different-in-kind, and His raiment waxing-prismatic† white. And lo, two men were-holding-communion with Him, which-Dispensation officials were Moses and Elias, who, revealed-as they got-to-be in-the economy of glory, were-conversing-upon that (c)xodus of-His which He-was-on-the-eve of-completing in-organic oneness with Jerusalem. But Peter, and those on duty-with him, had-been-getting-over-weighted-with-sleep; but when-they-got-to-be-quite-awake they-got-to-see that His glory, and the two men-those that-had-been-standing-with Him. And so-it-got-to-be-that whilst they-were-departing-away-from Him went-and-said did Peter impulsively- unto Jesus, "Master! beautiful-it-is-for-us-to-be-here; and-so let-us-have-got-to-construct three tents,—one-for-Thee, and one-for-Moses, and one-for-Elias,"—"utterly-

"unconscious-as he was-of what-non-sense he-is-talking. Whilst-he-was-34 saying-all-this however-a-cloud-went-and-came-over and-got-to-overshadow them,—but they-got-to-be-frightened in-the-fact of their having-got-to-enter-into the cloud ward,—and a-35 Voice went-and-came out-from the cloud, saying, "THIS-Being-is MY SON—The Divinely-LOVED-one; to-Him be-obediently-listening." And 36 at the Voice having-got-to-be Jesus got-to-be-found-to-be-there-only. And they got-to-preserve-silence-about this episode, and to-relate-to-not-a-soul, in-the-economy of THOSE days, anything of-what they-had-been-seeing.

But so-it-got-to-be-that on the fol-37 lowing day when-they-got-to-come-down from the mountain, an-im-mense multitude got-to-meet Him. And lo, a-38 man from the crowd got-to-cry-out, saying, "Teacher! I-do-pray of-thee have-gone-and-looked-down-in-mercy-upon this son-of-mine, because he-is my only-begotten; and lo, a-spirit is-39 went-to-seize him, and all-on-a-sudden there-he-is-a-yelling, and-then-it-convulses him until he-foams; and reluctantly leaves him—racking him-to-pieces-as it is. And I-got-to-pray 40 those disciples of-thine-to-have-got-to-cast it-out, and they did-not-get-to-possess-strength-enough." But got-41 to-break-out-in-answer-did Jesus and-to-say, "(c)O race faithless and that-has-been-perverted, up-to-when am I-to-be-with-to-help you, and-also-to-be-hearing-with you? — have-gone-and-guided that son-of-thine here." But 42 whilst he-was-coming-up the (c)demon got-to-convulse him and to-dash-him-about. But Jesus went-and-rebuked the spirit wicked-and-foul, and cured the boy, and-then-got-to-consign him-again-to-his-father's-charge. But they-43 were-bewildered-with-astonishment the-whole-of-them-at-the-magnificent-power-of-God. But whilst-the-whole-

* Christianity is not mere theory, or dramatic worship, or spiritual excitement, or some impalpable mystery, but a physical fact and objective reality, secretly, silently, by fixed scientific laws, coming into being through the working of great natural principles, which are re-creating in the second Genesis what was spoilt in the first—that

very 'spoiling' being a necessary condition of the absolute settlement of the relation between the creature and The Creator.

† The one familiarly known to His disciples and the crowds; it might always be translated "His mountain."

‡ As of snow in sunshine.

- of them were in a state of astonishment over all the things which Jesus got-to-do He got-to-say unto to *sober*
- 44 His disciples, "Be-depositing *YE-your-selves* your ears wards THESE FACTS,—for The Son of-Man is-on-the-eve-of being-now-betrayed the-hands wards
- 45 of-human-beings." But they were-utterly-missing-the-meaning-of the utterance, *one so plain as THIS*, and it-had-been-veiled from them, that they *should be* kept-from having-got-to-perceive it; and they-were-afraid to-have-gone-and-questioned Him about
- 46 THIS-same utterance.* But there-got-to-enter a-discussion among them, THIS,—WHICH-of His *favourites*† seemed to stand the best chance-of being
- 47 the-greatest-man-of-them. But Jesus having-got-to-know the cogitation-of-their hearts, went-and-drew-a-child-to Him and stood it close-by Himself,
- 48 and-then got-to-say to-THEM, "Whosoever haply shall-have-got-to-welcome this child here, lovingly-upon MY Name, is-welcoming ME;—and whosoever haply shall-have-got-to-welcome ME, is-giving-a-welcome-to HIM that-got-to-send ME forth; for he that-is-in nature lowliest amongst you all-in his estimate of himself *RE IS*
- 49 great" But in-got-to-break-did John-in reply and-to-say, "Master! we-did-get-to-see a-person-of importance 'upon thy name' casting-out(G) *dæmons*; and we-went-and-restrained him, because he does-not follow along-with us." And got-to-say-did Jesus
- 50 in guidance-unto them, "Keep-from restraining-him; for-you know-*whosoever* is not against us, is for us."§
- 51 But so-it-got-to-be-that in the-prospect-of-the-complementing the days for His reception-above, even-that He went-and-set His face-fixedly to-the
- 52 proceeding Jerusalem ward. And He-

* We prefer always to keep the facts of Christ's life, sufferings, and Christianity comfortably general, doctrinal, and æsthetic, since too real an inquiry into them might seriously interfere with our week-day dreams, self-indulgence, and practice.

† The standard of 'favour' with God our Lord supplies in the next verse—the most childlike and the most child-loving.

‡ Right reading.

§ Common proverb.

¶ Why did these two disciples in particular

got-to-send-forth messengers before His face; and-so proceeding-on-their-way they-got-to-enter-in-a-village ward of-the-Samaritans, so-as to-have-got-to-prepare-a lodging for-Him. And

53 they did-not get-to-give-Him a-welcome, just-because His face was that of one-going up Jerusalem ward. But having-

54 got-to-know-it His disciples James and John, they-got-to-say, "Lord! is-it-Thy-will that-we-have-gone-and-told fire|| to-have-got-to-descend from the heaven, and-to-have-gone-and-destroyed them?—as also Elias did-go-and-do." But went-and-turned-

55 round-did-He and rebuked them, and got-to-say, "Ye-know not of-what spirit ye-are-yourselves!"¶ And they-

56 went-and-wended-thoir-way a-different village ward. But so-it-got-to-be-

57 that as-they-were-on-their-way on their journey got-to-say-did a-person-of-position spontaneously-unto Him "I-mean-to-be-following thee whithersoever haply thou-mayst-be-departing, lord." And got-to-say did Jesus to-

58 him, "The foxes do-possess burrows, and the birds of-the sky roosting-places, but The Son of-Man does-not possess-a-place-of His own to-be-laying His head down-in." But He-got-to-

59 say incisively-unto a-different-person, "Be-a-follower-of Me." But he-got-to-say, "Lord, have gone and given-me leave first-of-all to-have-got-to-go-away and have-got-to-bury my father." But got-to-say did Jesus to-him,

60 "Have-gone-and-left the Dead** to-have-got-in due course of time-to-bury their-own dead;—THOU however have-got-to-go-off and be-spreading-information-respecting The Kingdom of-thy covenant God." But got-to-say-

61 did also-again a-different-person, "Yes, I-will-be-a-follower-of Thee, Lord—first however have-gone-and-permitted

wish to call down the lightning? Mark iii. 17 redeems the wish from being nothing but a paroxysm of personal feeling. Moreover, Elijah had just appeared, and his mission been vividly recalled (v. 33), and they were told to shake off the dust from their feet as a witness against those who refused to receive them. It is to be remarked that it is the Evangelist writing for the Gentiles who preserves this episode.

¶ The Received Text adds here, "For the Son of-man did not come men's lives to-have-got-to-destroy but save," but it is a gloss. * Lu sin.

me to-have-got-to-arrange*-farewells-
62 with *those* at my-own home." But
got-to-say-did Jesus to *brace*-unto
him, "No-one having-*once*-got-to-clap-
down his hand upon *the*-plough,† and-
who then is-going-on-looking-at *what*
is-behind-him is the-sort-of-labourer
for The Kingdom of-God ward."

X. 1 But subsequent-to all-this the
Lord went-and-selected-out some-
different‡-in Orders also, seventy, and
got-to-send them-forth by two-and-
two before His face, every city ward
and locality whither He-was-intend-
2 ing Himself-to-be-following. He-was-
saying therefore to *guide*-unto them,
"The harvest indeed-is abundant-
enough, but the labourers few; have-
gone-and-prayed therefore of-the lord
of-the harvest, that he-have-got-to-
send-forth labourers his harvest ward.
3 Be-going-your-way, lo, I am-sending
you-forth as lambs into *the*-midst of-
4 wolves. "Keep-from carrying a-purse,
or a-provision-bag, or shoes; and not-
a-soul along the road be-wasting *your*
5 time in-having-got-to-salute.* But
haply whatever house ward ye-are-
entering first-of-all be-saying, 'Peace-
6 ful-tranquility to-this house;' and
supposing a-son-of-peaceful-tranquility
live there, your peaceful-tranquility
shall-be-reposing upon it; but if *the*-
reverse it-shall-be-winging-back-its-
7 flight§ to broad-over yourselves. But
in one-and-the-same house stay-always
eating and drinking whatever *they*
have-by them; for worthy of-his
recompense is the labourer. "Keep-
from shifting-about from house to
8 house. And haply whatsoever city
ward ye-enter, and *they* offer-you a-
welcome, be-eating what is-placed
9 before you; and be-healing *those* sick
in it, and be-saying-to-them, 'Coming-
near upon you *has been* 'The Kingdom
10 of-(God.' Whatsoever city ward,
however, ye-are-entering and *they* are-
refusing you a-welcome, have-got-to-

go-out the main-streets ward and to-
have-said, 'Even the dust *which* got- 11
to-stick-to-us out of your-city we-are-
wiping-off-against you: but be-ye-
well-assured-of THIS that coming-near
in responsibility-upon you-*has been* The
Kingdom of-God.' I-tell you that for- 12
Sodom in that day it-shall-be more-
endurable, than for that city. (g)Woe 13
unto-thee, Chorazin, (g)woe unto-thoe,
Bethsaida; because if in Tyre and
Sidon had-got-to-take-place the acts-
of-power which did-get-to-take-place
in-and among you long-ago had-they-
gone-and-yielded-to-change-of-heart
sitting in-a regular Fast of (g)sack-
cloth and ashes. But for-Tyre and 14
Sidon more-endurable shall-it-be in
the Judgment than for-you. And 15
thou Capernaum *which* exalted to
heaven-didst get to be even right-to
(g)hades shalt-go on being-degraded.
He that-listens-to you listens-to ME, 16
and *he* that-despises you despises ME;
but *he* that-despises ME despises Him
that-got-to-send-forth ME." But 17
got-to-return-did The Seventy with
joy, saying, "Lord, even the-very
(g)dæmons are-in-subjection to-us in
That Thy Name."|| But got-to-say- 18
did-He to-them, "I-was-engaged-in-
contemplating Satan as-a-star out-
from heaven fall-as *he* shall have got
to.¶ Lo, *what*-I-am-giving you-is the 19
power of-trampling right-under-you
serpents and (g)scorpions,** and over
the-whole-of the power-of-the-enemy;
and-yet everything shall be-kept-at
the same time from-having-got-to-hurt
you-in return. But in this however 20
keep-from self-gratulation, because
the spirits to-you are-in-subjection;
but do-congratulate-yourselves that-
YOUR names got-to-be-written in the
heavens." It was-at that instant that- 21
Jesus went-and-exulted in *His* spirit,
and said, "I-do-adoringly-vindicate
Thee, Father, Lord of-the-angels'
heaven and of-the earth-of man,

|| Acts xix. 13.

¶ Coloss. ii. 15.

** By one of the commonest figures of rhetoric
our Lord is here putting the type for the reality.
The whole animate creation—beasts, birds, rep-
tiles, insects—on earth is the fleshly type of the
(relatively) infinite varieties of characters, good
and bad, in God's universe.

- because Thou-didst-go-and-hide all these truths from the shrewd and sagacious, and didst-go-and-unvail them to infants; yes, Father, because thus it-got-to-seem well-pleasing in Thy sight." And-then He-went-and-turned in explanation-unto His disciples and said, "Everything got-to-be-handled-over to-ME on-the-part-of MY Father; and no-one recognises now-great-a-Being is God's Son, except His Father; and now-great-a-Being is His Father, except His Son,—and he-to-whom God's Son may-be-pleased to-have-got-to-unvail-*His*." And-then He-went-and-turned confidentially-unto His disciples and said privately, "Blessedly-fortunate-are the eyes that-are-seeing what ye-are-seeing, for I-tell you that many (a) prophets and kings got-to-long-to-have-got-to-see what ye-are-seeing, and-yet never did-get-to-see-it; and to-have-got-to-listen-to what ye-are-listening-to, and yet never did-get-to-listen-to-it."
- 22 And lo, a-lawyer,* a-well-known-man got-to-stand-up, tempting Him-testingly and saying, "Teacher, having-got-to-practise what-extraordinary-duty shall-I-be-in the way of-inheriting life eternal?" But He got-to-say punctiliously-unto Him, "In the Law what-extraordinary duty has-been-
- 23 written?—how readest-thou?" But he got-to-break-out-in-answer and-to-say, "Thou-shalt-be-loving the Lord thy God out of-thy entire heart, and out of-thy entire soul, and out of-thy entire strength; and out of-thy entire understanding; and thy neighbour as
- 24 thine own-self." But-got-to-say-did He to-him, "Thou-wentest-and-answeredst quite (a)orthodoxly,—be-practising this, and-then thou-shalt-be-
- 25 living." But he bent-on-as there he
- 26 was vindicating his-own-righteousness, got-to-say captiously-unto Jesus, "Yes-but WHAT-human being is my 'neighbour'?" Got-to-take-him up 30 however-did Jesus by-saying, "A-man, a-certain-human being, was-going-down FROM-with his back on Jerusalem and-towards-with his face to Jericho,† and-so amongst-robbers he-got-to-fall, who in-addition-to having-gone and-stripped-him naked-as they did then-got-to-inflict wounds also-upon him and-to-make-off; having-got-to-leave-him-as they did in-a-half-dead condition. But 31 in-accordance-with coincidence, a-priest, one-of a certain order‡ was-in-the-habit-of-going-down in-officially that-particular way, and having-got-to-see him—he-went-and-passed-by-on-the-opposite-side§-of the way. But 32 similarly|| also a-levite, having-got-to-be at the spot, having-got-to-come and-to-have-a-good-look-at him, went-and-passed-by-on-the-opposite-side-of the way. But a-Samaritan, one-of 33 high position, travelling-as he was, got-to-come along-side-of him, and having-got-to-see him his-bowels-of-compassion-got-to-be-moved; and having- 34 got-to-come-up-with aid as he did he-went-and-bound-up his wounds, pouring-all-over-them-oil and (a) wine;¶ but having-got-to-mount him up-upon his own-riding beast-as he did he-went-and-led him a-house-of-Catholic-general-reception ward and-then went-and-took-great-care of-him. And upon the morrow having-got-to- 35 go-outside**—as he did and-then got††-to-shake-out‡‡-as he did two (a) denarii§§ he-went-and-gave-them-as a gift to-the house-of-Catholic-general-reception-keeper, and got-to-say to-him, "Have-gone-and-taken-great-care-in thy Cure-of him, and whatever-

* What we under this dispensation have got to call a 'clergyman'; though why we should change the name it is hard to tell, since not a few Ordained Ministers of this the dispensation of The Spirit are as much 'Lawyers' as this 'orthodox' legalist (2 Cor. iii. 6).

† I.e., from the city of God to the city of the curse; towards the Dead Sea, too.

‡ Aaron.

§ The side 'opposite' to TRUST—that of 'dead works' (religion without morality).

|| 'Like master, like man.'

¶ The influences of the two Comforters ('Guid-

ing friends')—the one (Christ) like 'oil' soothes the smarting wounds of sin by His friendship and pardon, the other (The Holy Spirit) stimulates the spiritual vires medicatrices like 'wine,' by influencing the will, the conscience, the intellect, the heart.

** Heb. xiii. 12.

†† Pentecost.

‡‡ Pregnant and awful hint at the convulsive death-thrills of The Medcemer, which were to be the parent of all endowments, fees, and stipends for Spiritual work done to Souls wounded unto death in the Church.

§§ Latin coin.

in money or strength haply thou shalt have gone and expended over and above thy Stipend I-myself at that my return-advent will-be-paying thee-back."—WHICH-human being now of those the three has-been-coming-to-be-as a matter of experience, in-thy conscientious-opinion the-*'neighbour'* of-him who-got-to-fall-amongst the robbers wards?" But he got-to-say "He having-gone-and-practised-as he did the mercy-of God in connection-with him." Got-to-say however-did Jesus to-him, "Be-going-thy-way, and be-thou doing likewise."

38 But so-it-got-to-be-that in the course of-their journey He got-to-enter-into a-hamlet a-very-familiar-one, but a-woman a-dear-friend by-name (G) Martha went-and-received Him-hospitably her house ward. And she had a-sister called (G) Maria, who went-and-seated-herself too-down at the feet of Jesus and used-to-be-listening-to-the-

40 preaching of His-Truth. But Martha's attention-got-to-be-distracted about-a-good-deal-of hospitable-attention;—but having-gone-and-busily-interrupted Him-as she did she-got-to-say, "Master! does it-not concern THYSELF that that my sister-went-and-left me all-alone-to-be-entertaining-thee?—have-just-gone-and-told her then to-have-got-to-come-and-help

41 me." But went-and-broke-out-in-answer and-got-to-say* to-her-did Jesus, "Martha, Martha, there-thou-art-anxious and worried about-providing

42 a-variety-of dishes—but of-one-only is there real-need—Maria however went-and-chose-for-herself the unselfish

part-of-the-entertaining, one-which shall-never-be-taken-away-away-from her."

XI. 1 And so-it-got-to-be-that whilst He-was in a-place, a-very-familiar-one, engaged-in-prayer-as there He was, when He-got-to-leave-off got-to-say-did one-of-the-chiefs of-His-disciples suggestively-unto Him, "Lord, have-got-to-teach us how-to-pray, just-as also John got-to-teach His-disciples." But got-to-say-did-He to-them, 2 "When-ye-pray say, 'Father of-us, The-father-in-the-economy of The Heavens;—may-The Name of-Thee have-got-to-be-held-sacred;—may-Thy Kingdom have-got-to-come;—may-Thy will-and-plan have-got-to-be-being upon the earth what-it is in heaven;—the loaf-of-our daily-bread be- 3 giving-as-a-gift-to-us, that-for-each day;—and have-got-to-forgive us our sinful-wrong-doings for† too we-ourselves-are-forgiving every-one indebted-to-us;—and keep from- 4 having-got-to-lead us the testing of-temptation ward.'"§ And He-got-to-say by way of illustration-unto them, "Which-true man of you shall-be-possessing a-friend, and shall-be-going for aid-unto him at-midnight, and shall-have-got-to-say-to-him, 'Friend! have-got-to-oblige me-with three loaves; since a-friend-of-mine got-to- 6 come out-of-his-way unto-to-serve me, and I-have-nothing-by-me that I-can-be-putting-before him.' And-that- 7 one-from-the-inside shall-have-got-to-break-out-in-answer-and-to-say, 'Do-keep-from-bothering-me-now; long-since my door has-been-bolted, and

* In all such uses of the Aorist Tense the meaning is that much more was said than is preserved, but that it is either the pith or part only of what was said. In these Aorists lie latent all the unrecorded life of Christ.

† Gethsemane—the Lord's Prayer in St. Matthew was on the mount in Galilee.

‡ The logical power of the 'for' is that we solemnly declare that we are obeying the only condition upon which God has revealed that He will forgive us.

§ The Received Text adds, "but have-got-to-rescue us from the evil one," but it is not genuine here.

¶ The whole of this illustration of prayer to God, taught in the specimen Lord's prayer, is simply reeking with ironical humour, far beyond the

power of a note to do justice to:—(1) The insinuation that (verse 5) we are 'true men,' but that God is 'sneak concerning His promises.' (2) The fawning sneaking way men pray to God (verse 5). (3) The 'three loaves' (to feed our three-fold nature of body, soul, and spirit) are (in effect) asked for for that very dear but questionable 'friend' of ours who comes to see us 'while men sleep'; we 'ask and receive not, because we ask to consume it upon our lusts.' (4) This dear 'friend,' too, is so obligingly unselfish in character that he thinks nothing of 'coming out of his way' to bless his human friend! (5) The extremely comfortable state of the very convenient friend, in lecturing bliss, up at the top of the house, listening complacently, amongst his (equally selfish angelic) children to the wail of the poor hardly-used

- my children are *here* in the bed *along* with me. I cannot possibly have got to get up and to have given to thee. I must tell you also that although he will not be giving to him, after having got to get up, on the strength of his friendship for him, thanks however to that impudent pertinacity of his having got to rise he will be giving him whatever he wants.
- 8 And I to you say, 'Be asking, and it shall be given to you; — be seeking, and ye shall be finding; — be knocking, and it shall be opened to you, for every one who asks, receives; and he that seeks, finds; — and to him that knocks, it shall be opened; but of which of you, *worthy of being called a father*, shall the son be asking for bread — he will not be giving him a stone will he? — or for fish as well, he will not instead of a fish a serpent be giving him will he? — or even suppose too he should have got to ask for an egg, he will not be giving him a scorpion will he? — Since, then, ye, selfishly corrupt as ye are, do undoubtedly know how to be giving unselfishly benevolent gifts to those your children, by how much more shall your Father, The One giving out of Heaven above be giving His Holy Spirit* to those asking HIM?"
- 14 And there He was in process of casting out a (G) daemon, and it was dumb; but so it got to be that upon the (G) daemon's having got to go out got to talk did the dumb, and got to marvel did the crowds. But some important persons of them got to say, "In (G) Beelzeboul prince of the (G) daemons 15 he casts out the (G) daemons." But some different ones tempting Him as
- they were testingly a sign from Him were seeking out from heaven. But 17 He having got to know their speculations got to say to them, "Every kingdom that shall have got to be divided against itself is going to ruin; and a house against a house, falleth. But, if, too, (G) Satan shall have got to be divided against himself, how ever shall his kingdom be standing? — because ye are saying that 'in organic oneness with (G) Beelzeboul I am casting out the (G) daemons.' But if I 19 Myself in organic oneness with (G) Beelzeboul am casting out the (G) daemons, your own sons in organic oneness with what mysterious agency are they casting them out? for this reason your judges they shall be. If, however, in 20 organic oneness with the Finger of God I am casting out the (G) daemons, why then went and stole without your detecting it upon you did The Kingdom of God! When the strong, having 21 been armed, guards his own palace, in the stronghold of assurance are his possessions; — but when The Stronger 22 than he shall have gone and set upon He will have got to overcome him, and his (G) panoply he takes away, that in which he had been trusting, and all his gathered plunder he is distributing in gifts. He that will 23 not be loyalty with ME, hostilely against ME is necessarily; and he that will not be garnering with ME in harvest, is scattering destructively. When the wicked-foul spirit got to 24 go out away from the man, there he is passing through places lacking moisture, seeking as he is rest and refreshment; and unable to find any there he says, 'I shall be return-

wretch haranguing them all, at the bottom — and Christ's Own Divine irony about being 'bothered.' (6) And, when he does shake off his unfeeling drowsiness, and responds in full to the midnight prayer, there are no thanks due to him (any more than to the unjust judge) because it was the peculiarly interesting and nobly persistent plaints from below which prevailed above. Thus no men think that God is such an one as themselves nowhere more than in their prayers, and in their scientific definitions and ideas of prayer, — as if He gave in anger, and only after being worried into it.

* To make us men and women; and thus endow us with the only character which is correlated to

God's best gifts. Those to our animal human nature (which weirdly over-estimate) provide all the raw material for our tragedies, novels, and pictures of woe to be spun out of in all that Solomon says of 'vanity,' and which not a human being that ever lived failed, fails, or will fail, to take from God in curses, in a six thousand years' cataract-chorus of grumbling, of rich and poor, titled and lowly, from morning to night, from January to December, from dawn of reason to its being quenched in the tomb.

† Exorcists, a merciful extraordinary provision for extraordinary Satanic power — less and less needed afterwards as Christianity, the great exorcisor, prevailed (verse 22).

ing *that* house of-mine ward whence
 25 I-got-to-go-out; — and when-got-to-
 come he-finds that-it-had-been-swept
 26 and-then had-been-embellished; — then
 away - he - goes and takes - with - him
 seven different*-kinds of spirits more-
 selfishly - corrupt - than himself, and
 having-got-to-enter-in there they-are
 making-their-home; and-so going-to-
 be-are the final-experiences of THAT-
 particular† man worse-than the first-
 27 ones." — But so-it-got-to-be-that whilst-
 He-was in-the act of-saying all-this,
 having-gone-and-lifted-up her voice-
 as did a-woman out of-the crowd she-
 got-to-say to-Him, "Blessedly-fortu-
 nate the womb which got-to-bear
 THEE, and the breasts which thou-
 28 didst-get-to-suck!" HE however got-
 to-say, "Yes-but-how-much-more
 'blessedly-fortunate' those who are-
 listening-to The Truth of-God,—and-
 29 then keeping it!" But whilst-the
 crowds were-going on-gathering-thick-
 together He - went-and-addressed-
 Himself-to-be-saying, "A race so-
 selfishly-corrupt-as this is-is-seeking-
 after a-Divine-token-in-evidence-for-
 sooth, and a-token shall-never-be-given
 to-it,—except indeed such-a-token-as
 30 that of-Jonah its (G)prophet; for just-
 as Jonah got-to-be a-token-from God
 to-the Ninevites, so-also shall-The
 Son of-Man be to-this-present genera-
 31 tion-and race. The-queen of-the-
 south‡ shall-be-rising-up, in the Judg-
 ment, at-the-same-time-as the men of-
 this-present generation, and shall-be-
 condemning them; why-because she-
 went-and-came from the ends of the
 earth to-have-got-to-listen-to the wis-
 dom of-Solomon, and lo, far-more-
 32 than Solomon is-here. The-men§ of-
 Nineveh shall-be-rising-up, in the
 Judgment, with this generation, and
 shall-be-condemning it; why-because
 they-did-get-to-yield-to-change-of-
 heart the preaching of-Jonah ward,

and lo, far-more-than Jonah is-here.
 But no-one, after-having-gone-and- 33
 lighted the-lamp, in some-secret-place
 puts-it, nor underneath the peck-
 measure, BUT-of course upon the lamp-
 stand, that so-those going-in-and-out
 may-be-seeing the shining. The lamp 34
 of-the body is the eye: when therefore
 thine eye is healthy, then thy entire
 body-also is enlightened; but when
 it-is unhealthy, then thy body also is-
 darkened. See, then, and-^mkeep The 35
 Light that is in-organic oneness with
 thee from-being darkness. If, then, 36
 thy body be-all enlightened, kept-
 from having any-essential part dark-
 ened, there-there-shall-be the-whole
 enlightened, as when the lamp by-its
 brightness enlightens thee."

But upon His-having-got-to-finish- 37
 speaking, a-(G)pharisee, one-of-some-
 social-position, went and gave-Him an-
 invitation to-have-gone-and-dined
 with him; in-however He-got-to-go
 and down-at table-He-went-and-lay.
 But the (G)pharisee having-got-to- 38
 notice-it got-to-be-astonished that He
 did-not first have-gone-and-taken-a-
 bath before His dinner. Got-to-say- 39
 did the Lord however enlighteningly-
 unto him, "Now ye the (G)pharisees
 do-the outside-part of-your cup and
 of-your family-food-bowl cleanse,
 but the inside-part-of-you is-crammed-
 full of-extortion and selfish-corruption.
 Silly-fools! did-not He-who 40
 went-and-made the outside-part, go-
 and-make too the inside-part? But 41
 have-gone-and-given in-charity of-
 that-which-is within, and-then why-lo!
 everything pure to-you is-essentially.
 BUT (G)woe to-you the (G)pharisees, 42
 because there-ye-are-tithing the mint,
 and the rue, and every-kind-of herb, and-
 all the time-are-passing-over the judg-
 ment and the love of-God! essentials-
 such-as-these it-was-always-incumbent-
 on-you to-have-gone-and-practised,

* Idols in the heart, instead of idols in the temple.

† The Jewish Church and nation.

‡ It seems therefore in the highest degree improbable that the Greek people were outside the Revelation of Civilization of which Solomon was the climax and centre. Consequently Lycurgus, who lived only about half a century later, must have inherited rich overflowings of Jewish cove-

nant mercies received in trust for the world—they were 'the salt of the earth.' This subject would reward the toil and research of some ripe intellect.

§ It is the strong Greek word for 'men'—what more manlike than to the fellow-man frankly to acknowledge a fault, but to do so God-ward is the beginning of that manhood which springs from the Divine.

- whilst keeping from being lax in
 43 those other non-essentials. (G) Woe to-
 you, the (G) pharisees, because ye do
 love so the upper seats in the syna-
 44 gogues, and the tributes of homage in
 the market-places. (G) Woe to you
 scribes and (G) pharisees (G) hypocrites,
 because ye are like the sepulchres
 those which are unmarked, and so the
 persons walking backwards and for-
 45 wards over them as they are un-
 conscious of it. . . . But went and
 broke in did a well known person of
 the lawyers and he says to Him,
 "Teacher! speaking as thou art thus
 indiscriminately *us* of the Clergy too
 46 thou art insulting." But He went
 and said, "And to you the lawyers
 (G) woe also, because ye saddle your
 fellow human beings with moral bur-
 dens too hard to be borne, and ye
 yourselves with one of your own
 fingers never so much as touch to
 47 lighten those burdens. (G) Woe unto-
 you, just because ye are building up
 the sepulchres of the (G) prophets—
 but those fathers of yours* went and
 48 judicially murdered them: why then
 ye are bearing witness to, and express-
 ing sympathy with, those deeds of
 your own fathers!—because they in-
 deed went and judicially murdered
 them, but ye now they are dead are
 49 building these their sepulchres.† For
 this reason also The Wisdom of God
 got to say, 'I will be sending forth
 them wards (G) prophets and (G) apos-
 tles and some of them they shall be
 judicially murdering and persecuting;
 50 that so the blood of the whole of the
 (G) prophets,—blood flowing as it ever
 was right away from the establish-
 ment of the world,—may have got to
 be judicially required of this present
 51 generation and race,—right away from
 the blood of Abel down at last to
 the blood of Zacharias, the person†
 butchered as he shall have got to be
 in between the altar and the House of
 God; yes, I declare to you it shall be
 judicially required of this present
 52 generation. (G) Woe unto you, the
 lawyers! just because ye went and-
- took away the Key§ of the know-
 ledge of God;—ye yourselves never
 went and entered in, and those enter-
 ing in ye went and impeded." But 53
 as He was saying all THIS unto to in-
 fluence THEM, got to set to did the
 scribes and the (G) pharisees to be
 worrying Him intimidatingly, and to
 be propounding all sorts of questions
 to Him for solution; lying in ambush- 54
 as they were for Him, on the look out
 for having got to make a prey of
 something heretical out from His
 mouth, that so they might have got
 ground of accusation against Him.
 XII. By this time tens of thousands 1
 of the populace having got to be col-
 lected together, so that they were
 trampling one another down, He went
 and addressed Himself to be saying,
 warningly unto His own disciples it 2
 was at first, "Be keeping yourselves
 uncontaminated from the Leaven of the
 (G) pharisees, the characteristic of-
 which is (G) HYPOCRISY. But nothing 2
 had been all smothered up which
 shall not be going on being unveiled,
 and hid which shall not be coming to
 be public; by way of reaction, what- 3
 things soever ye in systematic action
 in darkness shall have got to speak,
 shall go on being heard about in the
 light; and the thing which ye went
 and confided confidentially unto the ear
 in systematic action in your cabinets,
 shall be being published right up upon 4
 the house-tops. But I say to you who
 are MY friends, "Keep from hav-
 ing got to be in terror from those
 murdering the body, and then after
 all that—absolutely unpossessed of
 any torture more they can have got
 to practise. But I will be showing you 5
 plainly The awful Being of whom ye
 shall have got to be in terror—have
 got to be in terror of The Being who
 after the having gone and killed pos-
 sesses the power of having gone and
 cast you in His (G) geënnaward, yes in-
 deed I do tell you THIS Being do have
 got to be in terror of. Are not five 6
 sparrows sold for two farthings?—
 and yet not one of them is in the con-

* Emphatic—those parents and source of your character.

† Adding insult to injury.

‡ See note on Matt. xxiii. 35.

§ The Bible, and especially the New Testament, is the key to all the other Revelations of God.

- dition of having-been-forgotten before
 7 our Covenant God. BUT even the
 hairs-of-your head the-whole-of-them
 have-been-counted: "keep therefore-
 8 from being-terrified, ye-exceed-in-
 value many sparrows. But I-tell you,
 every-one whosoever haply that-shall-
 have-gone-and-confessed-to-interest
 in-as re-created in organic oneness with
 ME before his fellow human-beings,
 to interest-in him shall The Son of-
 Man be-confessing before the (g)an-
 9 gelic-intelligences of-God. But he that
 shall-have-got-to-repudiate ME be-
 fore his fellow human-beings, shall-be-
 repudiated before the (g)angelic-in-
 10 telligences of-God. And every-one-
 whosoever who shall-be-saying any-
 thing against-The Son of-Man ward,
 it-shall-be-open to being forgiven him;
 but to-him that-shall-have-gone-and-
 (g)blasphemed The Holy Spirit ward,
 it shall-not be-open to being forgiven.
 11 But when they-are-arraigning you
 before the (g)synagogues, and the
 governors, and the authorities, "keep-
 from being-over-anxious as-to-the-
 manner or the-matter-of-your-(g)apo-
 12 logy,* or what-generally ye-shall-have-
 got-to-say:—for The Holy Spirit
 shall-be-instructing you in the instant
 itself what is-the-right-thing-to-have-
 13 gone-and-spoken." . . . But went-
 and-said-did some-coarse interrupter
 to-Him from-amongst the crowd,
 "Teacher! 'have-gone-and-spoken'-
 then to-that brother of-mine, to-have-
 gone-and-divided along-with me the
 14 inheritance." But He-got-to-say to-
 him, "Mortal! what-worm got-to-ap-
 point ME as-an-umpire or divider
 15 over you?" But-then† He-got-to-say
 sententiously-unto-them, "See-now and
 be-on-your-guard-against this cove-

tousness; because not in the-richest-
 person's affluence is-essentially his
 life, as-arising at least-out-of what
 he-possesses-merely." But-then He 16
 got-to-speak a-(g)parable unto-to il-
 lustrate it to them, saying-as He pro-
 ceeded to, "A-certain-important rich
 person's estate got-to-bring-forth-
 abundantly. And-so there-he-was 17
 debating within himself, saying-as he
 was, 'What-ever am-I-to-be-doing, for
 I-have not where I-shall-be-garnering
 those my fruits?' And-then he-got-to 18
 say, 'This will-I-be-doing,—I-down-
 shall-be-pulling-me those my barns, and
 building larger-ones; and-then there
 I-shall-be-garnering the-whole-of my
 produce and my goods. And-then-I- 19
 shall-be-saying to-my soul, 'Soul!†
 thou art-in-possession-of abundance-
 of goods laid-up-in-store many a-year-
 to-come ward; be-entering-into-thy
 rest, be-eating, be-drinking, be-enjoy-
 ing-thyself.' But GOD got-to-say to 20
 him, 'Silly-fool! this very night that
 'soul' of-thine they-are-demanding-
 back away from thee.—But all-that-
 which thou-didst-get-to-provide for-
 what-lucky heir is-it-to-be? Such-is 21
 the-fate-of one laying-by-treasure for-
 SELF, and "refusing GOD ward to-be-
 really-rich." But-then He-got-to-say 22
 unto-to benefit His disciples, "For this-
 reason-to-you I-say,—"Keep-from
 being-over-anxious for-that your (g)psy-
 chio§-life what-luxury ye-shall-have-
 got-to-eat, "nor for-that your body
 what-fine clothing ye-shall-have-got-to-
 put-on. The (g)psychic-life is more- 23
 than food, and the body than clothing.
 Have-got-to-consider God's ravens, 24
 because they-never sow nor reap, they-
 have neither store-house nor barn, and
 their God feeds THEM-always; by-

* A good and pregnant Theological word, not to be associated or confounded with the "apology" of modern etiquette; the noblest martyrs were called "apologists" when doctors who wrote in defence of the Gospel, and so late as "Jewell's Apology" the phrase is current. At the same time the warning given (Introduction p. 24) is apposite here: in the Theological technical sense of the word The New Creation triumphing around us and within us desiderates no "Apology."

† The force of the 'but' is that our Lord breaks off His discourse and comments on what this episode suggests.

‡ Blasting irony! The soul hangs between the bodily-nature and the spiritual-nature, and, as the result of its probation and opportunities, gravitates towards the one or the other, or is sublimated toward the other as 'partaker of the Divine Nature'; but the soul itself is spiritual in essence and therefore can never be satisfied with mere material things, nor with spiritual things merely, but only with emanations from GOD The Fountain of Life—GOD-IN-CHRIST, through The Holy Spirit.

§ The Greek for 'soul,' an organic part of the tripartite nature of man (1 Thess. v. 23).

- how-much do-ye-exceed *God's fowls*—
 25 *in value?* But which-*the most 'appre-*
hensive-one of-you-all by-BEING-full-
of-anxious-forethought is-able-to-
 26 *have-got-to-super-add a-single cubit*
upon his stature? If then thus *to do-*
the smallest-thing by it ye-are-incap-
 27 *able, why-in the world about the rest*
are-ye-worrying-yourselves? Have-
got-to-consider God's lilies how pro-
lific-they-are,—they-never work-hard,
nor spin; but-yet let-Mo-tell you that-
 28 *not-even Solomon, in all that glory of-*
his, ever-got-to-be-arrayed like one
of-these. But if God's grass,—out-in-
the field to-day as-it-is, and to-morrow
 29 *cast the oven ward,—God thus*
clothes-ever, by-how much-more YOU,
ye-little-trustlings! And-so ¹keep YE
 30 from seeking-ever what-luxury ye-
shall-have-got-to-eat or what-delicious
wine got-to-drink; and ²keep-from
living-in-constant-apprehensiveness;
 31 for THESE-things the-whole-of-them
the-gentile-race-nations of-the world
are-ever-lusting-after;—but your co-
venant Father knows that ye-are in-
 32 *constant-need of-these-things. But-*
rather be-seeking-ever The Kingdom
of-God, and THESE-things the-whole-
of-them shall-he-super-added unto-
 33 *you. ³Keep-from being-so fearful,*
God's little flock, because it went and
was-your covenant Father's delight to-
have-got-to-make-a-present-to-you*
 34 *of-The Kingdom. Have-gone-and-*
sold those your present-possession-in
Time, even have-got-to-give-them in-
charity; have-got-to-make purses for-
 35 *yourselves ⁴unable-to-wear-out-as*
they are, a-never-failing treasure, eter-
nally Registered-in The Heavens—a
place-where thief never approaches,
 36 *nor moth doth-garments-fret. For*
where that your treasure is, there also
those your hearts will-ever-be-too. Let-
your loins have-been-by Eternity-dawn
girded-up, and your lamps have-been-
burning-now in the Time dispensation,
 37 *and yourselves like-in short-to-men*
that-are-waiting-to-welcome-that-their-
own-dear lord, when he-shall-be-leav-
ing-at-the-break-up of-the marriage-
- festivities, that-so, come-as he shall
 have-got-to and to-knock, without-any-
 delay they-shall-be-opening-for-him.
 Blessedly-fortunate THOSE-particular 37
 home-slaves whom, upon-his-having-
 got-to-come their lord shall-be-finding
 wakefully-watching; verily, I-do-
 assure you, that he-shall-be-girded-up-
 by Himself and disposing THEM-for
 table, and having-got-to-come-along,
 shall-be-waiting-upon THEM. And 38
 supposing he-shall-have-got-to-come
 in the second watch, or in the third
 watch shall-have-got-to-come, and-yet
 shall-have-got-to-find-them thus, bles-
 sedly-fortunate are THOSE-particular
 servants. But this know, that if the 39
 house-master had-been-knowing the-
 hour in-which The Thief† is-coming,
 he-would-have-got-to-watch-wake-
 fully perhaps, and never-have-gone-
 and-left his-own-home-to-have-got-
 to-be-dug-through. And YE there- 40
 fore keep-still-ready; because at-the
 hour ye-do-not-think-likely The Son
 of-Man always-comes."‡ But got-to- 41
 say did Peter to-Him, "Lord, with
 reference-unto us art-thou-addressing
 THIS (G)parable, or unto-to warn
 everybody-else too?" But got-to-say 42
 did the Lord, "What-superior-person
 then is the faithful steward and clever,
 the-one-whom his lord-is-going-to be-
 appointing over his domestic-arrange-
 ments, for-regularly dispensing the
 right-amount-of-provisions? Bles- 43
 sedly-fortunate that-particular ser-
 vant—the-one-whom when-come-as his
 lord-shall have got to be he-shall-be-
 finding so doing. In-very-truth I-do 44
 assure you that over the-WHOLE-of
 his possessions shall-he-be-appointing
 him. But suppose that-impudent 45
 servant shall-have-got-to-say in-sylle-
 matic apostate agreement with his heart,
 'My lord goes-on-postponing his
 promise-to-be-coming,'—and-thenshall-
 have-got-to-set-to beating His men-
 servants and His maidservants, to-be-
 eating-away too, and drinking-away, and
 to-be-wanton-in-drunkenness, com-
 ing-will-be the lord of-that impudent 46
 servant in-a-day-in-which he-is not on-

* The full meaning of these verbs, together with the full force of the Aorist, is 'It got to be in the power of the Father to show His eternal delight'—

in organic oneness with Christ Jesus, our Redeemer.

† Rev. xvi. 15.

‡ In every species of visitation.

the-look-out-for-him, and in an-hour of-which *he is-not aware*; and will-be-splitting* him in-two, and will-be-assigning-him his lot along-with the
 47 infidels-*he excommunicates*. But that-impudent servant who having-got-to-know his-own lord's will-and plan, and-yet refused to-have-gone-and-got-things-ready and-to-have-gone-and-acted towards furthering his will-and plan, shall-be-beaten-with many-
 48 lashes;—but *he* that-got-to-be-ignorant-of it, and-yet got-to-act worthy of-stripes, shall-be-beaten-with few-lashes. But to-everyone to-whom much got-to-be-consigned, much will-be-expected from him; and to-whom much got-to-be-entrusted, more-correspondingly will-people be-demanding-
 49 from him. Fire I-got-to-come to-have-got-to-cast man's earth ward, and what-greatly care-I if already it-got-to-be-kindled?—But a-(g)baptism I-have to-have-got-to-be-(g)baptized-with, and *Oh*-how-fast-bound-in-prison-I-feel until then-when it-shall-
 51 have-got-to-be-finished!† Imagine-ye that peaceful-tranquility I-got-to-come to-have-got-to-sow in-comfortable harvests on the earth?—no-indeed, I-assure you, BUT-so far from that division-and-schism; for there-shall-be
 52 from this-time forward five in one-and-the-same house that have-been-divided-by *My coming*—three over-against two, and two over-against
 53 three there-shall-be-in-a-state-of-division father over-against son, and son over-against father, mother over-against daughter, and daughter over-against mother, mother-in-law over-against her daughter-in-law, and daughter-in-law against her mother-
 54 in-law." But He-proceeded to-be-saying also to the crowds, "Whenever ye-got-to-see the‡ cloud rising-as it always does right away from-out of the west, ye-say directly, 'A-shower is-
 coming,' and so it-does; and when-
 ever the south-wind blowing ye-say, 'It-is-going-to-be sultry,§ and so-it-comes-to-be. (g)Hypocrites! the
 expression-of-countenance of-the earth and of-the sky ye-do-know-well how-to-be-discriminating;—but how-is it that the-present epoch ye-are not discriminating? But why also are-
 ye not from your own-observation arriving at-a-right judgment?—for as
 thou-art-on-thy-way|| along-with thy adversary¶ up-to the magistrate** there-on the road have-gone-and-tried hard to-have-been-getting-freed-legally†† from him;—so-as-to-avoid his dragging thee penally-before The Judge,‡‡ and The Judge's having-got-to-hand thee-over-to-the executive,§§ and the executive's having-got-to-cast thee into prison:|||—let-me-tell thee
 thou shalt-never have-been-permitted to-have-got-to-get-out from-that until then-when even the-very last farthing-of expiation thou-shalt-have-got-to-pay-back."¶¶ . . . XIII. But come-up-were some-persons-of position just at that-very time-when He was saying this, telling-Him the-news-as they were about some Galileans 'whose blood Pilate went-and-inter-mingled with that-of-their-own sacrifices.' And-
 so went-and-broke-out-in-answer-did Jesus and-said to-them, "Imagine-ye that those Galileans-there disorbided-sinners beyond all-the-rest-of the Galileans got-to-be because all-this they-have-been-suffering?—no-indeed, I-assure ye, BUT-so far from that if ye-will-not be-yielding-to-change-of-heart, the-whole-of-you will be-perishing in-precisely-the-same-manner:—or-again those-persons,—
 the eighteen-I mean down-upon whom got-to-fall-did that tower in Siloam-there, and to-kill them,—do-ye-imagine that those-same-persons debtors*** had-got-to-be beyond all-the-rest-of

* This awful Oriental punishment is only too graphically pictured in a painting on the walls in the "Chamber of Horrors" at Madame Tussaud's Exhibition in Baker Street, London.

† The same word as our Lord's last cry on the Cross.

‡ 1 Kings xviii. 44.—Elijah set his servant to be on the look out for the return to a normal state of weather.

§ Persecution.

|| The Herodian Romanizing.

¶ The Romans.

** The Emperor of Rome.

†† By 'rendering to God the things that are God's.'

‡‡ Myself.

§§ Caesar's power.

||| The state of the Jews ever since.

¶¶ Matt. xxvii. 3–5, 25.

*** xii. 59.

- the people of the Jews now-dwelling
 5 in-as citizens Jerusalem?—no—indeed, I-assure you, but if ye^m will-not be-yielding-to-change-of-heart, the-whole-of-you will be-perishing in-precisely-the-same-manner.” But He-continued-His discourse under-this (G)parable, “A-fig-tree possessing-was a-particular-Person in His-own Vineyard planted-there, as it has been. And he-got-to-come seeking-as he constantly was Fruit upon it,—and-yet none did-he-ever-get-to find. But got-to-say-did-He peremptorily-unto the head-Vineyard-man, ‘See-now, for-three* years-now I-keep on-coming and-looking-for some-fruit upon this fig-tree-here,—and-yet I-never find-any; have-gone-and-cut-it-away, why-too, in-addition-to that, is it keeping-its space idle?’ But He went-and-broke-out-in-answer and-keeps on-saying† to-him, ‘Lord, have got to-give-it a-chance this present year also, whilst I-shall-be-Digging all-round it, and have got-to-throw-in some-
 8 Manure‡:—and-then perhaps it-really will-have-got-to-produce some-Fruit; but suppose it^m will-not,—as-for its-future it thou-shalt-be-Cutting-away.”§
 10 But there-He-was engaged-in-teaching-systematically in one of-the (G)synagogues on the (G)sabbath-day.
 11 And lo, a-woman there-was-possessing a-spirit of-infirmity for-eighteen years; and there-she-was always-bent-double and utterly-incapable of-having-got-to-unbend-herself in the-slightest degree. But having-got-to-see her-as Jesus-did He-went-and-called-out-to-her and said to-her, “Madam! thou-hast-been-released
 13 from that infirmity-of-thine.” And-then He-got-to-place-upon her His hands;—and immediately she-got-to-be-made-erect; and there-she-was
 14 glorifying God. Went-and-broke-in

however-did the (G)synagogue-ruler,—chagrined-as he was because on the (G)sabbath-day Jesus got-to-heal-her,—and was-saying-to-the congregation, ‘Six days are-there in which people-should be-working, in them therefore be-coming-to-be-cured; and “keep-clear-of the day-of-the (G)sabbath-rest.” Went-and-broke-out-in-reply
 15 therefore-to-him-did the Lord and said, “(G)Hypocrite! is-not each-of-you-in the habit on the (G)sabbath-rest of-releasing his ox or his ass from the stall, and-then leading-them away and watering-them?—But this-woman
 16 here a-daughter of-Abraam as-she-is, whom Satan-got-to-bind—only-think, for eighteen years!—is-it not-right-for her to-have-got-to-be-released from such-a-bondage as-THIS on the day-of-the (G)sabbath-rest?” And
 17 whilst-saying all-this there were-the-whole-of those setting-themselves-in-opposition to-Him put-completely-to-shame, and the whole-of the congregation rejoicing over all the glorious-things that-were-coming-to-pass under Him. But He-proceeded, “To-WHAT
 18 for marvel of growth is The-Kingdom of-God like, and to-WHAT-in sacramental symbol shall-I-be-likening it?—Like-is-it-to-mustard seed, which
 19 a-person went-and-took and put into his garden; and it-got-to-flourish, and to-grow-into a-great tree, and-at last the fowls-of-the sky got-to-roost in its foliage.” Again He-got-to-say,
 20 “To-WHAT-for subtlety and reach shall-I-be-likening The Kingdom of-God?—It-is like to-leaven, which a
 21 woman went-and-took and hid-away in three measures of-meal,—on-on-until got-to-be-leavened-did the-entire-mass.”

And He-was-proceeding town-by-22 town and village-by-village engaged-in-systematic-teaching; and bending His-course-ever as He was JERUSALEM

* Of our Lord's Ministry.

† vi. 12.

‡ The awful sacramental symbol of our Lord's Ministry, in the organic parable system. Nothing but this expresses what their Messiah was in the eyes of the Jews, and their great quarrel with Pilate was because he frustrated their intention of breaking our Lord's legs and thus leaving Him to become ‘as dung upon the face of the field.’

§ Matt. iii. 10.

¶ About two thousand years the Patriarchal Church—two thousand the Jewish—two thousand the Christian—the 6000 years' working week of the world; the seventh thousand years will be the Millennial Sabbath-rest, ‘leavened’ with the character and nature of God-in-Christ,—and that will be the “until.”

23 ward. But got-to-say-did a-certain-
self-righteous-person to-Him, "Lord,
FEW are those being-saved?" But
He got-to-say unto-to *undecieve* them-
24 all, "Be-struggling-up-to-(G)agony-
pitch to-have-got-to-enter-in through
God's narrow gate-way; because
MANY, I-can-tell you, will-be-TRYING*
to-have-got-to-enter-in, and will-
not be-finding that they have-strength-
25 enough yes-from the-time when the
house-master shall-have-gone-and-
got-up and shnt the door-against-them;
and -then ye-shall-have-got-to-set-to
outside-excommunicate to-have-been-
standing and going-on-knocking-away-
at the door, saying-all the time, 'Lord!
Lord! have-got-to-open to-us -Thy
favoured People;'" and he-shall-have-
got-to-break-out-in-reply and-be-saying
yes-to-you, 'I-do not know you—
26 from-what-foreign land are ye?' Then
shall-ye-be-addressing-yourselves to-
be-saying, 'Why-we-went-and-ate-
in-thy Presence and-drunk,† and in-
regularly to crowds upon those high-
ways of-ours thou-didst-go-and-
teach!' And he-shall-say, 'I-persist
27 in-assuring you, I do-not know
you—from-what-enemy's country
are-ye? Have-gone-and-departed
away-from ME the-whole-of ye that
are workers of-Satan's unrighteous-
28 ness.' THERE shall-be the wailing
and the gnashing of-teeth, when ye-
shall-have-got-to-witness Abraam, and
Isaak, and Jacob, and the-whole-of
the (G)prophets in-accepted oneness
with The Kingdom of-GOD,—but
yourselves being-always-cast-out-as-
29 ontcasts outside-excommunicate! Aye-
and there-they-shall-be-coming from
eastern-parts, and western, and from
north, and south and shall-be-reclin-
ing-Sacramentally at Table‡ in-the
economy of The Kingdom of-God.
30 And, now-mark-me, there-are-persons
last who shall-be first, and there-are-
31 persons first who shall-be last." Ex-

actly then at that hour up-got-to-come
some-persons-of importance (G)phari-
sees, saying-as they were to-Him,
"Have-got-thee-gone-out and pray-
be-getting-away-with-thee from-here-
somewhere else, because Herod wants
to-have-got-to-kill THEE-now."§ And 32
He-got-to-say to-them, "Have-got-
you-gone-your-way and told this fox,
'See-now, I-am-casting-out (G)
dæmons, and making cures, to-day
and to-morrow, and on-the third day
My-work is-to-be-finished.'"—Con- 33
sequently it-is-absolutely-necessary-
for me, to-day, and to-morrow, and
that-one coming, to-be-going-on-my-
way;—because it is-not-in-the-order-
of-things for a-(G)prophet to-have-
been-murdered¶ away-from JERU-
SALEM.—Jerusalem! Jerusalem! thou 34
that murderest-always (G)prophets,
and stonest those sent-as they have been
unto-to bless thee; how-often willing-
did-I-go-and-be-to-have-got-to-gather-
together thy children, in-the-same-
way-in-which a-hen-bird-does her-own
brood underneath her wings,—and
not willing-ye-got-to-be! Lo, being- 35
already-left-to-you is-your house de-
scribed:—but I-do-declare to-you, that
never shall ye have got to-be-^mpermitted
to-see ME, until haply the-time-shall-
have-got-to-arrive for you-to-have-
got-to-say, 'Blessed is-He that-is-
coming-in-organic oneness with The-
Name** of-The-Lord!'"

XIV. 1 And so-it-got-to-be-that in
the-act of His having-got-to-go home-
with a-person-of-position one-of-the
principal-magistrates-of-the (G)phari-
saic-sect on-a-(G)sabbath-day, to-be-
eating bread, there-THEY had-been-
watching Him-closely. And lo, a 2
particular-well known person there-was
suffering-from-dropsy, right-in-front
of-Him. And Jesus got-to-break 3
silence by-having-got-to-say point
blank-unto the lawyers and (G)phari-
sees, "Is-it-proper to-be-effecting-
accurately records) fast being superseded by a
'foxy' Romanizing policy and a luxurious uxorial
Romanized standard of living, preparing for the
climax of his doom in dramatically fooling his
Messiah and his God.
|| xii. 60 (note).
¶ Verse 31.—irony.
** CHRIST-ianity—mark the force of the 'got.'

* In their own natural strength.

† When we patronizingly entertained Thee, and Thy Ministers.

‡ Whereas at their Pass-over they had to stand, (verse 26). The heathen, in Missions.

§ As he served John the Baptist. Observe how Herod's heart is in process of hardening, and the deep impression John made upon him (as Mark

- 4 cures upon the (G)sabbath-day?" But they went-and-abstained-from-reply : —and-so having-got-to-take-him-to-*Him-as He did* He went-and-healed
- 5 him, and-then released-him. And unto-to shame them He-got-to-say, "Supposing-the ass or ox of-any-well to do person of-you-now should-be-falling a-well ward,—aye-and will ye-not be pretty-quickly at work at-hauling it-out on the day of-the (G)sabbath-rest?"—And they-certainly did-not get-able to have gone and given-Him a-contradiction in-THIS direction! But He-proceeded-to-speak unto-to shame those that-had-been-invited a-(G) parable,—observing-as *He was* how-studiously they-were-selecting the best-places - at - table,—saying point blank
- 8 unto them, "When thou-hast-got-to-be-invited on-the-part-of anyone-of-position to wedding-festivities, "avoid having-gone-and-laid-theo-down the best-places wards ; for-fear-that some-more-distinguished-person-than thyself
- 9 has-been-invited by him ; and-so he shall-have-got-to-come, who got-to-give-the-invitation-to thee and him, and be-saying to-THEE, 'Have-gone-and-made room for this - personage-please ;' and then thou-shalt-have-got-to-set-about securing with mortification the last-class of place. But-
- 10 rather when thou-shalt-have-got-to-be-invited, have-gone-and-got-theo-dropped-down the last-class of place ward ; so-that when he that-has-invited thee shall-have-got-to-come he-may-have-gone-and-said to - thee, 'Friend! have-gone-and-got-thee-up-to a-higher-class of-place-than this :—then shall-there-be for-thee glory in-the-presence of-those that-are-reclining-as they have the honour with-thee.—
- 11 Because every-one who puts-himself up-high, shall-be-being-some time or other-put-down-low ; whereas he that puts-himself down-low, shall-be-being-some time or other-put-up-high." But-then He went-on-to-say to-the-host that-had-invited Him,—“When thou-art-arranging a-dinner, or a-supper, "keep-from calling those friends of-
- thine, "or those relations or those kins-folks-of-thine, "or thy-rich neighbours ; lest they also shall-have-gone-and-invited thee-in return, and-thus thou shalt-have-got-to-secure a-commercial-equivalent. But-rather when thou-
13 art-going-to-have a-party, be-calling poor-folks,—the-crippled, lame, blind ; and-then blessedly-happy shalt-thou-
14 be-being ; because nothing have-they-got wherewith to-have-gone-and-re-compensed thee,—nor need they-for re-compensed-shalt thou BE in-organic-ness with The Resurrection-of-the-righteous." But having-got-to-listen-
15 to all-this-as did a-person-of-position reclining-with-Him, he-got-to-say to-Him, "Aye—blessedly-fortunate,* he-who shall-be-eating bread in the kingdom of-God !" But He got-to-say
16 to-him, "A-Man, a-Divine-one got-to-arrange a-supper, a-great-one, and went-and-invited a-great-many-persons. And-sent-forth his-own home-
17 slave at supper time to-have-got-to-say to-those that-had-been-previously-† invited, 'Be-coming-now, because now everything is ready.' And they-got-
18 to-set-to, for one-and-the-same-reason, to-be-begging-themselves-off,† the-whole-of-them!—The first-one got-to-say to-him, 'Land I-went-and-bought, and-so of course I-must-have-just-gone-out and got-to-have-a-look-
nt it ; I-must-be-asking thee to-hold me as-having-been-excused.'—And a-
19 different-person got-to-say, 'Yokes of-oxen I-went-and-bought, five-of them ; and I-am-now-on-my-way to-have-got-to-have-a-trial-of them ; I-must-be-asking thee to-hold me as having-been-excused.'—And a-different-
20 person, again got-to-say, 'A-wife I-got-to-marry, and-so on this-account I-am-quite-unable to-have-got-to-come.' And having-got-back-as did that-
21 particular home-slave, he-went-and-detailed to-his lord all-this. Then having-got-to-be-filled-with-wrath—did that Housemaster he-went-and-said to-that his home-slave, 'Have-got-thee-gone-out as-quickly-as-possible the streets wards and alleys of-the-

* He misses the point, in quoting the word in verse 14.

† Throughout the Jewish Dispensation.

‡ Hebrews xii. 25 (same Greek word).

City, and the poor, and crippled, and lame, and blind have-got-to-lead-in here.' And-so got-to-say *did* the home-slave, 'Lord, what thou-didst-go and-direct has-been-done, and there-is room still.' And got-to-say-*did* the lord for guidance*-unto the home-slave, 'Have-got-thee-gone-out the roads wards and hedged-lanes,† and have-gone-and-pressed-on-people-the-necessity of-having-got-to-come-in, in-order-that that house of-mine may-have-got-to-be-filled. For let-me-tell you, that not-one of-those-particular men that-had-been-invited shall-have-even-a-taste-of that‡ Supper of-Mine.'"

25 But there-were-going-along-with Him immense crowds; and having-gone-and-turned-round-as He *did* He-got-to-say unto-to *undecieve* them—
26 "If any-disciple is-coming unto-to learn of ME, and is-not hating§ his-own father, and his mother, and his wife, and his children, and his brothers, and his sisters,—aye, but-also his-own life-too, — he-is-utterly-unfitted for-BEING MY disciple. And whosoever is-not carrying his-own cross, and-so coming after ME, is-utterly-unfitted
28 for-BEING MY disciple. For what-thriving person out-of you-all if-ambitious of having-got-to-erect a castellated-mansion does-not first having-gone-and-sat-down make-an-estimate-of the outlay, as-to-whether he-has-enough the-finishing-it-off ward?
29 That-so he may-escape,—after having-got-to-lay the foundation, and-then being-undestitute of power to-have-got-to-finish,—for-everybody looking-on-to-have-gone-and-set-to fooling|| him, saying, 'This person went-and-set-him-to-work-to-be-building, and-then got-unable to-
31 have-got-to-finish it?' Or what warrior a-king whilst-on-his-way to-

have-gone-and-encountered some-other king in war, is-not, having-got-to-sit-down first, consulting whether he-is able in-an army ten thousand-strong to-have-gone-and-chanced-a-meeting with-one coming along-with-twenty thousand down-upon him? But if unable, now-whilst he-is a long-way-off, having-gone-and-sent a-deputation-of-elders he-makes-over-tures *terms concessively* unto peace. In-just-the-same-way, too, every-one out-of-you who is-not deliberately-re-nouncing all that which is-dear-belonging-to himself, cannot from the nature of the case-*BE* MY disciple. Lovable-
34 is Salt;¶—but suppose-that-somewhat the-world's Salt** should-have-gone-and-been-fooled-out-of-its-savour, in-organic oneness with WHAT-other element shall-it-be-returning-to-its-normal-saltiness-again? — Neither for-use
35 on earth, nor for manure is-it worth-anything;—outside they-cast-it-always. He that has Ears-given him on purpose-to-Hear-with, let-him-be-Listening-now."——

XV. 1 But there-were drawing-near to-Him the-whole-of the tax-gatherers and the abandoned-amongst them so-as-to-*BE* 'hearing' of-Him. And-moreover there-murmuring-away discontentedly-were the (G)pharisees and the scribes, saying-as they kept on that, "THIS-is one who affects abandoned-characters, and-too is-in-the-habit-of-eating-with them." But He
3 got-to-speak unto-to shame them THIS (G)parable, "What-farmer from-among you possessed-of a-hundred sheep, and having-got-to-lose one from-amongst them, does-not leave the ninety-nine in-folded on the downs, and follow upon-the tracks of that one lost-as it had been, until-successful in having-got-to-find it? And-then when-find
5 it-he shall have got to be-places-it-up with being unfaithful, undomestic, unsociable, disloyal, apostate, and 'haters of mankind,' if you are loyal to Me, in the imminent Dispensation. This is the case: 'the offence of the cross' has not 'ceased.'

¶ 'Chaffing him' is our exact slang equivalent.

‡ Mark ix. 50.

** I.e., all the salt in the world—the love of the entire human family for God, and therefore of course for each other. God tho only resource.

* Pentecost.

† He Who sees the end from the beginning was looking down the vista of the ages: He saw first the 'roads' with which Rome reticulated Europe; and then the hedges and lanes which characterize the landscape of Gospel-blessed England. It is in the "got."

‡ The Lord's Supper is the central Sacramental symbol and climax means by which we feed upon Christ.

§ That is to say, you must expect to be credited

- upon his-own shoulders,* rejoicing-as
 6 he is. And, having-got-to-come his home ward, he-collects his friends, and his neighbours, saying† to-them, 'Rejoice-with me, because I-got-to-find that sheep of-mine the-one that-
 7 had-been-lost.—I-can-assure you, that similarly-more joy is-there in heaven itself over one disoribited-sinner, yielding-to-change-of-heart, than over
 8 ninety-nine righteous-persons—for-lunate-oncs,‡-who have not any-need of-change-of-heart.—Or-again, what house-wife (G)drachmæ,§ possessed-of, ten, supposing she-shall-have-got-to-lose a-single (G)drachma, does not light a-lamp, and sweep-up the house, and search carefully, on
 9 on-until-the-time-when she-shall-have-got-to-find-it? And-then when-find-it-she shall have got to she-calls her female-friends and her neighbours, saying, 'Rejoice-with me, because I-got-to-find the (G)drachma the-one-
 10 which I-got-to-lose.'—Similarly-more, I-can-assure you, joy comes-there-to-be in-the-presence-of-the (G)angelic-intelligences of-God over one-single disoribited-sinner, yielding-to-change-
 11 of-heart.—But-then He-got-to-say, "A-Man-a Divine||-one-was-possessed-
 12 of two sons. And got-to-say-did the younger-of-them-to-his father, 'Father, have-got-to-give-over to-me, my own share-of-the family-substance.'—And-so he-did-get-to-assign-to-them-sever-
 13 ally to each-one-his livelihood. And after not many days, having-gone-and-collected everything-together-as did the younger son, he-went-and-started-on-his-travels a-far-distant region ward.—And there he went-and-dissipated that substance-of-his living

wantonly. But having-got-to-14 squander-as at last he did his all, there-got-to-be famine severe throughout that region, and he got-to-experience being-in-utter-destitution. And-so 15 having-got-to-go he-got-to-be-obliged-to-stick-to one-of-the citizens-of-that-same region; and he-got-to-send him his fields wards-to-be-engaged-in-feed-
 16 ing swine. And he-used-often-to-long to-have-gone-and-crammed his belly from the pods¶ those which the swine were-eating. And there was-nobody ever-giving-anything-to-HIM. To him-
 17 self, however, having-got-to-come-as he did he-got-to-say, 'How-many hirelings-of-my father's have-bread enough-and-to-spare, but here-am I actually-perishing-with-bunger?—
 18 having-got-to-arise I-will-be-going-my-way-for-aid-unto my-dear father,—and will-be-saying-to-him, 'Father! I-got-to-sin heaven ward, and before thee;—no longer am-I deserving-of-
 19 having-got-styled thy son, have-gone-and-taken me-on as one-of-thy hirelings.'—And he-did-go-and-arise-and-
 20 went-and-came-for-aid-unto his-own-dear father. Whilst he-himself how-ever was-distant-there-a-long-way-off, got-to-see him-did that his father, and his-bowels-went-and-yeamed, and having-got-to-run he-went-and-fell upon his neck, and-then he-went-and-tenderly-kissed him. But got-to-
 21 say-to-him-did his son, 'Father! I-went-and-sinned heaven ward, and before thee;—no longer am-I deserving-of-having-got-styled thy son.'...
 22 went-and-said however-did his father majestically**unto those home-slaves of-his, 'Have-got-to-bring-here the robe-yes, the chiefest-one,—and have-

* Isaiah ix. 6.

† Of the shepherd community at the station. The main historic-stem interpretation of these three pregnant associated parables, which are inexhaustible in detail, is that they give the characteristics of man in Gospel relation to God under the three organic divisions of the Church. I. (1) The characteristic of the Patriarchal time, was the flocks and herds in which their wealth consisted, and in beautiful harmony with which we always associate themselves and their meek pastoral character. (2) Of the 'virgin daughter of Zion,' 'married' to God, the characteristic is money, which is the symbol and core of that Civilization which Christianity has ripened and of which Jews always secure so much. (3) The great character-

istic and revelation of Christianity is 'sonship'—'now are we the Sons of God,' Gen. i. 26, in it is being fast realized. II. Every one of us has these three characteristics homogeneously blended in organic oneness with Christ—the man is (1) simple-minded and timid, (2) educated and Art-loving, and (3) filial and God-loving.

‡ Irony (verse 29).

§ 7½d. each.

¶ This meaning would be conveyed by the peculiarly solemn and significant emphasis thrown upon this remarkable word by our Lord—who doubtless was speaking in Greek.

¶ Kharûb-pods.

** It was not well the servants should hear the rest in verse 19.

- gone - and - put - it - upon HIM ;*—and have-got-to-give-him a-signet-ring† for his hand ;—and shoes‡ his feet ward ;
- 23 —and having-gone-and-brought-from-stall the calf, the one fattened-up-against this, have-got-to-sacrifice, and let us having-gone-and-eaten have-got-to-
- 24 be-merry ;—because there-was this my son-here dead, and he-got-to-come-to-life-again ;§ there-all-lost he-was, and he-got-to-be-found.—And-so got-to-set-to-work to-be-merry-
- 25 they did.—But there-was his son, the elder-one, in-regular work on the-farm-all the time. And as coming he-got-to-near the house, he-got-to-find him-self-listening-to music and dances !—
- 26 and having-gone-and-summoned-to him, as he did one of the servants, he-was-enquiring what-in the world all-
- 27 THIS might-please-to-be. But he got-to-say to-him, 'It is-because thy brother is-come !—and-so went-and-sacrificed-did thy father the calf, the fattened-one, because safe-and-sound
- 28 him he-got-to-get-back-again.' But enraged - he - got - to - be, and was-not choosing to-have-got-to-go-in : — his father therefore having-got-to-come-out||-as he did was-trying-to-persuade¶
- 29 him. But he got-to-break-out-in answer and-to-say-to-his father, 'Just-see-now ! how-many long-years I-am-working here like-a-home-slave for THEE.—and never-once commandment of-thine did-I-ever-get-to-transgress,—and-yet-to-ME never-once didst-thou-got-to-give so much as-a-kid, that along-with those my friends I-might-
- 30 have-gone-and-made-merry. But as-soon-as-ever this son of-thine, THIS-

fellow forsooth who went-and-devoured thy living along-with harlots,—went-and-came.** thou-wantedst-and-sacrificedst for-HIM the calf, the fattened-one !' But he got-to-say to-him, 31 'Child ! thou thyself always along-with†† me art, and everything that is mine thine is-necessarily.†‡ To-have- 32 gone-and-made-merry, however, and to-rejoice was-but-right-and-proper ;—because this thy brother dead used-to-be, and-then he got-to-come-into-being-alive ; and there-got-lost he-was, and - then he - got - to - be - found.'—

XVI. But He-still-continued-speak- 1 ing also,§§—significantly-unto His disciples,—“A-Man a-Divine-one there-was wealthy-indeed one-who was-keep- ing a-steward ; and this-person got-to-be-reported to-him as wantonly-wast- ing-as he was his property. And-so 2 having-got-to-call him he-got-to-say to-him, 'WHAT-proved-swindling is- this-pray that-I-am-hearing all-about thee ? — have-got-to-hand-me-over a statement of-that thy stewardship ; for thou wilt-not be-able-to clear thy- self and-continue any-longer to-be- acting-as-steward.' But got-to-say 3 within himself-did the steward, 'What-roguery am-I-to-be-up-to-now, because this master of-mine is-going- to-take-away the stewardship right away-from ME,—to-be-going-digging I-have-not-physical-strength-enough, to-be-going-begging I-am-ashamed ?— I-got-to-know-well enough and long ago 4 what-'dodge' || I-am-going-to-be-up- to, so-as-that, when I-shall-have-got- to-be-removed from my stewardship, they may have got-to-give-me a-welcome

* Gen. xxxvii. 3, 4.

† To sign documents of authority, trust property, etc., as we do with a pen, as well as for dignity.

‡ So that the whole of the man's being was assimilated to his father's, inside and out ; simultaneously with the analogous germ of filial trust in the sinner's heart God-ward does The Righteousness of God invest his being, in the covenant between The Father and The Son, and the naked leprosed sinner becomes legally (not righteous but) The Righteousness of God in Christ—he is organically one with The Creator and His Righteousness.

§ With most of our Lord's parables there is a corporate and an individual application. It is so with this.

|| 'If thou hast seen Me, Philip, thou hast seen The Father.'

¶ (a) 'Paraclete,' only as a verb.

** 'Climax of his swindle' (v. 12).

†† The weak preposition, not the one which expresses sympathy with the tastes, reason, and affections and ministry of a person—mixing not blending—it exactly expresses how a people may be in covenant with God, and 'sit as God's people sit,' and haunt Holy Places, and yet their 'heart be far enough' from God—not enthusiastically 'about their Father's business.' ‡‡ Irony.

§§ The force of the "also" is, that it carries on the subject—the "elder son" now appears as an accountable "steward," then as *Dives*—in hell.

|| Exactly expressive of the spirit and method by which "Shylock" has managed to use the Gentiles and make them clothe him in "purple and fine linen," for eighteen hundred years, whilst beveling down God's moral law in repayment—by example, and in bastard-Judaism.

5 *those houses of-theirs wards.*—And so having-gone-and-called-up-to-him-as he did singly-in conversation every-one of - *those which were* HIS own master's debtors, he proceeded-to-say to-the first-one, 'How-much art-thou-indebted to-*that* my master?' But
6 he got-to-say, 'A-hundred (g)batoi of-oil.' And to - him he - got - to - say, 'Have-got-to-take thy bill, and sat-down, quick - now, and - invoiced - it
7 'fifty'.' Then he-got-to-say to-a-different-one, 'But thou-now how-much art-thou-indebted?' But he got-to-say, 'A-hundred (g)koroï of-wheat.' And-to-him he-got-to-say, 'Have-got-to-take thy bill, and invoiced-it 'eighty'.'
8 And went-and-praised-did his master *this* steward-of-the unrighteousness-of a fallen world for having-gone-as he did-and-acted so-cleverly;—because the children of-this the-world dispensation-age ARE far surpassing-in-cleverness the children of-God's Light, — *this*
9 their-own generation ward. — And-I to-you am-saying Have-got-to-make such-friends for-yourself out-of the richest† gotten-of-unrighteousness, as-that — when ye-shall-have-got-to-die, —they may have got to give-you a-welcome the tabernacles† of-eternal-
10 life wards!—The-person faithful-from principle in-the stewardship of very-little, in-that of much faithful is-necessary; and the-person in-the-stewardship of very-little unrighteous, in-that of
11 much also unrighteous is-necessary.—

* The 'oil' points to the Oriental, the 'wheat' to the Occidental, Jew, the two several characteristic staples of trade and commerce: the first being semi-civilized, could be demoralized 'fifty' per cent.; the second being civilized and Christian, only twenty per cent.—Both 'batoi' ('baths') and 'koroï' are Hebrew words Græcised. As to the ironical 'praise' of the steward's master in the parable, whilst, of course, being meant to contemplate only the wealth of the fellow's resources in so adroitly adapting means to ends, it also suggests a lofty complacency in the Mind of The Jew's great Master in his wonderful political and commercial adaptation for being the metropolitical centre of all civilization (verse 12) in the Millennium, after 'looking on Him whom he pierced and mourning.' As a specimen of what is to be extracted by scientific treatment of the Inspired text of the Divine Speaker, attention is called to the subtle meaning suggested by the presence of 'sit down, quick now,' in the dealing with the cross-legged torpid Oriental, and its absence in the curt, business-like transaction with the Western nations.

If, therefore, in-your idolatry of the un-righteous wealth,† faithful ye got-to prove-not to-be, the genuine§ what-Divine master to-you will-be-entrusting?—And if in what-was ANOTHER's faithful ye got to prove-not to-be, what-is yours-properly|| what-being-human or divine to-you will-be-giving-over? No-member of - a - household 13 can-possibly to-two masters be-doing-home-service;—for-either *this*-one he-will-be-hating and *that*-one loving, or *this*-one clinging-to, and *that*-other despising;—ye-cannot-possibly to-GOD be-doing home-service and-at the same time wealth-idolatry-too." But there- 14 were-listening-to all-this, the-whole-of-it, the (g)pharisees, as-well, so-essentially money-loving-as they were, and-the whole time were-keeping on-sneering-at Him. And He-got-to-say to- 15 them, "YE are those whose one aim is to make-yourself appear - righteous in-the-sight of-men, but GOD knows those hearts-of-yours; because 'the-thing' in-business transactions amongst men in - high - esteem, abominably-selfish idolatry-is in-the sight-of-GOD. There is-the law and the (c)prophets 16 up-to John's†-era; from then The Kingdom** of-GOD is - being - advertised-as-'the-thing,' and every-one, now-yr ward is-forcing-his-way-in to secure shares.†† It-is an-easier-thing 17 however‡‡-for the heaven and the earth to-have-got-to-pass-away, than for of-that Law a-single letter-punct§§

† Lit., Mamōn—the god of wealth—a pagan god used as the synonym for wealth, because wealth tends ever to paganise Jew and Christian.

‡ Paradise, not 'mansions.'

§ The Gospel—the parent of the present, the genuine, Civilization.

|| The Mosaic system was the germ of our present (Millennial) Civilization. Jews started Christianity, and Jews ought, normally, to have developed their own 'germ.'

¶ The symbol, in Sacramental Theology, of Moses's system was Blood, of John's Water, and of Christ's Breath (John xx. 22), which is only saying that in Christianity all three are combined in (1) Covenant Redemption, (2) Regeneration—soul-washing Godward, and (3) New-birth, 'Christ perfectly formed in us' by the Holy Spirit.

** Christianity.

†† Jesus succeeded John as the attraction.

‡‡ Prophetic hint at the temptation in the Gospel dispensation to divorce religion from morals.

§§ I.e., as we should say, the dot over an 'i' or the crossing of a 't.'

- to-have-got-to-fall-to the ground,—
 18 every-one-then who is-as ye are-divorc-
 ing his-wife, and-then marrying a-dif-
 ferent-one is-necessarily-an-adulterer;
 and every-one who marries one-that-
 has-been-divorced from her-husband
 is-necessarily-an-adulterer.
- 19 A-man, however,* one-in-particular,
 there-was, rich, and he-used-to-be-
 clothed-in purple and cotton; revel-
 ling-in-good-cheer-as he was daily
 20 splendidly. But a-certain-well known
 poor-destitute-one there-was,—by-
 name Lazarus,—one-who used-to-be-
 regularly-laid-down for his own benefi-
 at that gate of his, covered-with-hunger
 sores-as he had been; and eager-
 always to-have-got-fed from the
 broken-meat that falling-as it was in
 waste-from the table of the rich-
 21 person. But-to his shame be it added
 even the 'dogs' coming-as they would
 used-to-lick-away-the matter-from his
 22 ulcerous-sores. It-got-to-be, however,
 that-got-to-die-did the poor-man, and
 that-he went-and-was-borne-away by
 God's (c)angels the-reclining in the-
 bosom of-Abraam ward. But got-to-
 die-did the rich-man too,—and-then
 23 got-to-be-entombed,—and in God's
 (c)hades having-got-to-raise his eyes,
 —existing-as he was in-an economy of
 tortures,—he-does-see Abraam but-
 right away-from a-great-distance-off,
 and-moreover Lazarus in-the economy
 24 of his bosom. And he having-gone-
 and-cried-out got-to-say, 'Father
 Abraam! have-gone-and-pitied me,
 and sent Lazarus, in-order-that he-
 may-have-got-to-dip the tip of his
 finger in a little-water, and-then have-
 got-to-cool-somewhat this poor tongue
 of-mine; because I-am-agonized in
 25 this blaze-here.' Got-to-say however
 did-Abraam, 'Child! have-got-to-call-
 to-mind how-that thou didst-go-and-
 receive those thy pleasures in-the
 economy of thy life, and similarly-for
 his part Lazarus the-miseries of his
 chastisement-discipline; but now he is-
 here being-comfortably-disciplined-
 into-higher attainments,† but thou
- tortured-into first principles, and-more- 26
 over over-and-above all-such considera-
 tions as these, in-between us and you
 a-(g)chasm, great-indeed, has-been-
 established; that those desirous-if
 they were to-have-got-to-cross-over
 from-here unto-benevolently to help you
 are-kept-from being-able-to interfere,
 "and-so-are those who from-yonder
 unto-to join us would-be-passing-
 over.'—But he-got-to-say, 'I-do-im- 27
 plore of thee, if-that-be-so, father,
 that thou-mayst-have-gone-and-sent
 him the house ward of-my father;‡
 for I-have five brothers, that he-may- 28
 be-solemnly-testifying to-them, that
 even "prevented they-may-be-from-
 having-got-to-come such-a-place of-
 torture ward as-this.' Says Abraam 29
 to-him, 'They-have Moses and the
 (c)prophets, let-them-have-got-to-
 listen-to-them.' But he got-to-say, 30
 'Nay, father Abraam, but-for certain
 suppose-that some-apparition straight-
 from the-dead should-have-got-to-go
 unto-to warn them, they-will-ne-
 change-of-heart-getting!' He-got-to- 31
 say however to-him, 'If to-Moses
 and the (c)prophets they are-not
 listening, neither, supposing-even
 some-apparition§ straight-out-from the-
 dead should-have-got-to-rise, will-
 they-m:—persuaded.'—XVII. But 1
 He-got-to-say pregnantly-unto His dis-
 ciples, "It-is not-a-possible-thing that
 (c)scandal-stumbling-stones|| should-
 have-been "kept from-having-got-to-
 come; but-still (c)woe to him-through
 whom they-come;—it were much-to 2
 his advantage if a-mill-stone were-
 hanged-round about his neck, and
 he-were-cast the sea ward, than that
 he-should-have-got-to-put-a-stum-
 bling-stone-before-a-single-one of-
 these little-regenerate ones, here. Be- 3
 looking-well to-yourselves; but sup-
 posing there-shall-have-got-thus-to-
 sin against thee thy brother, have-
 gone-and-rebuked him; and suppos-
 ing he-shall-have-got-to-yield-to-
 change-of-heart have-gone-and-for-
 given him. And supposing-even 4
 in addition to the granting by God, what Abra-
 ham is made to deny, the rising of a Lazarus
 (John xi).
 † Like the rich man, and not to his brethren
 (verse 3) only.

* Because it was the rich who could afford it.

† (c)Paralelized.

‡ He has learned his first lesson of unselfishness in 'hell.'

§ Our Lord's own Resurrection in His mind—

seven-times a-day he-shall-have-got-to-sin thee ward, and seven-times a-day shall-have-got-to-turn-round saying, 'I am-sorry-at-heart, thou-shalt-be-forgiving him.' And got-to-say-
 5 did The Apostles to-the Lord, "Have-got-to-augment* in-our-case a-spirit-of-trust-in-God?" But got-to-say-
 6 did the Lord, "If ye-were-possessing the-spirit-of-trust-in-God,—aye, as much only-as a-seed of-mustard,—ye-shall-have-got-to-say haply to-the (G) sycamine-tree, this-one-here, 'Have-got-to-be-uprooted, and-then gone-and-got-planted in the sea,' and it-
 7 shall-have-gone-and-obeyed you. But what-farmer from-amongst you having-a-hind ploughing or looking-after-stock, will-be-one to-be-saying to-him, immediately upon-his-having-got-to-come-in off your farm, 'Have-got-to-come-along and-to-recline-at
 8 table.' BUT-instead will he-not be-saying to-him, 'Have-got-to-prepare some supper-for-me-to-have-got-to-have, and having-got-to-gird-thyself-up be-waiting-upon me, until I-shall-have-got-to-eat-and drink; and-then after all-that eating and drinking
 9 shalt be-thou.' He-does-^{NOT}-dream of esteeming-it a-favour in-that hind-does he, because he-discharges the-duties that-got-to-be-assigned-him?—
 10 I should-think-not-indeed. Similarly also ye, when ye-shall-have-got-to-discharge every-duty that got-to-be-assigned YOU, be-saying, 'Unmeritorious home-slaves† we-are, because what we-ought-to-have-got-to-do we-have-been-doing.'"
 11 And so-it-got-to-be-that then He was-proceeding-on-His-way Jerusalem ward, and He was-passing-along through the frontier-between Samaria
 12 and Galilee; and entering-as He-was a-certain-leper village ward there-got-to-meet him ten (G)lepers, men, who went-and-stood at-some-distance-off.
 13 And they went-and-lifted-up their-voice, saying, "Jesus! Master! have-
 14 gone-and-pitied us." And having-got-

to-see-them He-got-to-say to-them, "Have-got-to-go-your-ways and-to-present-yourselves-for-inspection-to-the priests." And so-it-got-to-be-that upon their-starting to-be-going they-got-to-be-cleansed. But one out-from
 15 them having-got-to-perceive that he-got-to-be-cured, went-and-returned,—with-a-loud voice all the while-glorifying God-as he kept on,—and went-and-
 16 fell-down upon his-face at His feet thanking Him. And this-one was a-Samaritan. But went-and-broke-out-
 17 did Jesus and-said, "Did-not the-whole ten get-to-be-cleansed?—but the nine-others—where? None got-to-
 18 be-found having-gone-and-returned to-have-got-to-give glory to-God with-the-^{no}-exception-of this alien-here!" And He-got-to-say to-Him, "Have-
 19 got-to-get-up and-be-going-thy-way;—that spirit-of-trust-in-God of-thine has-been-the-saving-of thee."

But having-got-to-be-asked on-the-
 20 part-of the (G)pharisees when is-coming that† kingdom-of-God, He-got-to-break-out-in-reply to-them and to-say, "The Kingdom-of-GOD is-not-coming at least not one-with any thing to attract-outward observation; neither
 21 will people be able to-be-saying, 'Lo! it is-here,' or 'Lo! it is-there;' for lo! The Kingdom of-GOD within you essentially-is." But He-got-to-
 22 say unto-to prepare His disciples, "There-shall-be-coming times when ye-will-be-longing-for one-of-these the-pleasant days-of-The Son-of-Man to-have-got-to-see, and ye shall-not be-seeing-it. And they-will-be-saying
 23 to-you, 'Lo! here,' or, 'Lo! there,'—^{not}keep-from having-got-to-stir-from-your position, ^{nor}from having-got-to-join-in-the-pursuit. For as the light-
 24 ning-flash§ which flashing-as it does from the-one-horizon of-the sky the-other-horizon of-the sky ward shines, similarly shall-be the Son-of-Man in-the economy of that Dispensation-day of-His. First-of-all however it-is-
 25 absolutely-necessary-that He have got

early Christians literally obeyed this injunction, as well as adopting the style.

† Of which thou art always talking.

§ In conviction of sin.

* "That we may thus 'overcome evil with good' and be successfully an example of staunch trust in God to our brother, instead of being weak enough to stumble over his bad example."

† By the Epistles we find that the Apostles and

- to bear-much suffering, and have-got-to-be-rejected-upon-trial on-the-part of this-present generation. And just-as it-got-to-be in the days of-(G)Noe, so shall-it-be in the days of-The Son of-Man;—there-they-were,-eating, drinking, marrying, being-given-in-marriage, right-up-to the-very day that-got-to-go-in-did Noe the vessel* ward, and got-to-come-did the (G) cataclysm, and to-destroy-the-whole-of-them. Similarly too as it-got-to-be in the days of-Lot;—there-they-were,-eating, drinking, marketing, selling, planting, building; but on-the-day-in which got-to-go-out-did Lot away-from Sodom got-to-rain-did fire and brimstone from heaven, and to-destroy-the-whole-of-them. Analogous-to all-this shall-it-be in-the Dispensation-day when The Son of-Man shall-be-being-revealed-to individual souls.† In that-same time, whosoever shall-be upon his house-top, and those his goods inside the house, let him-mavoid having-got-to-go-down-to have-gone-and-taken-them-away. And he that-is on his farm similarly let him-mavoid having-got-to-return-idolatrously what he left-behind ward. Remember Lot's wife.‡ Whosoever shall-have-got-to-seek his life-to-have-got-to-save, shall-be-destroying it; and whosoever shall-have-got-to-destroy it, shall-be-coming-forth-alive-with it. I-assure you, in THAT the night-part of the Dispensation there-shall-be two upon one bed, the one shall-be-welcomed-away-safely, and the different-minded-one shall-be-left-behind:—two-women there-shall-be grinding-as they are used
- to at the same-mill, the one shall-be-welcomed-away, and the different-minded-one shall-be-left-behind:—two-men there-shall-be out-on their farm, the one shall-be-welcomed-away, and the different-minded-one shall-be-left-behind." . . . And having-gone-and-broken-in-as they did they-are-saying-to-Him, "WHERE'S Lord?" But He got-to-say-to-them, "Where the carcass-is, THERE|| will-be-gathering-together the vulture-'eagles.'" XVIII. But He-proceeded-to-speak also a-(u)parable to-them towards the-illustrating how they-ought-always-to-be-going-on-praying-until they-obtained and to-keep-from-giving-over-until they did, saying, "A-certain-well-known¶ magistrate there-used-to-be in a-certain-well-known city, perfectly-destitute-as he was of-the-fear-of God, and perfectly-destitute-as he was of-respect-for-man. But a-widow there-was in the city, that-particular one, and she-used-to-be-coming-for aid-unto him, saying-always as she-kept on, 'Huce got-to-protect-me from-and-punish that adversary-of-mine.' And he-got-to-be-indifferent-for-some time; after all-this however he-was-saying-in-selfish-consideration-for-himself, 'Although even-of-God I am-not afraid, and man I care-nothing about; purely-because-of the trouble this widow-is constantly-affording me, I-mean-to-see-justice-done her; that-so I may-keep-her-from finally-by-her-continual-coming worrying-me to-death.'" —But-then got-to-say-did the Lord, "Have-gone-and-listened-to-for-intense selfishness-WHAT the Justice-of-injustice says! But your Covenant Unselfish

* The point about the ark as an illustration of the religion of trust, in diverse kinds of characters exhibited, is this—the patient skilful prosecution of your life-enterprise in absolute trust in God's wisdom, foreknowledge, orders, and love, whilst bitterly suffering all the time from men's criticisms, jokes, and contempt, and yet fighting our way on right through the scorn without and the sensitiveness within, to the promised goal. Every true Christian has to pass through a lifetime of this, but there are also special undertakings consigned to their stewardship, in magnitude proportioned to their calibre of trust, which correspond exactly to Noah's colossal vessel, which, high and dry, far from any river or sea, he per-

sisted in going on building, year after year, in spite of the gibes of the vulgar and the satire of the more refined.

† Our Lord, in all this, is mixing up the three Advents—the destruction of Jerusalem, that to the soul, and His own to reign personally—for 'the mind that hath wisdom' to disentangle them.

‡ Though she was out of Sodom, Sodom was not out of her.

§ The emphasis of utter bewilderment.

¶ In our Lord's reply He gave the part which most nearly concerned His hearers as Jews—the destruction of Jerusalem by Titus.

¶ Scathing irony—satirizing the commonness of the case.

GOD shall-be-doing justice *shall He*
 "not-to His (c)elect, crying-as- there
 they are day and night for aid-unto
 Him?—and too so-long-suffering-as He
 8 is with them-in their faults!—I-assure
 you that He will-*indeed* be-doing them
 justice, *aye and-speedily-too*. But-
 still The Son of-Man when-He-shall-
 have-got-to-come *shall He*-for-all-that
 be-finding the-spirit-of-TRUST-**in-*
 God brooding in blessing-over the
 9 earth?" But He-got-to-speak too,
 unto-for their benefit a-certain-set those
 perfectly-satisfied-as they have always
 been† about themselves how-that they-
 are righteous, and utterly-ignoring as
 they always do the rest-of-humanity,
 10 this (c)parable, "Two persons got-to
 ascend God's temple ward-to-have-got-
 to-perform-their-devotions;—the one
 a-(c)pharisee, and the contrasted-one
 11 a-tax-gatherer. The (c)pharisee,
 having-gone-and-taken-up-as he did-a-
 position, in this self-gratulatory style,
 went-on-praying, 'My-God! I-do-
 specially-thank Thee that I-am not,
 as the-rest-of mankind-are, rapacious-
 creatures, unrighteous, adulterers,—or
 even as this-person here is that tax-
 12 gatherer-*there*. Here-am-I-fasting
 twice a-week,—paying-a-tenth-of
 every individual-thing-that I-am-in
 13 the habit-of-getting-possessed-of.' And
 the tax-gatherer at-a-distance-from-
 the Holy place having-taken-up-a-
 position, was-hesitating so-much-as his
 eyes heaven ward-to-have-gone-and-
 raised, BUT-so far from that kept-on-
 beating his breast, saying-over and over
 again, as he was, 'My-God! have-got-
 to-be-propitiated-by-Atonement-
 towards me the abandoned-sinner-that
 14 I am!' Let-me tell you that got-to-
 descend-did this-person, justified-as he
 had become, that his home ward;
 whereas‡ for-a good reason, that-other-
 one-had not;—because every-one who
 puts-himself high, shall-be-being-some
 time or other-put-low; but he who puts-

himself low shall-be-being-some time
 or other-put-high."

But they-were-bringing-up to-Him 15
 even their infants, in-order-that He
 should be giving-them His-touch;
 having-got-to-perceive-it however-as
 did the disciples they-went-and-hin-
 dered them-*chidingly*. But Jesus 16
 having-gone-and-called-them-up-to-
 Him got-to-say, "Have-got-to-permit
 the little-children to-be-coming for
 blessing-unto ME, and "keep-from
 hindering THEM; for-of-those that
 are-like-these is The Kingdom of
 God:—verily I-do-declare to-you 17
 that-whosoever "will-not have-got-to-
 accept The Kingdom of-GOD as a-
 little-child, he shall be—"kept-from
 having-got-to-enter-in it ward."

And got to ask-Him a-question-did 18
 a-certain magistrate, saying, "Teacher
 so-GOOD!§ having-got-to-practise
 what-austerities life eternal shall-I-be-
 becoming-heir-of?" But got-to-say 19
 to-him-did Jesus, "Why-now ME art-
 thou-addressing-as 'good'? no-being
 is-good, except-indeed ONE—GOD.—
 The commandments thou-knowest— 20
 "Keep-from adultery, "keep-from
 murdering, "keep-from stealing,
 "keep-from falso-witnessing; honour
 thy father, and thy mother." But 21
 he-got-to-say, "The-whole-of THESE
 I-did-go-already-and keep-religiously
 from my youth-up!" But having- 22
 got-to-listen-as Jesus-did-to such
 words as-these, He-got-to-say to-him,
 "Still-now there is one-thing lacking
 in-thy-case;—everything whatsoever
 thou-art-possessed-of have-gone-and-
 sold, and have-got-to-distribute-it-
 amongst the poor; and-then thou-
 shalt-BE-possessed-of treasure-in-the-eco-
 nomy of heaven;—and here-now! BE- 23
 a-follower-of ME." But he having- 24
 got-to-hear all-this very-sad got-to-
 be, for he-was immensely rich. But 24
 having-got-to-see him-as did Jesus
 that-very-sad he-got-to-be, He-got-to-

* Heb. xi.

† In all ages of the Church and world—and will be to the end.

‡ "Than"—the force of the Greek adverbial phrase here is the comparison of utter contrast (so also John iii. 19, Acts iv. 19, 2 Tim. iii. 4).

§ In the namby-pamby sense of 'good,' just as

rife amongst ourselves in the gushing piety of cheap ascetics, who, knowing little of the true realities of life in the flesh, transfer the same ignorance into life in the spirit, and make religion to be an irresponsible cultus instead of a transforming power in hourly self-denial and self-crucifixion. || 2 Cor. viii. 9.

say, "How very-difficult-it *will** be for those possessed-of the blessings-of-material-wealth-to-be-entering-in
 25 The Kingdom-of-GOD ward!—For an-easier-thing it-is for-a-(c)camel through the eye of-a-sewing-needle to-have-gone-and-entered-in, than-for a-rich-person The Kingdom-of-GOD
 26 ward-to-have-got-to-enter-in." But remarking-were those that-got-to-hear, "Yes?—and who†-then-can-possibly have-got-to-be-saved?" But He got-to-say, "The impossible with men, is the possible with GOD."—
 28 But got-to-say-did Peter, "Lo-now, WE did go-and-give-up everything, and get-to-be-followers-of Thee!"
 29 But He got-to-say to-them, "Verily, I-do-assure you, that no-one-is-there whosever-who shall-have-gone-and-given-up house-hold, or parents, or brothers, or wife, or children, for-the-
 30 sake-of The Kingdom-of-GOD, who shall have-got-to-escape receiving-in-return infinitely-more even-in-the economy of this present time; and in-the economy of the eternal-state the-one
 31 which is-coming life eternal." But having-got-to-take-aside-as He did The Twelve, He-got-to-say warningly-unto them, "Lo-now here-we-are-going-up Jerusalem ward, and going-to-be-finished;—are all the-things that-have-been-written through-the-medium of the (c)prophets about The Son of-
 32 Man;—for handed-over-shall-He-BE to-the Gentile-race-nations, and held-up-to-scorn-shall-He-BE, and grossly-insulted-shall-He-BE, and spitted-upon-shall-He-BE; and after-having-gone-and-scourged-Him they-shall-be-judicially-murdering Him:—and-then upon the third day Rising-He-shall-
 34 be." And-yet they nothing of all-this got-to-comprehend; and there-was so-plain-an utterance as-this hidden-as it had been from them;—and-so they were-not understanding the-truths which He-was-saying.

But so-it-got-to-be-that whilst He was-approaching Jericho ward, a-

blind-person one-well-known had-been-sitting by-the-side-of the road, living-on-alms. Having-got-to-hear 36 however-the sound-of-a-large-number-of-people passing-along, he-was-making-enquiry WHAT-unusual throng this might-be; but they-got-to-inform him 37 that, "Jesus, the Nazōrene-is-passing-by." And he went-and-shouted-out, 38 saying, "Jesus! Son-of-David! have-gone-and-pitied ME." And those-in- 39 the-van-of the crowd kept-on-rebuking him so-as to have-got-him-to-hold-his-noise: he however only all-the more kept-on-crying-out, "Son-of-David! have-gone-and-pitied ME!" But 40 having-gone-and-stood-still-as Jesus-did He-went-and-ordered him-to-have-got-to-be-led for aid-unto Him. But upon-his having-got-to-be-come-near He got-to-ask-him the question, saying, 41 "WHAT-to-THREE dost-thou-wish that-I-shall-be-doing?" But he got-to-say, "Lord, something-in-order-that I-shall-be-seeing-again." And Jesus 42 got-to-say to-him, "I-have-got-to-see-again!—that spirit-of-trust-in-God of-thine has saved thee." And instan- 43 taneously he-did-got-to-see-again,—and there-He-was-following Him glorifying God. And all the people too having-got-to-see-it went-and-gave praise-to-God. XIX. And having-gone-and-entered-into-as He did, there-He-was-not stopping there but-passing-on-through Jericho. And lo, 2 a-man by-name called-as he always was 'Zachaeus,' and he was a-superintendent-tax-gatherer,—and this-person was rich. And there-he-was-trying-hard-to-have-got-to-have-a-look-at Jesus, WHAT-extraordinary looking man He-is-like; and there-he-was-quite-unable-to whilst-down-amongst the crowd, because in his physical-stature small he-was. And 4 so having-got-to-run-on in-front he-got-to-ascend up-upon a-mulberry-(c)sycamore, in-order-that he-might-have-got-to-see Him,—because that-way He-was-preparing to-be-passing-

* The overwhelming force of the future tense here is, that Christianity was to be the parent of trade and commerce, and to foster corporately that which is such a curse individually, save where the conquest has been gained of the rich man over

his greater peril, when he is rewarded by being correspondingly blessing, and blessed.

† Unpossessed of their spare time for acts of devotion, and their means for almsgiving.

‡ The same word as in John xix. 28, 30.

5 through. And when He got-to-come upon the spot, went-and-looked-up-did Jesus and saw him, and said *graciously* unto him, "Zachæus, have got-to-make-haste and to-come-down, for this-very-day in thine house it-is-necessary-for ME to-have-got-to-make-My-stay."—
 6 And-so he did-go-and-make-haste-and-descend, and got to give-Him a-hearty-welcome rejoicing-as he was. And
 7 having-got-to-witness it, the-whole-of-them fell-a-murmuring, saying that, "Along-with an-abandoned man He-went-and-coured-for-having-got-to-have-relaxation-and-refreshment!"
 8 But Zachæus having-gone-and-stood-up*—as he did got-to-say in explanation-unto the Lord, "Now-see-here the halves of-the-things belonging to-me, Lord, I-give-always to-the poor; and if from-some-few a-trifle-too-much I-got-to-wring-by-false-rating—I-give-it-back-always-when I find them out
 9 four-times-over." But-got-to-say in *absolution*-unto him-did Jesus, "To-day Salvation to-this house there-got-to-come-to-be, inasmuch-as too he a-son of-Abraham is.†—For went-and-came-did The Son-of-Man on purpose-to-have-got-to-search-out and-then-to-save what had-been-lost."—But whilst they-were-listening-to all-this having-gone-and-superadded He-got-to-speak a-(c)parable, on-account-of His being near-to Jerusalem, and of-their imagining that immediately on-the-eve is the kingdom of-God of-being-publishedly-inaugurated.‡ He-got-to-say therefore, "A-Man a-Divine-one, high-born-indeed, got-to-go-on-a-mission a-far-off region ward, to-have-got-to-get-for-Himself a-Kingdom, and-then
 13 to-have-got-to-return-again. But having-gone-and-called His-own ten home-slaves, he-went-and-gave-over to-them ten pounds-of silver, and got-

to-say unto-to benefit them, 'Have-got-to-invest-it-well against My-coming.' But-as for His subjects they were-
 14 hating Him, and they-got-to-send-off a-deputation after Him, protesting, 'It is-no wish-of-ours that such a man as-this shall-have-got-to-be-reigning over us.' And so-it-got-to-be-that
 15 when He got-to-return-again having-got-secured-to Him His Kingdom, then He-went-and-ordered-to-have-got-to-be-called-to-Him His home-slaves, those to-whom He-got-to-give His silver, in-order-that He-might-have-got-to-find what each-steward got-to-succeed-in-realizing-by-investment.
 16 But got-to-approach-did the first, saying, 'Lord! that-pound-of-silver of-thine got-to-work-itself-into ten pounds-more!' And He-got-to-say to-him,
 17 'Capital! my-good servant! because in a-very-small-trust faithful thou-didst-get-to-prove-to-be, be-occupying-the-status-now-of a person-having rule over ten cities.' And the second-
 18 one got-to-come, saying, 'Lord! that-pound-of-silver of-thine did-get-to-make five pounds-more-at any rate!' But He-got-to-say to-this-one, too,
 19 'And thou-also be-ruling over five cities.' And a-different-person got-to-
 20 come, saying, "Lord, lo that same-pound-of-silver of-thine, which-I-always-kept-safely being-wrapped-up-as it was well wrapt up-in a-(c)sudarium;§—for I-was-living-in-dread||-of
 21 thee, because an-extortionate person thou-ART-by general allowance,—thou-dost-draw what thou-never didst-get-to-deposit, and gatherest-into-garner what thou didst-not ever-go-and-scatter-in-seed.' He-says to-him,
 22 "Out of-thine-own mouth now-I-am-going-to-convict thee,—(thou morally-corrupt slave!—Thou-hadst-always-been-knowing-hadst thou? that I an-

* Verse 3, what a 'touch of Nature' is here! Short men full of character and vigour always thus start to their feet right manfully to vindicate themselves when attacked.

† Possessing Abraham's trust.

‡ Politically (xviii. 38).

§ A handkerchief for wiping the sweat off the face: there is latent irony of the most subtle and searching kind in that which is essentially idle being wrapped up in what suggests the idea of sweating activity. How many ministers

and laymen spend their time and strength and (perhaps many) talents in laboriously doing nothing—"having a form of godliness, but denying the power." Their hearts are carnal, unspiritual, and dead to any love of God in Christ, as the man's idle silver; but sacerdotally or aesthetically, or in some accidental way, they fuss and buzz and toil in a parish, a diocese, or a cure, up to the sweating-pitch.

|| The characteristic of such religionists.

'extortionate person' AM, 'drawing what I never got-to-deposit, and gathering what I never went-and-scattered'; — and-if so why-in-the-world-then *didst-thou-not* go-and-hand that-money of-mine over the bank-counter; and-then I having-got-to-come with-its interest *had-doubtless* got-to-appropriate* it? And-then to-those that-had-been-standing-by He-got-to-say, 'Have-gone-and-taken-away *away*-from him the pound, and given-it-over to-him that is-in-possession-of ten pounds' . . . and they-went-and-said to-him, 'Lord! why he-HAS-already TEN pounds!' . . . 'for I-tell you, that to-every-one that-possesses shall-it-go-on-being-given; from him however *that-will-not* be-possessing even what he-possesses shall-go-on-being-taken-away from him. But-now-about those enemies of-mine — those who-got-to-have-a-prejudice-against me as-a-king-ruling over THEM,—have-gone-and-brought-them here, and-then have-got-to-Slaughter-f-them before me!' And-then having-just-gone-and-said *all*-this, there-He-was-proceeding-on-His-way, right-on-in-front,† ascending Jerusalem ward. And so-it-got-to-be-that when He-got-near Bethphagé ward and Bethany at-the crest of the mountain, that called 'of-olives,' He-got-to-send-forth two of-His disciples, saying, "Be-going-away *that* village ward over-there; in which upon-your-entering-in ye-shall-be-finding a-colt that-has-been-tied up, upon which no human-being ever-at-any-time got-to-sit-at *all*; — have-gone-and-loosed him and-have-got-to-bring-him,—led-*mind*."‡ And supposing-that anyone-belonging to him be-asking you, 'Why are-ye-loosing-him?' thus shall-ye-be-replying to-him, 'Because The Master of-him wants-him.' But having-got-to-depart-as *did* those that-had-been-sent-forth, they found *all-just-as* He-got-to-tell them. But loosing the colt-*whilst they were*, the owners of-him did-get-to-say *point-blank*-unto them, "WHY-ever are-ye-loosing our foal?" But they got-to-say, "The master of-him wants-him." And him they-did-get-to-bring,—led for His use-unto Jesus; and-then having-got-to-cast their own garments-upon the colt, they-got-to-mount Jesus-upon the top. But as-He was-proceeding-on-His-way people-kept-on-spreading-as His trophies those their garments|| in-as part of His road. But approaching now-as He was conveniently for it-at the point-of-descent of-the mount of-olives, got-to-break-out-simultaneously-did the-entire-band of-the disciples full-of-enthusiasm to-be-praising God in-mighty chorus taking-as-their-subjects all-the evidences they-got-to-see of-power; saying-as they kept on, "Blessed He that-is-coming a-king in The Name of-The Lord; peace in heaven, and glory in the-Highest-heavens!" And certain-important persons, of-the (G)pharisees, from-out of the crowd went-and-said suggestively-unto Him, "Teacher! have-gone-and-silenced those-disciples-of-thine-with rebukes." And He-went-and-broke-out-in-answer-and-said, 'I-tell you, that, supposing these did-get-to-keep silent, then-the-very stones would-be-uttering-a-cry.' And when He-got-to-be-close having-as He now got-to-have a-full-view-of the City He-went-and-broke-out-into-weeping¶ over it, saying, "If-only got-to-know-hadst even THOU,—yes—even in-the economy of thy day-of opportunity this-awfully privileged one—the-things conducive-unto thy peace-and-tranquility!—But now hid from thine eyes-they got to be;—because there-shall-be-coming days upon thee and digging-shall thine enemies be-a-trench round thee, and encircling thee all-round, and blockading thee from-every-quarter; and-then shall-they-be-threshing thee-level with the ground, and thy children-as well inside thee; and they-shall not be-leaving in-organic oneness with thee a-stone plumb-upon a-stone, as-the-alternative-penalty of not having-got-to-know this-the season of -thy Lord's

* Irony.

† With the Sword of the Word.

‡ Mark x. 32. As our Saviour.

§ Not to be ridden, but 'led.'

|| Representing themselves.

¶ Ps. xlviii. 2.

45 official-inspection* of-thee!" And having-got-to-go-as *He did* in the temple ward *He went* and-addressed-Himself-to-be-casting-out those selling-as *there they were systematically* in-it and-in *fact* making-a-market-of-
 46 it, saying to-them, "It-has-been-written, 'This MY House a-house for-prayer is;' YE however it have-got-to-turn-into a-cave-den of
 47 robbers!" And-then, there-He-was teaching-systematically day-after day in *His* temple. But *there were* the chief-priests and the scribes on-the-constant-watch-to-have-got-to-destroy Him,—and-so were the upper-classes
 48 of-The-People-of-God.† And-yet they-could-not-be-finding anything feasible-which they-might-have-got-to-do, for the populace, the-whole-of-them, were-hanging-upon-Him listening-to Him.

XX. 1. And it-got-to-be-that, on one-of-the days, whilst-teaching the people in *His* temple, and heralding-the-glad-tidings-from heaven, down-there-got-to-come-upon-Him the chief-priests, and the scribes, in
 2 league-with the (G)presbyters, and to-speak authoritatively-unto Him, saying, 'Have-gone-and-told us-pray in the strength-of-what authority thou-art-doing all-THIS, and WHO†-it-is that has-gone-and-delegated to-THEE
 3 authority-of-this-kind?' But He got-to-break-out-in-answer and-to-say authoritatively-unto THEM, "Asking you I-also-shall be one question, and have-gone-and told ME-now.
 4 The (G)baptism of-John ont-from heaven-was-it, or out-from men?"
 5 But they got-to-well-talk-it-over expediently-for themselves, saying, "Supposing we-shall-have-gone-and-said, 'Out-from heaven,' He-will-be-saying, 'Whence-arose it then ye did-not get-to-trust him?' But supposing we-shall-have-gone-and-said,

* (G)Episcopēs (verso 45, etc.).

† They were so still, by the irony of history, until the writ of ejectment was served on them—just as their clergy "sat in Moses' seat," until that seat was overturned too by Titus.

‡ They were deeply concerned to find out the secret authority—was it Rome?

§ This word in the Greek is sometimes a present infinitive, and sometimes a contracted form of the perfect. Their answer implies scornful repudia-

'Out-from men,' the-whole-of the populace will-be-stoning us; for it-has-been-persuaded-into-trusting-that John was-indeed a-(G)prophet." And-so they-got-to-break-out-in-reply, 7
 "That they-never-have-been-making-out§ from-whence." And-then Jesus 8
 got-to-say to-them, "Nor am-I going-to-tell you-either 'in the-strength-of-what authority' I-am-doing all-this." But-then He-got-to-address-Himself 9
 unto-to warn the people-generally to-be-speaking the (G)parable following, "A-Man a-Divine-one went-and-planted a-vineyard, and-then got-to-give-it into-the-hands-of farmers; and went-and-started-on-his-travels for-a-considerable length-of-time. And at the-right-season he-got-to 10
 send-forth expectantly-unto those farmers a-home-slave, that from the fruitage-of-the vineyard they-should-have-got-to-give-some to-him. But the farmers after-having-gone-and-half-flayed|| him got-to-send-him-away without-any. And-then he 11
 went-and-proceeded-further-to-have-got-to-send a-differently-endowed home-slave; but they after-having-gone-and-half-flayed him-also and shamefully-handled-him got-to-send-him-away without-any-fruit. And 12
 he-went-and-proceeded-yet-further to-have-got-to-send a-third; but they also this-one after-having-got-severely-to-wound-him went-and-cast-out-of the vineyard. Got-to-say-did the 13
 master however of-the vineyard, 'WHAT-is there for me-to-be-doing?—I-will-be-sending my-own Son, my-beloved-one: possibly THIS-messenger after-having-got-to-see-him they-will-be-respecting.' After-having-got-to 14
 see him, however, the farmers were-arguing-it-out-there expediently-for themselves, saying, 'THIS is the heir-at-law; ¶—come-along let-us-be-judicially-murdering him, that-so the in-
 tion of John to 'ears polite'; but to the people generally it sounded like the safe reply of educated people, very careful ere they recognized anybody who might possibly conceal under specious appearances soul-damaging heresy.

|| By scourging.

¶ Satan and the demons knew this, as we see from numerous passages, and with his knowledge his willing slaves are credited, since 'the tongues of the ungodly hang at the girdle of the devil.'

- heritance may-have-got-to be-ours,'
 15 And-so after-having-got-to-cast him-
 out, outside-excommunicate His vine-
 yard they - did - got - to - judicially -
 murder-him. WHAT - fearful penalty
 therefore-on-them shall-The Master
 16 of-the vineyard be-inflicting?—He-
 is-going-to-be-coming and destroying
 such farmers as-these, and transfer-
 ring the vineyard to-other-hands." But
 having-got-to-listen-to it, as they
 did they-got-to-say, "May-that have
 been."^mkept-from having-got-to-be!"—
 17 But He after-having-gone-and-fixed-
 His eyes upon them, got - to - say,
 "WHAT-pregnant passage is-it there-
 fore which has-been-written, this?—
 'A-stone which got-to-reject-upon-
 trial-did those engaged-in-building,
 THIS-one got-to-be for the head of-
 18 the-corner.'—Everyone that-shall
 have-got-to-fall-in-penitence-upon that,
 'The Stone,' shall-be-entirely-broken-
 to-pieces; but upon whomever it-
 shall-have-gone-and-fallen-in-judgment
 19 it-will-be-grinding-to-dust." And
 got-to-seek-opportunity-did the chief-
 priests, and the scribes, to-have-got-
 to-lay their hands upon Him at THAT
 the* hour, and-yet they-got-to-dread
 the people; for they-got-to-know-
 well enough that-with direct-reference-
 unto them that (g)parable He-went-
 20 and-spake! And having-gone-and-
 kept-a-close-watch-upon Him-as they
 did they-got-to-send-forth spies, per-
 sons-pretending-that themselves were
 honest-anxious enquirers, in-order-that
 they-might-having-got-to-seize-hold-
 of His speech, the having got to get-
 Him inside the jurisdiction ward and
 the executive-of-the-governor-general.
 21 And they-got-to-put-a-question-to
 Him, saying, "Teacher, we-are-per-
 suaded that thou-art (g)orthodoxly
 speaking and teaching, and art-no
 respecter-of-persons, BUT-instead of
 that built-upon truth the way-of-God
 art-boldly-teaching;—Is-it proper-now 22
 for-us to-CÆSAR to-have-got-to-pay
 taxes,—or not?" Perfectly-conscious 23
 however-as He got-to-be of their clever-
 cunning, He-got-to-say indignantly-
 unto them, "Why-irrational enough
 are-ye-to-be-tempting ME?—have-just 24
 got-to-let-ME look-at a-(G)denarius.—
 Well-of-what-monarch does-it-bear-the-
 image and the-legend?" But they
 got-to-break-out-in-answer-and-to-say,
 "Why-of-Cæsar"—to-be-sure.† But 25
 He got-to-say-to-them, "Well-then
 have-gone-and-paid-back what-is
 Cæsar's-to-Cæsar,—and what-is God's
 to-God."§—And-so they-got-to-fail- 26
 completely-in-their-having-got-to-
 attempt-to-have-got-to-seize-hold-of
 anything-falling-from Him, before the
 populace; and-moreover struck-with-
 wonder-as they got-to-be at the nature
 of-this reply-of-His, they-got-to-hold-
 their-tongues. But-then having-got- 27
 to-come-up-as did some-delegated
 representatives-of-the (G)Sadducees,—
 carping-as they do-at the-idea-of-there-
 BEING-a-resurrection-as scientifically
 possible—they-got-to-put-a-question-
 to Him, saying, "Teacher, Moses got- 28
 to-write-for-us that-suppose any-
 Israelite's brother shall-have-got-to-
 die possessed-of-a-wife, and that-he
 got-to-die childless, that his brother
 is-to-have-got-to-take his wife, and to-
 have-got-to-raise-up seed-to-be-repre-
 senting his brother;—very-well-then, 29
 seven brothers there-were; and the
 eldest-of-them after-having-got-to-
 marry-as he did a-wife got-to-decease,
 childless. And got-to-marry-did the 30
 second his wife, and HE got-to-die,
 childless. And the third got-to- 31
 marry her.—And so-on, with the whole
 seven, who-got-to-leave no children
 and-to-die. But-at-last got-to-die-did 32
 the wife. In the resurrection there- 33
 fore-of-which-husband-of-them-is-sho-
 to-BE wife, for the seven were-

* The force of the Article we can fix here. When our Lord rode in upon the ass He was fulfilling that one of the typical passover lamb's by-laws which required that it should be "kept up" from the tenth to the fourteenth day of the month in sacred bondage, so that it was ready at any time that they should want to put their hand upon it. Our Lord kept about Jerusalem daily, ready for sacrifice when the Father willed it.

† For the force of the 'got' of the Aorist here, see note on ii. 1.

‡ Such the tone in which they emphasized the word "Cæsar's"—impatient at being asked so self-evident a question, and yet afraid of the use that might be made of their reply by so skillful a dialectician.

§ See Mark xii. 15—17.

legally - possessed - of her as-wife?"
 34 And got-to-break-out-in-answer-did Jesus, and - to-say - to-them, "The children of this-present world-economy marry and are-given-in-marriage,
 35 but those who shall-have-got-to-be-accounted-worthy of the-true world-state, to-be-winning THAT-future one, and of-The Resurrection, the organic one from the-dead, neither marry, nor
 36 are-given-in-marriage, for neither to-becoming any more are-they-capable; for (G)angelic are-they, and children are-they of-GOD,—from-the fact-of-their-BRINGING The Resurrection's children.*
 37 But that the dead are-in-existence ready-to-be-raised even Moses went-and-suggested upon-reference to the bush-scene, from his-calling-as-he-does the-Lord the-covenant 'God of-Abraam, and the-covenant God of-Isaak, and
 38 the-covenant God of-Jacob,—a-God however He-is not of-dead-people, BUT-just of-living-ones, for the-whole-of-them to-HIM are-living-alive-indeed." But some-leading men-of-the scribes went-and-broke-in-and-addressed Him, and-said, "Teacher! Thou-didst-get-then-to-reply beautifully!" But never-again were-they-venturing-upon questioning HIM
 41 about-anything. Got-to-say-however-did He suggestively†-unto them, "How-can-they-be-saying that The Christ son of-David is? when David himself says in the-Book of-(G)Psalms, 'Got-to-say did THE LORD to-the Lord of-me, 'Be-sitting at MY right-hand,
 43 until I-shall-have-got-to-place the enemies-of-Thee as-a-foot-stool for Thy feet.' So-then David entitles Him 'Lord';—and-so how-can He-be his son?" But whilst-all the people were-listening, He-got-to-say to-His
 46 disciples, "Keep-on-your-guard-against the scribes, those-at-least whose vanity-it-is to-be-transacting-daily-life-affairs in flowing-robcs, and love

salutations-of-deference in-as public character† the public-places, and the first-seats in-at Divine Service in the (G)synagogues, and the seats-of-honour in-as the real guests of the banquets;—those of them that are
 47 devouring the pensions of-poor widows, and - so for-decoying-appearance-sake spin-out their-public-prayers;—these of them will-be-receiving-a-correspondingly-heavier sentence." XXI. But
 1 having-got-to-look-up-as He did He-got-to-see them casting-in their offerings the treasury-of God ward,—rich-people. But He-got-to-see also a-certain-respectable widow, poor, casting-in there a-couple-of (G)lepta;‡ and
 3 He-got-to-say, "As-a-matter-of-fact I-assure you that the poor widow there more-than-the-whole-of-them got-to-cast-in:—for every-one of those
 4 out-of their superabundance got-to-cast the offerings-of-God wards, she however out-of her extremity-of-want the-whole-of the livelihood of-which she-was-in-possession went-and-cast."

And as-certain-of His disciples
 5 were-talking about the temple, how-that with fine stones and oblations it-has-been-beautified, He-got-to-say, "As-for-these-fine things at-which you-are-looking-so, there-shall-be-coming days in which there-shall not be-left a-stone plumb-upon a-stone,—any-at-least-which shall not be-in-ruins."
 7 But they-got-to-question Him, saying, "Teacher, when then shall all-this be?—and what-mighty portent is-to-be the sign-token when all-this is-on-the-cve-of coming-to-pass?" But He
 8 got-to-say, "See-now and—escape having-got-to-be-led- astray; for many shall-be-coming presuming-upon MY Name, saying,|| 'I AM;' and the season-for it has-been-drawing-near, keep therefore from having-got-to-go-off under their-leadership.¶ But 9

* They are like Christ; 'to-day hast Thou begotten Me' refers to our Lord's Resurrection; and so with all the 'Resurrection's children,' of which He is 'the firstborn amongst many brethren.'

† To encourage them to ask practical and honest questions about 'The Resurrection and The Life,' instead of speculative and deceitful ones.

‡ The *digitis monstrari et dicier hic est*.

§ About three-eighths of a farthing each "lepton."

|| Not necessarily in so many words, but constructively (2 Thess. ii. 1, 4.)

¶ It is important to remember always that if such prophecies as these were spoken for the benefit of those who heard them, they are written for the guidance of the Church in all ages of the world.

- when ye-shall-have-got-to-hear-of wars and revolutions, ¹⁰ keep-from having-got-to-be-panic-struck; for it-is-absolutely-necessary that such-things should-have-got-to-come-to-be first-of-all, BUT-yet not immediately-
 10 is the end." Then He-proceeded-to-say to-them, "There-shall-be-rising race after race, and kingdom after
 11 kingdom; earthquakes too of-a-terrible-kind throughout districts, and famines, and pestilences, there-shall-be,—terrific too also the-portents from
 12 heaven, great, there-shall-be. Previous however to all-this they-shall-be-laying upon you those-heavy hands of-theirs and will-be-hunting-you-down, —handing-you-over (c) synagogues, and prisons wards, dragging-you before kings and governors, for-the-
 13 sake-of MY Name:—but it-shall-be-opening-up-opportunities to-you Gospel-witness ward. Be-fixing-it there-
 14 fore those hearts-of-yours wards, to—"refrain-from premeditating what-(c)apology-ye-shall-have-got-to-make; for I shall-be-endowing you-with
 15 mouth and wisdom which not able to-have-gone-and-replied-to nor to-have-got-to-withstand-shall-be the-whole-of those in-opposition to-you.
 16 But ye-shall-be-betrayed moreover on-the-part-of parents, and brethren, and relatives, and friends;—and they-shall-be-putting-to-death some-out-of
 17 you. And there-ye-shall-be the-detested on-the-part-of-everybody on-
 18 account-of MY Name.*—And-yet a-hair-out-of your head shall-not-be
 19 "permitted-to-have-got-to-perish. In your meek-fortitude have-got-to-preserve-complete-command-of your
 20 souls. But then-when-ye-shall-have-got-to-see all-engirdled on-the-part-of-military-camps Jerusalem, then have-got-to-know-for-certain that close-at-hand-has-been-coming her
 21 desolating. Then let those-that are in Judæa itself be fleeing-away the mountains wards; and those actually-inside

* CHRIST-ian.

† Democracy.

‡ Verse 25. "Sun," etc.

§ The equivalent always in the language of symbolism for countless holy angelic intelligences.

|| How graphically exact this of the effects of Christian Civilization upon poor, crushed, and

her be-departing-out-of her; and those in the provinces ²² avoid entering her ward. Because days of-vengeance these are, for the-having-got-to-fulfil everything that-has-been-written. (g) Woe however to those that-are-
 23 with child, and to-those giving-suck in those the days-of it; for there-shall-be distress of-an-awful-kind upon the land, and wrath-from God upon such-a-people-as THIS. And 24 they-shall-be-falling by the-mouth of the-sword, and-shall-be-being-led-away-into-captivity the-whole-of the Gentile-race-nations wards. And there-shall-be Jerusalem being-trodden-down on-the-part-of different-gentile race-nations,—until-then-when filled-up-shall-have-got-to-be the appointed-terms-of-salvation of-the-gentile-races. And-then there-
 25 shall-be-being evidence-tokens in-the economy strata of Sun and Moon and Stars, and-so upon the-earth anguish of-nations in-Revolutionary extremities,—the Sea† resounding with its-rolling,—men's hearts-dying-within-
 26 them from terrorism and apprehension of-the-things coming-upon the world.—Yes-for the authority-powers ordained-of-the heavens‡ shall-be-shaking-to their fall. And, then, 27 shall-they-see The Son-of-Man coming in-the escort of Clouds,§ together-with authority-power and glory unbounded. But when-beginning-at this 28 end-are these-things to be-coming-to-be, have-got-to-put-well-back|| and to-lift-up-high those YOUR heads, for-that-indeed YOUR¶ redemption-release is-drawing-near." And He-got-to-
 29 speak a-(g)parable to-them,— "Be-just-looking-at the fig-tree-now, and at-the whole-of the trees;—when 30 they-shall-have-got-to-break-out-into bud why-now-already, by-merely-looking-at-them, of your-own-selves ye-realize that now the summer actually-is close-at-hand. Similarly also ye, 31 when ye-shall-have-got-to-see these-bowed-down man! The English-speaking races are the most perfect exponents of Gospel principles, and their erect port and kingly carriage are a prophecy of a near consummation perfection-ward of that which has made us so free and potent. ¶ Our Lord is speaking to representatives of Israel.

things coming-to-be, be-realizing how-
that close-at-hand *actually-is* The
32 Kingdom of-our covenant God. Verily
I-tell you that this generation-and-
race shall-not be-^mpermitted to-have-
got-to-pass-away until the-whole of-
33 this shall-have-got-to-be; the heaven
and the earth shall-be-passing-away,
but MY words shall-not be-^mper-
mitted to-have-got-to-pass-away.
34 Be-guarding-jealously however your-
selves, for-fear-that-heavily-A sleep
your Hearts-shall have got to be in
dissipation, and intemperance, and in
cares connected-with-the-things-of-
this-life, and-so all-unprepared upon
you shall-have-got-to-descend that
35 time:-for as a-snare shall-it-be-
coming upon the-whole-of those sit-
ting-down-in ease and comfort, upon
36 the-face-of-the-whole earth. Be-
keeping-vigil therefore in-systematic
Church use of every season praying-
ever, so-that ye-may-have-got-to-be-
privileged-to-have-got-to-escape the-
whole-of this which is-soon-to-be-
coming-to-pass, and to-have-got-to-
stand-in-the-Presence-of The Son of-
Man!"

37 But there-He-was, in-the days in
His temple, teaching-systematically;
but during the nights He-used-to-go-
out and-lodge in-the-open-air* the
mount ward, that called "of-olives."
38 And the-whole-of the people were-
coming-at-dawn-of-day for instruction-
unto HIM, in-the Service of His
temple, to-be-listening-to HIM.

XXII. 1 But approaching-was the
Feast of-unleavened-bread which
2 is-called 'Pass-over.' And seeking-
for-were the chief-priests and the
scribes just-the agency for-having-got-
rid-of HIM; for they-were-kept-in-
3 constant-fear-of the populace.-But
got-in gradual backsliding from piety-
to-enter-did Satan Judas ward who
was-surnamed Iscariote, actually-being
4 of the number-of-The Twelve, and
he-went-and-departed and plotted-
with the chief-priests and Levite-cap-

* First, that they might not be able to find Him
at night either for assassination or arrest, and,
second, that no dear disciple should stand the chance
of compromise or hurt by His being arrested at
his house.

† Very rare for any but women.

tains the-best-way to-have-got-to-get
Him into their-power. And they-got- 5
to-be-overjoyed, and to-make-a-barg-
gain him money to-have-got-to-give;
-and he-went-and-entered-into-an- 6
agreement, and-then was-always-seek-
ing-now-for a-good-chance-of-having
got to haul-Him over-to-them when-
the people were out-of-the-way.

Got-to-come however-did the actual- 7
day of-the unleavened-bread, in-the
course-of which it-was-requisite-always-
for the Pass-over-to-be-sacrificed.
And He-went-and-sent-forth Peter 8
and John, saying, "I-have-got-to-go-
your-way and-to-have-got-ready for-
us the Pass-over, that so-we-may-
have-got-to-eat-it." But they got-to- 9
say to-Him, "Where is-it thy-wish
that-we-shall-have-got-to-get-it-
ready?" But He got-to-say-to-them, 10
"See-now upon-your having-got-to-
enter The City ward there-shall-be-
meeting you a-man† an-earthen-pit-
cher of-water carrying; have-gone-
and-followed him-up the house ward
where he-enters-in.-And ye-shall-be 11
saying to-the house-master-of-the
house, 'Says-to-thee-does-our Teacher,
'Where is the guest-chamber, where
the Pass-over-in-the-company-of My
disciples I-may-have-got-to-eat.' And- 12
HE will-be-showing you a-room-some-
way-up-from-the-earth, large, already-
strewed-with sand,-THERE have-got-
to-get-it-ready. Having-got-to-de- 13
part they-got-to-experience-all just-as
He-had-been telling them; and they-
got-to-get-ready the Pass-over.

And when it-got-to-be the hour, 14
He-went-and-lay-down-at table and
The Twelve Apostles associated-with
Him. And He-got-to-say sympatheti- 15
cally†-unto them, "I-got-heartily to de-
sire THIS the-most significant of any
Pass-over, to-have-got-to-eat along-
with you-all,-before its-realization by-
MY having-got-to-suffer-Myself. For 16
I-assure you that-never-again never
shall-I-have-got-to-be in a position to-
eat of it, until-it is too late for-then

† Because they were (representing His Church)
'associated with' Him in His 'cup' and His
'baptism' and His 'hour,' to 'fill up that which
was behind (left over) of the sufferings of Christ
for (the benefit of) His Body the Church.'

- it-will-have-got-to-be-antityped in the economy of The Kingdom of God."
- 17 And-then having-gone-and-taken-up-as He did, a-cup, He-got-to-give-thanks and-to-say, "Have-got-to-take-and-receive this, and to-share-it amongst
- 18 yourselves, for I-assure you that I shall-abstain-from having-got-to-drink any-of the produce-of the vine, until then-when The Kingdom-of-God
- 19 shall-have-got-to-come." And-then having-got-to-take-as He did a-bread-loaf He-went-and-gave-thanks and-got-to-break-it-to-pieces, and-then-to-give-it to-them, saying, "This-here is-sacramentally the Corpse-of-Me,—the-ransom instead-of you being-given-as it is:—this-custom be-keeping-up
- 20 as MY memorial ward."—In-a-similar-way too as regards-the cup subsequent-to their-having-got-to-sup,—saying, "This the cup-is-the New Testamentary-Covenant-in-organic-oneness with the Blood-of-Me,—the-ransom instead-of you being-outpoured-
- 21 to day as it is to be.—Why-yes-for only-look-now!—the hand-of-him-who is-the-eternity-foreordained-agency-in-betraying ME along-with ME busily engaged as it is-upon the table!"—
- 22 Yes, The Son-of-Man is-going-His-way in-accordance-with what has-been-predestined,—and-yet (a) woe-to-the man, THAT-PARTICULAR-ONE, through whose-agency He-is-now-being-betrayed."—And they went-and-set-to-to-be-making-a-searching-enquiry to vindicate the honour-of themselves, this, what-villain it could-possibly be from-amongst THEM who such a deed as-THIS is-about-to-be-perpetrating. There-got-to-be however

* Up to here our Lord is speaking in confidence to (most likely) Peter, James, and John.

† If we go below the surface—and there alone it is we shall ever find premises for forming right judgment in things—how honourable is the service of the servant and subaltern! Why are they in such inconvenient request, when the magnificently idle are left to amuse themselves? Because their services are so valuable. When therefore we are ordered about, and found fault with, and scantily remunerated, and have scarcely a moment left to us for ourselves, let us remember Him who vested Himself in the bath-towel, and 'took upon Himself the form of a servant,' in order that He might secure for Himself a position in which the sick and the sound would so value His services as to 'throng Him,' and often 'leave Him no leisure so much as to have his meals.'

also a-warm-discussion among them, this which-lucky one-of-them seems-to have the best chance-of-BEING greatest. But He got-to-say-to-them, "The 25 kings-of-the-gentile-race-nations lord-it-well-always-over them, and those in-authority-over them 'Benefactors' are-called! YE however Oh-NOT 26 THUS!—BUT-rather let-the-greater amongst you have-got-to-be-as-if-the-younger, and the leading-man-as-if-he were the subaltern. For which is the 27 greater-man,—he reclining-at-table, or the subaltern-waiting-on him?—is not he reclining-at-table? I, however, here-I-am in the-midst-of-you-all as-if the subaltern-serving.† But ye 28 are they who have-been-clinging-faithfully to ME in-sacred oneness with My-personal temptations;—and I am-29 settling-upon each-of-you,—even-as went-and-settled-upon ME-did MY Father,—a-kingdom, that ye-may-be-30 eating and drinking at that table of-MINE, in-the economy-of that Kingdom-of-MINE, and ye-shall-have-got-to-sit upon (c) thrones, judging-royally the Twelve Tribes of Israel."—But 31 went-on-to-say-did the Lord, "Simon! Simon! behold Satan got-to-put-in-his-demand-respecting you-all, namely-his having-got-to-subject-you-to-a-winnowing LIKE The Corn-of-wheat;† I-myself however went-and-entered-32 My-petition respecting thyself-personally, that that spirit-of-trust-in-Me of-thine might-be-kept-from forsaking-thee-entirely; and thou when thou-shalt-have-got-to-be-converted§ have-got-to-consolidate-in their trust thy brethren-of the circumcision." He 33 however got-to-say-to-Him, "Lord!

† Verse 29 (parenthetical clause). Mark x. 38, 39.

§ Actually born, out of the (Judaistic) stage of ecclesiastical-uterine regeneration;—the finer the fetus the finer the man (1 Cor. xv. 8, 10). There is in some quarters in these days of impatience in every department of life and of godliness an ignorant haste in forcing souls into premature conversion, arising from the spiritual pride and self-conceit of persons who ought themselves to be at the feet of Jesus instead of self-ordained teachers of mysteries, neither the spirit nor the letter of which they understand. The consequences of this artificially hounded spiritualism are abundant and patent in presumptuous despising of Church agencies, schisms, transcendentalism, and antinomianism.

why along-with Thee ready am-I even
 prison ward and death ward to-be
 34 proceeding." But He-got-to-say, "I-
 do-assure thee, Peter, not permitted
 to-be-crowling-to-day-shall cock, before
 that thrice thou-shalt-be-denying that
 "ever-thou-carest^{*} to-have-been-having
 35 acquaintance-with ME-at all." And
 He-proceeded-to-say-to-them, "When
 I-went-and-sent you forth unprovided-
 with purse and provision-bag, and
 shoes, ye-never got-to-lack anything-
 did you?" But they got-to-say,
 36 "NOTHING!" He-got-to-say there-
 fore unto-them, "But now he that-
 possesses a-purse let-him-have-gone-
 and-taken-it, and likewise a-provision-
 bag;—and he that is-destitute-of-one,
 let-him-have-got-to-sell his-very gar-
 37 ment and-all-to-purchase a-sword.†
 For I-assure you that still that-which
 has-been-written must necessarily have-
 got-to-be-finished‡ in MY-experience,
 —namely, 'And along-with outlaws
 did-He-got-to-be-reckoned.'—And, for-
 too-the-prophecies respecting ME ful-
 38 filment are-now-having." But they
 got-to-say, "Lord, see-now here-are
 some swords, two." But He got-to-
 say-to-them, "That-is enough."
 39 And having-got-to-go-out-as He
 did He-went-and-proceeded, in-ac-
 cordance-with a-habit-of His, the
 mount-of-the-olives ward; but there-
 got-to-follow Him also His disciples.
 40 But having-got-to-be-upon the-
 familiar spot, He-got-to-say-to-them,
 "Keep-on-praying-now, that ye may-
 "escape having-got-to-enter-in temp-
 41 tation§ ward." And Himself got-to-
 be-withdrawn away-from them about
 a-stone's cast-off; and, having-gone-
 and-bent His knees, there-He-was-
 42 engaged-in-prayer,—saying-as He

kept on, "Father! if Thou-be-willing
 to-have-got-to-permit to-pass away the
 cup, such an one as-THIS away-from
 Me,—but-however keep-from MY
 will, BUT-rather let-that-of-THINE
 have-got-to-be!" — But there-got-to- 43
 be-seen by-Him an (a)angel,|| direct-
 from heaven imparting-physical-
 strength-to-Him-as he went on doing.¶
 And having-got-to-be in-the climax 44
 experiences of (a)agony, ever-more-and-
 more-in-tension He-went-on-praying.
 —But got-to-be-did His sweat little-
 less-than clots of-blood going-on-
 dripping-down upon the ground.
 And having-got-to-rise from His 45
 praying, He-went-and-made-for aid-
 unto His disciples,** and-got-to-find
 them sleeping to get-away from their
 grief. And He-got-to-say-to-them, 46
 "WHY-ever are-ye-going-to-sleep?—
 have-gone-and-roused-you-up, and-
 then go-on-praying!—so that-ye may-
 "avoid having-got-to-enter-in temp-
 tation ward."—But while-He-was-yet 47
 in-the-act-of-speaking, lo, a-rubble,
 and he called Judas,—one-of-The
 Twelve,—was-preceding-them; and
 he-got-to-approach Jesus-Himself to-
 have-got-to-kiss Him. But Jesus 48
 got-††-to-say-to-him, "Judas!—with-
 a-kiss the Son-of-Man art-thou-be-
 traying?" But having-got-to-see-as 49
 did those round Him what-is-going-to-
 be, they-got-to-say-to-Him, "Lord!
 are-we-now-to-be-smiting sword in-
 hand?" And actually-got-to-smite- 50
 did one-person one-of-the-chief††† of
 them a-house-slave-of-the-high-priest,
 and got-to-take-off him his ear, the
 right. But got-to-break-in-did Jesus 51
 and-to-say, "Be-suffering-it even-up-
 to THIS!" And having-gone-and-just-
 given-it-a-touch-as He did his ear

* Full force of the subjective negative here.

† For keeping the peace. We use constables' staves, they required swords; and every man was a special constable *de facto*.

‡ John xix. 30—last words on the cross.

§ See xi. 1—4.

|| To sweeten our Lord's experiences with the flavour of the order, intellect, refinement, morality, and associations of heaven.

¶ *Pari passu* with the bloody-sweat-ward working of the agony of soul.

** In the unendurable agony our Lord's human nature could no longer find relief from the inexperienced innocence and perfection of the angelic

comforter than when sorrow is culminating we can in the society of the noblest and most anxious to solace of children; we rush then to persons of great unrestraint, it only they have passed through something in kind like our fiery ordeal of suffering.

†† In this 'got' comes previous matter, as is so often the case; what came in here the other Evangelists record (1 Cor. xvi. 20).

††† Luke with natural unconsciousness speaking of Peter as he himself had got to be personally acquainted with him in the Apostolic Church of after-times—a 'pillar.'

- 52 He-went-and-cured it.* But got-to-
say-did Jesus *to remonstrate-unto those*
coming upon Him,—chief-priests and
Levitic-captains-of the temple, and
(g) presbyters,—“As-if down-upon a-
robber have-ye-issued-forth armed-
53 with swords and bludgeons?—there-
whilst *day-after day along-with you*
in the temple, ye never-went-and-
stretched-out so much as-a-hand upon
Me;—*BUT-however THIS is your-own*
the-proper opportunity,—yes-and your
authority-power-too is that of-the
Darkness†-of Satan!”
- 54 But having gone and taken-Him
into-custody-as they did then-they-
went-and-dragged-Him-off and got-
to-lead Him-in the high-priest's house
ward. But there-was-Peter following
55 from-a-safe-distance. But having-
got-to-light-a-fire-in-the-midst-of
the court-yard, and having-got-to-
seat-themselves-together-round it, there-
had-Peter been-seating-himself in the-
56 midst as if one-of-them. But having-
got-to-see him-as did a-girl, one-in-
particular,—sitting—as there he was
with-his face-towards the fire-light-
full on him,—and having-gone-and-
given-a-good-stare-at him she-got-to-
say, “Why-YES, this-fellow was-there
57 with-as belonging-to-HIM!” But he
went-and-denied-any-personal-know-
ledge of Him, saying, “Madam! I-
don't know Him-and don't want to.”‡
58 And a-little later-on a-different-
person having-got-to-see him, got-to-
affirm, “Yes-and thou art one-of
that-lot.” But Peter got-to-say,
59 “Man!§ I-am not.” And after-the-
interval-of about one hour, another-
person, a-person-of some consequence
was-asserting-most-positively, saying-
as he was, “As a-matter-of-actual-
fact now this-fellow along-with him
really-was;—and, for-too, a-Gulilman
60 he-is.” But got-to-say-did Peter,
“Man! I-don't even-know about-what
thou-art-talking!” And immediately,
whilst-he-was yet in-the-act-of-speak-
- ing, got-to-set-to-crowding-did a-cock.—
And-then having-gone-and-turned- 61
round the Lord went-and-fixed-
His eyes-upon|| Peter,—and-then got-
to-call-to-mind-did Peter the-warning-
word of-the Lord, how He-got-to-say
to-him, “Before a-cock shall-have-got-
to-set-to-crowding thou-shalt-have-gone-
and-denied-personal knowledge of ME
thrice-over.” And having-got-to-go 62
out outside-as Peter-did he-went-and-
wept bitterly.
- And the men who were-keeping- 63
hold-of Jesus went-on-mocking Him,
knocking-Him-about-as they were.
And having-got-to-cover-up-His eyes, 64
they-kept-on-striking His face, and-
then asking-Him-each-of-them the-
question, saying, “Have-got-to-(g)
prophecy!—which-of thy subjects-is-it-
now that went-and-hit thee?” And 65
all sorts-of-other-things-in-abundance
foully-insulting-Him were-they-going
on-saying unto-and about Him.
- And when it-got-to-be day a meeting 66
of-the (u) Presbytery of-The People
got-to-be-convened,—chief-priests too
as-well-as scribes,—and they-got-to-
lead Him their Council ward, saying,
“If THOU art-really The Christ, have- 67
got-to-tell us.” But He-got-to-say
to-them, “Even-if you I-did-go-and-
tell, ye would-”refuse-to-have-got-to-
repose-your-trust-on-Me; but even-if 68
too I-shall-be-examining-you ye would-
”refuse-to-have-got-to-answer ME,
or to-have-gone-and-dissolved-your
meeting.||—From this present shall- 69
there-be The Son of-Man sitting**
on-the right-hand-of-the power of-
GOD,”—got-to-say however-then did 70
the-whole-of-them, “THOU, then, art-
thou-really The Son of-GOD?” But
He plainly-unto them did-get-to-affirm,
“Yourselves are-saying-what is so-
even-that I AM.” But they got-to- 71
say, “What further need have-we-for
witnesses-evidence?—for ourselves
got-to-be-listeners from the mouth of-
himself-straight!”—

* So that the slave never knew it had been cut off—in the delirium of battle no unusual thing.

† John xiii. 27, 30.

‡ In the tone—(see verse 34).

§ This is the best translation, perhaps, of the Greek word, but it is a little nearer “Sir” than baldly “Man,” just as in the feminine parallel

“Lady” (as translated in this Work) ought to be a little more in the direction of “Woman.”

|| xxii. 32.

¶ In horror and terror at being before your Judge.

** Though I stand here—presiding over a Polity erected upon your ruins.

XXIII. 1 And-then having-got-to-rise-from-session-as did the whole-body of-them, they-got-to-lead Him-
 2 off-to Pilate-himself. But-then got-to-fall-to-did-they-to-be-laying-charges-against Him, saying, "This-fellow, here we-got-to-find turning the nation-off into rebellion, and trying-to-hinder-them from to-Cæsar GIVING* as we are taxes, saying that HIMSELF,
 3 Christ, is - legitimately king." But Pilate got-to-examine Him, saying, "Thou, art-thou-really 'the king of the Jews'?" But He went-and-broke-out-in-answer-to him-and-affirmed, "Thou art-saying-what is so." But Pilate got-to-say point blank-onto the chief-priests and the crowds, "I-can-find nothing criminal in this man-here." But they were-growing-more-and-more-violent, saying, "There-he-is-stirring-up-into-excitement the nation by-his-teaching throughout entire Judæa-here, having-got-to-make-his-beginning-as he did right away-from Galilee there-on-on-up-to us-here." But Pilate having-got-to-hear-the word 'Galilee,' got-to-ask-the-question, whether "the person is a-Galilean." But having-got-to-ascertain that out-from Herod's jurisdiction He-is, he-got-to-send Him-off for judgment-onto Herod,—being also himself in Jerusalem during THOSE†-days. But-as for Herod having-got-to-see Jesus, he-got-to-be-delighted exceedingly; — for there - he - was, wanting for ever-so-long to-have-got-to-get-a-sight-of Him, on-account-of his hearing so-much about Him;—and he-was-in-hopes-too of-having-got-to-see some - extraordinary sign - token
 9 under His-auspices being-done. But he-kept-on-examining Him in questions tending-that-way:—but He got to

* They conceded the point of paying regular 'tax' to Cæsar; for the word they use here (in the Greek) is the very same used of a Jew at Rome paying tax (Rom. xiii. 6). They as good as say, "We are paying 'census,' not in the sense of the 'tribute' wrung from a conquered people, but in the sense of 'taxes' as citizens of the Roman empire." It ran up at last into their plainly saying, 'We have no king but Cæsar.'

† The "got to" pregnant with the whole examination as preserved in St. John's Gospel.

‡ Pass-over tide.—Israel's two kings in Jerusalem together at that epoch, the one the legiti-

make-no response-to-his-overtures. But 10 there - had - been - standing the chief-priests and the scribes fiercely accusing of-Him. But having-gone-and-manifested-his-contempt-for Him-as did Herod vulgarly one-with his life-guards,—and after-having-gone-and-mocked-Him he-went-and-dressed Him-up in a-splendid robe,§ and-sent Him-back again to-Pilate. But got-into-being 12 friends-did both this Pilate and that Herod on such-a-day-as that one-with another— for their-previous-state-was—that-of being in-systematically-manifested enmity between - from jealous tenaciousness each-of-his-own-prerogative.

But Pilate having-got-to-call-together-as he did the chief-priests and the principal-men and the people, got-to say decisively-onto them, "Ye-got-to-bring-before me this person here, as-if he were one-turning-away the people from-their-allegiance to Cæsar; and see-now I-personally in your presence having-got-to-go-as I did-into-his-case got-to-find nothing-whatever in this person-here of-a-criminal-nature, as-respects-those-charges which ye-are-alleging against him:—BUT-what is far 15 more neither-did HEROD,|| for I-went-and-referred you for settlement-onto him, and, just-look!¶ — well-for-nothing of-a-capital-nature has-he been-dealt-with. After-having-gone-and-16 chastised him, then, I-mean-to-be-setting-him-free."—But he-was-under 17 the necessity-always of-setting-free for-them at Feast-tide some-one.—But 18 they-got-to-ary-out as-one-body, saying-as they kept on, "Be-boisting** this-fellow, but have-got-to-set-free-for-us Bar-abbas."—A-rillain-who there-was 19 that on-account-of-a-riot, one-specially bad, which-got-to-take-place politi-

mate product of her own ripe apostasy selfishness embodied, the Other God in-the-flesh, and "God is LOVE."

§ Tho reply acted in sardonic raillery was, "Oh dear yes, I acknowledge his claims and actually myself provide robes and regalia for his enthronization."

|| The Romanizer that he is—and yet too your own king, and a Jew.

¶ At the ridiculous fright he is—Herod would not have made merry with a dangerous political agitator, and he understands Jewish politics.

** Their 'slang' for 'Crucify.'

cally-in the City, and murder, had-
 20 been-flung into prison.—Once-again,
 therefore, Pilate got-to-shout-to-them,
 being-anxious-to-have-got-to-set-Jesus
 21 free. But they set-to-to-be-drowning-
 his-voice, going-on-crying, "Have-got-
 to-crucify-him! Have-got-to-crucify
 22 him!" He, however,—a-third-time,—
 got-to-say indignantly-unto them,
 "Yes-but-for WHAT-adequate-crime-did-
 this-man-go-and-commit?—nothing-to-
 be-punished-with-DEATH-did-I-get-to-
 find in him!—after-having-gone-and-
 chastised him, then, I-shall-set-him-
 23 free."—But they-had-been-bearing-
 down-upon-him-all-the-time with-loud
 out-cries,demanding-as-they-kept-on-that
 He should-have-got-to-be-crucified.—
 And carrying-the-day-were the out-
 cries of-themselves, and of-the chief-
 24 priests. But Pilate went-on-signify-
 ing*-an-assenting-judgment,—that-
 their demand-had-got-to-be-conceded.
 25 But he-did-get-to-set-free him that-
 for riot and murder had-been-cast into
 prison,—the-one-whom they-were-de-
 manding; but Jesus he-went-and-
 handed-over-to-the-fate they-willed-for
 26 Him. And as they-got-to-lead Him-
 away having-got-to-lay-hold-of Simon
 a-well-to-do-farmer-a-Cyrenian-com-
 ing off farm-toil,they-went-and-lifted-
 upon him His cross, to-be-carrying-it
 27 behind Jesus-Himself. But there-
 was-following Him a-great body-of-the
 populace, and of-women; which-last
 were-wailing-dreadfully, and bemoan-
 28 ing Him. Having-got-to-turn-round,
 however, affectionately-towards them
 Jesus got-to-say "Daughters of-Jeru-
 salem! refrain-from weeping over
 ME;—but over yourselves be-weeping.

* He had shouted himself hoarse, and they kept on making that peculiarly pandemoniac uproar which a mob determined to have its own way, in spite of reason or humanity, does, so that it was only by making signs that he could signal his acquiescence.

† In the siege of Jerusalem, and the whole subsequent experiences of 'dry', snarling, grumbling, wrong-headed, bitterly jealous, foully slandering and 'blackguarding,' contrary-tempered, devilishly selfish, and (towards the world outside their own idolized home traditions) of all that is human 'dry,' Israel.

‡ After due chastisement.

§ The capitals mark the emphasis of scorn, as they looked at Jesus, and others did so, at the

and over your children. Because, lo, 29
 coming-are days in which they-shall-
 be-saying, 'Blessedly-fortunate the
 barron-ones, and the wombs which
 never got-to-bear, and the breasts
 which never got-to-give-suck.' Then 30
 setting-to-shall-they-be-to-be-saying
 to-the mountains, 'Have-got-to-fall-
 down upon us!' and to-the hills,
 'Have-gone-and-covered-us-up!' Be- 31
 cause, if in-burning timber with-the-
 sap-of human kindness-in-it such things
 as-THIS they-are-perpetrating, in-burn-
 ing the DRY WHAT-horrors shall-have-
 come-to-be?† Led however-were 32
 being also others, two, criminals, co-
 criminals-with Him-to-have-got-to-be-
 executed. And-so when they-got-to 33
 get-away-from-the city, up-upon the
 spot-which-is-called 'Skull-place,' there
 they-went-and-crucified Him, and the
 criminals,—the-one off His right, but
 the-other off His left-hand. But Jesus 34
 kept-on-saying 'Father! have-got-
 to-forgive them;—for they-have not
 the-least-idea WHAT-folly and sin they-
 are-perpetrating!' But dividing-into-
 parts His raiment, they-got-to-cast
 lots. And there-had-been-standing the 35
 populace staring;—but there-too were-
 the rulers sneering-away, going-on-
 saying, "Other-people he-did-notdoubt-
 36 ally-go-and-save,—let him-have-got-
 to-save himself;—if such a fellow as-
 THIS§ is The Christ, The (g)Elect of-
 God!" But there-were the military- 36
 guard too fooling Him, coming-up and
 (g)proffering Him sour-wine, and 37
 saying-as they kept on, "Since thou
 art|| 'The king of-the Jews' have-
 gone-and-saved thine-own-self!""¶—
 For there-was, too, a-placard written- 38

idea of so supremely contemptible a figure as that—judging 'by sight'—being the Messiah, whom their proud fancy had imagined would be the most romantic of deliverers, infinitely more dramatically brave than David, splendid than Solomon, and fit to be the climax of their line of kings.—UNSELFISHNESS was enthroned on the Cross, and SELFISHNESS was reigning below.

|| According to that placard over thy cross.

¶ With a fallen world, that it is more blessed to receive than to give is axiomatic, and in his 'religion' it is that this axiom of appetite man is tempted, pedestaled, worshipped and glorified. And in proportion to the purity of the Church is the peril of the corresponding subtlety and

out-as it had been up-over Him, in Greek, Roman, and Hebrew* characters,—‘This is The King of The Jews.’
 39 But one of the criminals that got-to-be-hanged-up kept-on-(G)blaspheming Him, saying, “Since thou ART† The Christ, why-have-gone-and-saved thyself,—and us-too, mind!” But having-gone-and-broken-out-as did the now-different-minded-one he-kept-on-rebuking him-saying-as he was, ‘No terror hast THOU-of GOD?—because in such-a-penalty as-THIS involved-
 40 thou-art?—and we indeed righteously; for things-richly-deserved-in-return-for the-things we-went-and-perpetrated are-we-receiving;—but nothing inhuman-did THIS-man ever-go-and-perpetrate;”—and-then he-kept-on-saying-to-Jesus-Himself,—“Have-got-to-remember me, Lord, when thou-shalt-have-got-to-come in-presiding over that
 41 kingdom’ of-Thine!”† And-got-to-say to-him-did Jesus, “Verily, I-do-assure thee, TO-DAY in-company-with ME shall-thou-be-there in-as-a mem-

therefore triumph of religious selfishness. To hear Christians—and that, too of the most transcendental piety—talk of themselves and others of the living and the dead, one would imagine that Christ died to sublime instead of just destroy selfishness—the root of all the ‘fruit-works of the devil.’

* Pagan Rome has corrupted the worship, pagan Greece the theology, and apostate Israel the morals, of Christianity; at least this has been the characteristic influence of each,—directly by their personal leavening, or indirectly by their arts and literature.

† See note || p. 147.

‡ Of which our Lord went on preaching so earnestly to them both.

§ They were crucified in a garden—(G)‘paradise’—by the side of a road. For eighteen hundred years the hearts of the faithful have yearned to know what the Paradise is into which their dear departed have gone, and with the economy of which themselves must be familiar ere long. So crudely superstitious is even the most boasted enlightened Christianity, that few would combat the belief that if Lazarus or Paul had returned to tell what they saw most mysterious revelations would have been made as to ‘the other world.’ All this is childish. They might only have been able to speak of the non-essentials, or if they told more it might be very disappointing. The more character is looked upon as the essential of heaven, the more safe will be all our (natural) surmisings. We have a clue to the mystery in the Paradise of the old creation: it was a place of moral training, under God’s own Fatherly eye; God came person-

ally of the (G)‘paradise’ of God.” But 41 it-was about the sixth hour, and darkness got-to-steal over the entire land, up-to the ninth hour;—and-then darkened-completely-got-to-be-did the sun, 45 and rent-in-twain-the vail of-the temple, down-the-middle—even having-gone-and-cried-out-as Jesus-did with-a-loud voice He-got||-to-say, “Father! THY Hands wards it is that-I-am-now-entrusting the spirit of-Me!”—And-then having-got-to-say this He-went-and-breathed-it-forth. But 47 having-got-to-see-as did the centurion what got-to-take-place he-went-and-glorified God, saying, “For-a-fact this person here was-really righteous.” And 48 the-whole-of (those having-got-to-collect in-crowds, upon such-a-spectacle-as THIS,—gazing-as they were-at what got-to-take-place,||—going-on-beating-their-breasts-were-returning. But there- 49 had-been-standing the-whole-of the people-He-knew at-some-distance-from Him, and women those who went-and-followed-together-after Him

ally every evening and directly instructed His children; they had moral tests, and in one of them failed. The Paradise of the new creation will doubtless be found by us at death to be the same essentially. Whatever the drapery matters little, the important part is that we shall be perhaps thrown off the axis of our present consciousness, parenthetically, and re-trained in moral character, *de novo*, from the first, by God Himself in the Person of Christ Jesus, in a system supplementary to the searching discipline of the present state; and yet, perhaps, in some way in idea still in it and subject to its sanctions. Antinomianism is the characteristic of the present dispensation; men think that if they pay God (what by tariff is fixed for us as) His due, sacramentally, or sentimentally, they may live as they list. This has to be rectified in the best—even in the members of ‘The Bride.’ ‘Hell’ is in chapter xvi. 23 introduced as part of Paradise—the penal part. Suffering is not unkindness, but love, and as used by Omniscient Love, can mould the most refractory natures to obedience, and in numberless cases to preparedness for the lower discipline of first stage of Paradise;—which may not be quite so free from stern Parental methods as vain vapouring religionists imagine, in their silly ideals. One thief went into the one, the other into the other.

|| After saying more than this.

¶ A slight reaction at this stage took place, preparing for the old enthusiasm out of which the populace had been cozened to return and start the Apostles.

right-from Galilee *itself*,—looking-on-
 50 at *all-this-as the women were*. And lo!
 a-man by-name Joseph, a-councillor
 being-as *he was*, a-man benevolent and
 51 righteous,—*such a man as this* had not
 been-as *councillor* lending-himself to-
 that counsel and to-that line-of-conduct
 of-theirs,—from Arimathæa a-city of-
 the Jews; one-who was-on-the-con-
 52 stant-look-out-for the kingdom of-
 God;—*Well this personage* having-
 gone-and-applied-to-Pilate *himself*
 went-and-put-him-in-a-claim-for the
 53 Corpse of-Jesus. And-then *having as*
he did got to take-it down it he-went-
 and-expensively-wrapped-round-and-
 round-in-(a)Scinde^c-linen, and-then de-
 54 posited it in-the honourable obsequies of
 a-sepulchre, rock-hewn,—where no-
 body else *had-ever* been-lying. And
 it-was the-day-of 'preparation,' and-
 before they had done the (c)sabbath's
 holy-light-was-shining-upon-them.

55 But the women who-went-and-fol-
 lowed so-faithfully-as-that they-had-
 been-coming-with Him out-of Galilee,
 got-to-see the sepulchre, and how
 56 His Corpse got-to-be-disposed. But
 having-got-to-return-as they did they-
 got-to-get-ready (a)aromatics and (c)
 myrrh;—and upon-the (c)sabbath-
 day-itself indeed they-did-go-from
 principle-and-abstain-from action, in-
 obedience-to the commandment—

1 XXIV. but upon the first-day of-the
 week, at-the-very-birth-of-dawn, they-
 went-and-came sharp-upon the sepul-
 chre, bringing-as they were what they-
 got-to-get-ready, (a)aromatics; and
 2 some other-women to help at the em-
 balming-with them. But they-got-to-
 find the stone rolled-away-as it had
 3 been from the sepulchre;—and upon-
 having-got-to-go-in they did-not get-
 to-find the Corpse of-The Lord, Jesus.
 4 And so-it-got-to-be-that in-the midst
 of the fact of their being-much-dis-
 tressed about this,—yes lo! two men
 got-suddenly-to-stand-by them in-their
 5 usual robes all-gleaming-with-light-as
 they kept on. But whilst-terrified as-
 they-got-to-be, and crouching-as there
 they were with their faces the ground
 ward, they-got-to-say rallyingly-unto

them, "WHY-ever are-ye-seeking-for
 the living amongst the dead?—He-is 6
 not here, BUT-really did-get-to-be-
 raised;—have-just-got-to-remember-
 now how He-got-to-tell you, whilst
 still-as ye were in-your home of Galilee,
 saying, 'It-is-absolutely-necessary-for 7
 The Son of-Man to-have-got-to-be-
 betrayed the hands wards of-wicked
 human-beings, and to-have-got-to-be-
 crucified, and the third day to-have-
 gone-and-risen.'—And-then they-did- 8
 get-to-remember those mysterious utter-
 ances of-His.—And having-got-to-re- 9
 turn from the sepulchre they-went-
 and-fully-reported the-whole-of this
 to-The Eleven, and to-all the rest-of-
 them.—There-was the Magdalene 10
 Mary, and Joanna, Mary James's-
 mother, and the rest-of the women come
 to embalm-with them who were-telling
 as their message-unto The Apostles
 all-this. And got-to-rise-before their 11
 imaginations just-like a-fairy-tale-did
 THEIR narrations;—and they-were-
 giving-no-credit to-THEM-*whatever*.
 But Peter having-got-to-rise did-go 12
 and-run sharp-upon the sepulchre,
 and having-got-to-stoop sees the linen-
 cloths lying-there all-by-themselves;
 and-then he-went-and-left, selfishly on-
 his-own-account wondering-all the
 time-as he was-at the turn-things-had-
 been-taking.

And note-this, †two disciples from 13
 among them had-been going-on-their-
 way on THIS, the-very day, a-hamlet
 ward sixty (a)stadia‡ off-from Jeru-
 salem, named Emmaus! And there- 14
 they were-deep-in-conversation sym-
 pathetically selfish on-their-own-ac-
 count about all these-things that-had-
 been-happening. And so-it-got-to 15
 be in-the fact of their being-deep-in-
 converse and trying-to-puzzle-it-out,
 that-Jesus Himself having-got-to-get-
 quite-close-as He did was-going-along-
 quite-one-with them. But the eyes of 16
 them were-being-held so as to-keep
 them-from-having-got-to-recognize
 Him. But He-got-to-say interestedly 17
 unto them, "WHAT-mysterious re-
 marks are THESE, pray, which ye-are-
 interchanging-unto-to comfort§ one-

§ Our Lord uses intentionally the same
 pronoun as in verse 14.

^c Cambrie from Scinde in India—our Scinde.

† John xvi. 33.

‡ A stadium—the eighth of a mile.

another, whilst walking along,—and are too, so wretchedly miserable looking ?” But went and broke out in reply did the one named Kleopas and got to say unto in surprised directness Him, “THOU! all-by-thyself* art thou dwelling at Jerusalem, and so never didst get to know anything about what got to be transpiring in the place in these same eventful days ?” And He got to say to them, “WHAT things do ye mean?” But then the two got to say to Him, “Why dear me all the astounding things about Jesus, the Nazorene one, He who got to come to be a (G)prophet endowed with power in deed and in word before our covenant God, and the whole of His People:—how too got to deliver Him over did those chief-priests and those rulers of ours the punishment ward of death, and went and crucified Him.—We however, were amongst those who were hoping all along that THIS really is He who is going to be redeeming God’s Israel.—BUT too—why by the bye—curiously in harmony with all these transactions, to-day makes THIS ‘the third day’† from the time when all this got to take place:—BUT aye—and too moreover some women some we know well got to startle us, having got to be as they did dawn-visitors at the sepulchre; and then, having missed somehow having got to find the corpse of Him, they went and came, saying also to substantiate it all that a vision of (G) angels they had been gazing at, who say that He is living still. And so away went and made did certain of the chiefs of those of our Party up to the sepulchre; and they really did get to find it to be just as even our women got to say—HIM however they did not get to see.” And then HE got to say chidingly unto them, “(G)O! thoughtless ones, and heavy in your heart to be trusting upon all those promises which our (G)prophets got to speak! Was it not imperative always on The

Christ to have got to suffer, and so to have got to enter in that which is HIS glory ward ?”—And then having gone and taken as He did His starting-point from the symbolism of Moses, and from the utterances of the whole of the (G)prophets, there He was carefully explaining to them in organic oneness with the whole of His inspired Scriptures all about HIMSELF. And they got to draw near the hamlet ward where they were going;—and there HE was making a great show of proceeding on His way further on;—and then there they were using gentle compulsion with Him, saying, “O do have gone and come and stopped as guest along with us, because nice and conveniently toward evening it is now, and the day has now been as good as gone.” And so He did get to go in for His having got to stay with as agreeing with them about Jesus.‡ And so it got to be that in as if a part of His having got to recline as their guest along with them, having gone and taken up as He did the bread of the meal He went and asked the blessing, and having got to break it up there He was giving it out to THEM!§—But their eyes got then to be opened, and they got to recognize Him—and HE—Himself—physically got to become invisible from their organs of sight. And got to say did they in sympathy one to the other, “There was all a burning was not the very heart of us, all the time He went on discoursing to us along the road, and as He was opening up for us the Scripture quotations about Himself.”—And so having gone and risen up as they did that same (G)hour, they went and returned Jerusalem ward; and there got to find that The Eleven had been called together, and those associated Ministerially with them, saying as they were, “Raised got to be did the Lord in very deed, and actually went and appeared to Simon.” And then THEY were detail

* So absolutely shut out from what is the talk of the entire City amongst Jews, and Gentiles, even.

† Quoting our Lord’s prophecy.

‡ Force of the preposition.

§ What our Lord would—nay must—do at

every board in a Christian land—and any other, for that matter,—from the grandest to the lowliest, we are but stewards, and tenants-at-will,—supposing He condescended to grace it with His Presence, as here at Emmaus.

ing the *things which happened to them* along the road, and how He got-to-be-recognized by them on *His act of*
 36 breaking *their bread*.—But *all this* whilst relating Jesus Himself got-to-stand there in their midst, and says to them, "Peaceful-tranquillity to-
 37 you!" But having got-to-be-terrified and awe-struck as they got-to-be there—they were under the impression that they were gazing at a ghost!
 38 And He got-to-say to them, "Why ever have ye been all scared?—and whence arises it that doubts are springing-up in those hearts of-yours?"
 39 —well have got-to-look at these hands of Mine, and these feet of Mine, because My own-self I really AM!—well then have gone-and-handled Me and to have got-to-see that way; because a ghost flesh and bones does not possess,—as ye are eye-witnesses
 40 that I do possess!" And having got-to-say this, He went-and-exhibited to them His hands, and His feet.
 41 But as now on the other hand not-trusting were they from very joy, and full-of-wonder, He got-to-say to them, 'Have ye got a-bit-of-some-
 42 thing eatable about the place?' But they got-to-help Him to a-piece of fish, broiled, and then after it some of
 43 a honey comb;—and having-gone-and-taken it as He did, in their
 44 presence He went-and-ate. But then He got-to-say to them, "THESE are the truths which I got-to-discourse-of so pertinaciously unto you whilst still Ministerially associated with you as I used-to-be, how that 'It is absolutely-necessary that got-to-be-filled-shall have the whole-of what has-been-written in The Law of Moses, and in The Prophets, and in
 45 The (G) Psalms, about ME!" Then

went-and-opened-did He of them their mind-and-will, for them to be-understanding connectedly the Scripture-quotations. And then He got-
 46 to-say to them, "THUS-by God's Spirit it has-been-written, and-so THUS-in His Providence it-was-incumbent-upon The Christ to-have-gone-and-suffered, and to-have-risen from-amongst the-dead the third day. And that there should have got-to-be-
 47 preached upon the strength of His Name* change-of-heart-and-forgiveness of sinful-wrong-doings,—the whole-of the gentile-race-nations-wards,—the-beginning-having-got-as must be-to-be-made from Jerusalem-as your centre. But YE are (G) martyr-
 48 witnesses of-*THESE-present facts*. And, 49 now mark Me I personally am about to be-sending-forth My-covenanted-promise from My Father in power-upon you;—do ye however have-gone-and-sat-still in now as residents of the City until then-when ye shall have got-to-be-invested-with power from-out-of on-High."—But then He
 50 went-and-lead-them-out, outside, just-up-to Bethany ward:—and-then having-gone-and-raised-as He did those nail-marked hands of His He went and gave them His-blessing; and so it got-to-be-that in-organic
 51 oneness with that the-act-of-His blessing them, He-went-and-moved-off away from them, and there He was-being-borne-upwards the heaven-of the angels ward. And they, after-
 52 having-gone-and-solemnly-worshipped HIM, got-to-return Jerusalem ward with joy great-indeed. And there-
 53 they-were the-whole-time in-the-Services of the temple praising and blessing our Covenant GOD.†

* CHRIST-ianity.

† The force of the preposition is that the Ascension officially was from the city of Jerusalem.

because Bethany was merely a suburb and practically part of the Holy City.

‡ Narrative resumed, Acts i. 1.

JOHN.

- I. 1 In organic oneness with the beginning there was THE (G) LOGOS-wisdom;—and THE (G) LOGOS-wisdom was there in communion-with GOD;—and God* was essentially ever
- 2 THE (G) LOGOS-wisdom;—there THIS-Being was in-organic oneness with the beginning in communion-with
- 3 GOD;—everything through the agency of HIM got-to-come-into-existence, and apart from HIM got-to-come-into-existence not-so-much-as one-single-thing, which ever-has-been-
- 4 coming-into-existence. — Eternally energizing in THIS-Being Life was essentially, and The Life was-essentially
- 5 the light of human-kind; and the light woven-in-the-consciousness of the darkness keeps-on-shining;—and the darkness it got-to-detect not.
- 6 It-got-to-be-that-a-human-being has-been-sent-forth from-as his source
- 7 GOD,—his name John;—this-man got-to-come (G)martyr-witness ward, in-order-that he-might-have-got-to-bear-witness about God's Light, in-order-that every-body† might-have-got-to-put-his-trust-in-God thanks to him.
- 8 That-mortal was not That-Solar‡ Light, BUT-Lunar in-order-that he-might-have-got-to-bear-witness about God's
- 9 Light; § That Light essentially-was

* An adjective.

† Luke iii. 21.

‡ See note on Matt. ii. 2. (Mal. iv. 2. 1 Cor. xv. 41.)

§ The one office of a moon is to be bearing witness to its sun, rendered over present by "the faithful witness in heaven."

|| With star-light knowledge of God-in-Christ.

¶ (G) Cosmos.

** CHRIST-ianity.

†† Male and female, in coition.

‡‡ The verb 'to be' here is not the one for essential being (see Introduction, p. 20), but the one for non-essential being. Is not this most solemnly suggestive in connection with the vague traditional doctrine of 'The Incarnation'? If, in any sense, GOD could be essentially Incarnate, the other verb for 'to be' would surely have been used which predicates what is essential of its subject,—as it is when GOD revealed Himself to us as 'I AM.' If The Incarnation of God be true, it is Revealed in God's Word, and we must believe it, how mysterious or apparently para-

The Genuine uncreated-light.—The-which is-enlightening|| every single human-being that-comes the material-world-ward.¶ There-in-the-whole 10 economy of the world He-always-was, and the world through-the-agency of HIM got-to-come-into-existence, and the world Him did-not get-to-know;—His-own-covenant-interests wards 11 He-got-to-come and His-own-covenant people HIM did-not get-to-welcome;—but whosoever did-get-to-welcome 12 HIM, He got-to-ouchsafe-to-them the-gift-of power-right offspring of-GOD to-have-got-to-be,—to-those who are putting their-trust The Name** of-HIM ward:—who not-generated-out- 13 of bloods,†† nor out-of will-and-plan of-the-flesh, nor out-of the-will-and-plan-of-a-husband, BUT-so far from that out-of GOD got-to-be-born. And 14 God's (G) LOGOS-wisdom of-a-fleshly-nature got-to-become,‡‡ and got-§§ to tabernacle-bodily in-organic oneness with us-men;—and we got-to-be privileged-to-gaze-upon that transcendent-dignity of-His-own-with our own eyes, a-transcendent-dignity as-in its manifestation of-The-Only-child-born from-as his source The Father, full-as He is of-the free-gift-of The Holy Spirit and so of-truthfulness. John bears-witness 15

doxical so ever it may seem to our finite intellect; but the point to be settled is, whether it is Revealed. The strictly Inductive rendering of the verb here is against it, and John is writing 'scientifically' here—as we should phrase it now. Nor does the philosophy of the question give us much help, for, reasoning, *a priori*, how can GOD be both Finite and Infinite at one and the same time, and, since 'flesh' is undoubtedly Finite and GOD Infinite, a GOD INCARNATE must be a GOD of Whom the finite fleshly nature and the Infinite Divine Nature are co-extensive—which seems absurd. How could GOD, in the AWFUL ENTIRETY of HIS BEING, in any way, descend into, and remain for months in the sacred receptacle of even the B.V. Mary's finite human womb (ii. 4)? That GOD is, so far as GOD could be, Virgin-born, and so present in a human form, by organic and everlasting oneness, tabernacled, not 'mansioned,' is plainly Revealed in 'The Man CHRIST, Jesus,' IMMANUEL 'God organically with us-men,' and this verse discriminatingly proves. §§ Apoc. xxi. 3.

in his witness about HIM, and has been crying, saying—as there he was, “THIS was The Being-of-whom I-got-to-say, He coming chronologically—AFTER me—as He is has-in reality-been-always-being BEFORE me,—because prior-to me He-was-there for ever.—And out-of the overflowing-abysmal-fountain of HIS-being WE THE WHOLE-human race of us got-in the New Creation-to-be-recipients, and free-gift-of the Holy Spirit corresponding-to free-gift-improved.* Because The Law parenthetically-through-the-agency-of-Moses got-to-be-given,—the free gift-of the Holy Spirit Dispensationally, and-so His truthfulness through-the-Agency of-Jesus Christ got-to-be. GOD no-one has-been-seeing ever-at-any-time; —His only-begotten Son, He whose status-is The Bosom-of-The Father ward, That-official-Personage got-to-be-His-Interpreter.” And to-the-same-effect is-essentially the witness of-John when the Jews went-and-sent-a-deputation composed-of priests and (c)levites out-from Jerusalem, in-order-that they-might-have-got-to-examine him, “THOU, WHAT-divine-agent art-thou?” And he-went-and-made-a-plain-statement, and used-no-prevarication, and his-plain-statement-got-to-be, “I am-essentially not The Christ.” And-then they got-to-ask-him the-question, “WHAT-Divine-agent then?—(c)Elias art thou?” And he-says, “I-am not.” “The (c)Prophet-of-Moses art thou?” And he-got-to-break-out-in-answer, “No.” They-got-to-say therefore to-him, “WHAT-ever undesignated person art-thou? that-so an-answer we-may-have-got-to-give to-those having-got-to-send us;—what art-thou-to-be-saying about thyself?” He-got-to-affirm,—“I-myself-am ‘a voice-of-one-crying in-the economy of the desert, ‘Have-got-to-level all of you His road for The-Lord!’—just-as got-to-say-did (c)Esaiah His (c)pro-

phet.” And those that-had-been-sent were of-the (c)Pharisee-sect, and they got-to-ask-him the-question and to-say to-him, “WHY-ever then art-thou-(c)baptizing if thou art not The Christ, nor (c)Elias, nor ‘The Prophet’?” Got-to-break-out-in-answer-to them—did John, and-to-say, “I am-(c)baptizing in-the sacramental symbol of water, in-the-midst however of-you there-has-been-standing One-whom ye do-not know; HE it-is Who ‘coming AFTER me-though He does is-He-who has-really-been-always-being BEFORE me,’—of-WHOM I am-not fit that-even I-should-have-got-to-defile-by-losing the straps of-His sandals!” All-this got-to-take-place in-official oneness with (c)Bethania beyond the Jordan, where there-was John engaged-in-(c)baptizing.

On-the-morrow-morning he-looks-upon Jesus-Himself coming-as there He was towards-to address him, and says, “Lo! The Lamb of-our-covenant God, He bearing-away THE SIN† of-the-world! THIS is-He about WHOM I got-to-say,—‘After me there-is-coming a-Man,—ONE WHO before me ever-has-been-being, because prior-to me He-was-there for ever.’ And-I had-not been-recognizing HIM, nor-still in-order-that He-might-have-got-to-be-openly-shewn to-God’s Israel, on this-account got-to-come-did I in-the sacramental symbol of water (c)baptizing-as I do.” And-then got-to-bear-his-testimony-did John, saying, “An-eye-witness-have-I-now-been-of The Spirit-of-God descending-as there He was like a-dove out-from heaven, and He-got-to-rest brooding-upon HIM. And-I-myself-too had-never been-recognizing HIM, nor-that He who went-and-sent me to-be-(c)baptizing in-the sacramental symbol of water, That-Being-to-me got-to-say, ‘Upon whomsoever thou-shalt-have-got-to-see-with-thine-own-eyes The Spirit descending, and resting brood-

* See note on Matt. ii. 2. The Holy Spirit, from the first, on through the accident of all ‘Dispensations,’ was—and of course could alone be—the active source of all that is Godlike (and so human) in man; Pentecost was but the noonward brightness of the day-light of the Revelation of God in Christ to man—and so to ‘the creature’ the universe over.

† “Sinful-wrong-doing,” the genus of which all other sins are the species (see Introduction) Ungodliness, leaving God out of our thoughts, plans, confidence, fear and love, and thus making a non-entity of the Absolute Origin Substance and End of all creatures—all other ‘sins’ are but fruit on the tree that has this root-sin.

- ingly-over HIM, THIS-Being is He who is-(g) baptizing in-organic oneness with spirit, HOLY*-spirit. And-so, now I-have-been-seeing and bearing-public-testimony-too, that THIS-Being is-essentially The Son of-our GOD."
- On-the next-day again there had John been-standing, and two out-of his disciples;—and having-got-to-look-upon Jesus-as he did as-He-was-walking-along, he-says, "Lo! The† Lamb of-our covenant God!" And got-to-hear him-did the two disciples whilst-speaking-thus, and-so got-to-become-followers-of Jesus-Himself. But having-got-to-turn-as did Jesus, and to-see-the-sight-of them following, He-says-to-them, "For-what-ever are-ye-searching?" But they got-to-say to-Him, "(g) Rabbi,"—which-word is-called when-translated, 'Teacher,'—
- "where art-thou-lodging?" Says-He to-them, "Be-coming and seeing-for yourselves." They-got-to-go and-so did-get-to-see where He-is-lodging;—and along-with Him did-they-get-to-stop-too for-the-rest of THAT-eventful day;—for-it-was about the-tenth hour.
- There-was Andrew, the brother of-Simon Peter, one-of-the-two that got-to-hear from-as the source John and-thengot-to-become-a-follower-of HIM.
- Find-does this first†-one his-own brother Simon, and says to-him, "We-have-actually-been-the-discoverers-of THE MESSIAH!"§—which-word is, when-translated, 'The Christ.' And he-got-to-introduce him as disciple-unto Jesus:—but having got to regard-him steadfastly Jesus then-got-to-say, "Thou art Simon the son of-Jonas;—thou shalt-be-called '(g)Keepas'" —which-word is translated -always 'Peter.'||
- On-the morrow Jesus got-to-wish to-have-got-to-go-out-of Judæa Galilee

ward;—and He-lights-upon Philip, and says to-him, "Be-a-follower-of ME"—but Philip was a native-of 45 Bethsaida of the city of-Andrew and of-Peter. Lights upon (g)Nathanael- 46 does Philip, and says to-him, "Of-Him-of-whom went-and-wrote-only-did Moses in-mere foretelling in The Law, and-did the (g)prophets, we-have-actually-been-the-actual-discoverers!—Jesus, the son of-Joseph—Him from Nazareth." And went-and- 47 said to-him-did Nathanael, "Out-from (g)NAZARETH can-there-possibly so-great-a-thing-as that ideally unselfishly-benevolent-thing be?" Says to-him-does Philip, "Well-be-coming and examining-for thyself." Got-to-see Na- 48 thanael-did Jesus coming-as there he was towards-to address Himself, and says about him, "Look there!—genuinely an (g)Israelite, in-the character of whom DECEITFULNESS†-at any rate there-is none!" Says Na- 49 thanael to Him, "Whence-possibly me dost-thou-know?" Got-to-break-out-in-answer-did Jesus and to-say to-him, "Previously to Philip's having-got-to-accost thee, whilst-there under the fig-tree*-as there thou wast I went-and-saw thee." Went-and-broke-out-in-answer- 50 did Nathanael and says to-Him, "Rabbi! THOU ART-undoubtedly The Son of-our covenant God!—THOU ART-legitimately The King of-Israel!" Got- 51 to-break-out-in-answer-did Jesus and to-say to-him, "Because I-got-to-say to-thee, 'I-went-and-saw thee underneath the fig-tree,' art-thou-trusting-in-Me?—greater-wonders-than such as- 52 THESE shalt-thou-be-seeing!"—And He-goes-on-to-say to-him—"Verily, verily, I-assure you-all from hence-forward†† ye-shall-be-seeing-with-the-outward-eye their heaven opened-as it now has been, and the (g)angels of-God

* I.e., unlike evil spirits—not enough to be 'spiritual,' Satan is *that*—baptism was a rite too of the pagan 'mysteries.'

† The antitypical, not the Sacramental. As they were all up at Jerusalem—Peter, etc.—it would seem as if it was Passover-tide. If so John's pointing to our Lord as 'The Lamb' would have all the deeper meaning.

‡ The first one of Jesus's disciples.

§ Speaking as Columbus would have of America and a New World.

|| (g) Petros, a regular Greek adjective from the noun (g) Petra (the word used for rock itself in Matt. vii. 24, Rom. ix. 33, and in 1 Peter ii. 8). Peter means "a piece off a rock," or (more exactly) a "rocky" man, woman, or thing,—hard, heavy, reliable. (See Matt. xvi. 18, note.)

† The Jewish characteristic sin.

*† Trees used for privacy and coolness—in prayer and meditation.

†† As part of 'The Bride, The Lamb's Wife,' after 'the manifestation of the Sons of God.'

ascending and descending in *Providential attendance-upon The Son of Man.***

II. 1. And† on-that *His* third-day-in Galilee a-wedding got-to-take-place in-as the public event of (G) Kana of-Galilee, and there-was the mother of-Jesus there; but got-to-be-invited too-did Jesus and His disciples the wedding ward:—and-consequently having-got-to-run-short-as *did the* (G) wine, says the mother of-Jesus significantly-unto Him, “(G) WINE‡ they-do-not possess!” Says to-her does Jesus, “WHAT-in-kind is there in common between-thee and ME, madam?—not-yet due-is that (G) hour-of-MY-death!”§ Says His mother to-the attendants, “WHAT-extraordinary thing soever perchance he-may-be-saying to-you, mind and-have-got-to-do-it.” But there-were-in their place there water-jars, of-stone, six, ready-for-use-as they were in-accordance-with the-system of ceremonial-washings of-the Jews,—capable-as they were-of holding each-one two or three thirteen-gallon-measures. Says to-them-does Jesus, “Have-got-to-fill the water-jars with water.” And-so they-did-get-to-fill them, right-up. And-then He-says to-them, “Have-gone-and-drawn-out-some, now, and be-now-carrying-it to-the feast-master.” And-so they went-and-carried-some. But as-soon-as-ever the feast-master did-get-to-taste-him the water that-had-become (G) wine,—and he-had-been-knowing nothing about whence it-comes, but the attendants had-been-knowing, they who had-been-drawing the water-themselves out of the well,—he-shouts-out-to the bridegroom does-the feast-master, and says to-him, “People generally put-forward first-of-all their fine (G) wine, and-then when folks-have-got-to-be-drunk, why-then the inferior-sort;—THOU, however,

has-been-keeping-snug the fine wine until from-now!” THIS went-and- 11 worked-did Jesus as-the inauguration of-*His* miracle-system, and it was-in-publicly in connection with (G) Kana of-Galilee;—and-thus got-to-reveal-in-allegory that|| which is-the-peculiar cause for glorying on-His-part,—and got-to-repose-their-trust in Him-did His-own disciples.

Subsequently-to this He-got-to-go 12 down Kapernaum ward, Himself, and His mother,¶ and the-half brothers of-Himself, and His disciples, and there-He-got-to-take-up-His abode,—bnt-only-for a-few days.

And close there-was The Pass-over 13. of-the Jews, and-so went-and-ascended Jerusalem ward-did Jesus. And He- 14 got-to-find in-as a regular trade in the temple parties selling-as they were oxen, and sheep, and doves,—and the bankers sitting-as usual. And having-got-to 15 construct a-whip out-of their own-rush-ropes, the-whole-of-them He-went-and-drove-out out-of *His* temple, the sheep too and the oxen; and-as for the bankers there-He-was-pouring-out their coin, and their banks He-went-and-tumbled-over. And to those 16 who-were-selling the doves He-went-and-said, “Have-gone-and-taken such things as - these away-from-HERE, ¶keep-from turning The House of-MY Father into-a-house of-traffic.” Got- 17 to-call-to-mind-did His disciples, how-that it-has-been-written, “My (G) zeal for-THY House-is-already-eating ME** up-in sacrifice!”—Went-and-broke-in 18 therefore-did the Jews and got-to-say to-Him, “WHAT-adequate sign-token art-thou-producing-as authority, to-us, because thou-art-acting THUS?” Got- 19 to-break-out-in-reply-did Jesus and to-say to-them, “Have-got-to-dissolve This Temple-*here*, and in-as three days-I-will-Raise-it.” Got-to- 20

* In the Millennium, when on their thrones over Israel.

† No accident (verse 11), but a logical sequence in the allegorical parable of history that this “and” introduces The Daughter of Man—“The Lamb’s wife” (verses 1, i. 36; iii. 20).

‡ Luke xxii. 20; 1 Cor. xi. 25, 26. ‘The blood of the grape.’

§ xvii. 1 (Exodus vii. 20, Moses’s first public miracle)—“that hour of My death for which

thou didst only provide the ‘body prepared’” (Hob. x. 5).

¶ “Jesus”—“Saviour”—saving by His blood, and changing the water of the carnal into the wine of the Holy Spiritual nature.

¶ Joseph dead?—xix. 26, 27.

** These sacrifices which ye are buying and selling (Mark xiv. 11) are only types of My Sacrifice.

say-did the Jews therefore, "Forty years and six it-got-to-take-to-build 'THIS temple-here,' and THOU! 'in three days' wilt-thou-bo-'raising it'?"
 21 HE, however, was-speaking-all the time about 'The Temple' of-His-own
 22 'Body.' When therefore He-got-to-be-raised from-among the-dead got-to-call-to-mind-did His disciples that THIS He-was-in the habit of-saying;—and they-got-then to-intelligently-trust-in-belief the Scripturc-quotation and its harmony with-the truth which Jesus used-to-speak-of.

23 But whilst He-wasin-making His-head-quarters for a time at Jerusalem, during the Pass-over in-Ministering during the feast, many got-to-put-their-trust-in His Name, being-eye-witnesses of His miracle-tokens which He-kept on-work-
 24 ing. But for-His-part Jesus did-not go-and-trust Himself to-them; on-account-of His knowing-as He does everybody, and-so that He-used-to-be-under no necessity that any-one-human or Divine should-have-got-to-tell Him anything-about His human-creatures, for He-himself was-well-enough-aware-ever WHAT-deceitfulness there-was-ever in-the threefold organic nature of the mankind-Himself made.

III. 1. But there-used-to-be a-person of-the (G)pharisee-sect, (G)Nikodemus his name, a-magistrate of-the Jews;—
 2 this-person got-to-come for consultation-unto Him at-night, and got-to-say to-Him, "(G)Rabbi, we-know that from-as the Source God thou-hast-been-coming a-Teacher; for no-one such-miracle-signs-as-those-of thine can-possibly be-working,—those-which-now thou art-working,—unless there-
 3 be God along-with him." Got-to-

break-out-in-answer-did Jesus and to-say to-him, "Verily, verily, I-do-assure thee, unless a-person-even though a Doctor of Divinity* shall-have-got†-to-actually come to new-Birth from-above, he-cannot-possibly have-got-to-the-power-of-vision-in The Kingdom-of-your covenant GOD-at all." Says for unpurging-unto Him- 4 does Nikodemus, "How-ever is-it-at-all-possible-for a-human-being to-have-got-to-be-born being an-old-man?—he-cannot-possibly the womb-of-his mother ward a-second-time have-got-to-enter-in-can he, and-so have-got-to-be-born?" Got-to-break-out-in-an- 5 swer-did Jesus, "Verily, verily, I-do-assure thee, except a-person-however learned shall-have-got-to-reach-birth born-of water and born-of-Spirit-as well, he-cannot-possibly have-got-to-enter The Kingdom-of-God ward.— 6 That which has-been-born out-of the flesh-of man is flesh; and that which has-been-born out-of The Spirit-of God is-essentially spirit. "Keep-from 7 having-got-still-to-wonder because I-got-to-say to-thee—'It-is-absolutely-necessary for you-Jews†-to-have-got-to-actually come to new-Birth from-above. The-sacramental symbol of breath- 8 spirit-of-wind§ wherever it-wills breathes-exer,—aye-and the sound of-it thou-doeat-hear,—BUT-yet thou-knowest not whence it-is-coming and whither it-is-bound-away;—anti- 9 typically-so is-it-with every-one who has-been-generated out-of The Spirit. Got-to-break-out-in-answer-did Niko- 10 demus and to-say to-Him, "How-possibly CAN all-THIS-process have-got-to-be?" Got-to-break-out-in-answer- did Jesus and to-say to-him, "THOU!

speech and intelligence of the second stage of the spiritual genesis.

† There are three ways in which our Lord's physiology of the life of God organically in man applies to His covenant Church objectively and Dispensationally. (1) To the Jewish Church; it was at the first stage of uterine life. (2) The Pentecostal Church; it was at the second stage, the climax of which answers to 'quickening' in the sacramental symbol. (3) The Millennial Church; when all will be new-born at once, on hearing the Gospel preached, Satan being away, and the preaching being with Millennial power,—of intellect, conscience, and heart.

§ xx. 22; Acts ii. 2.

* There is a kind but searching humour in all this treatment by The Master of Israel of this well-intentioned but ponderous divine. Such natures are piqued only out of their patronizing matter-of-fact assumption of academico-ecclesiastical omniscience by a sub-acid style and a semi-consciousness that they are being made rather less of than they think of themselves.

† The scientific power of the Aorist exemplified well here—all the embryotic unborn life of a soul is in this "got" (see Introduction, p. 24). The "born," too, is emphatic—i.e., not "except a man be alive," but "except he shall have got to be born into the spiritual sight individually

art-thou *God's* TEACHER of *His* Israel,* and yet knowest nothing about such elementary typical truths as THESE?

11 Verily, verily, I do assure thee, that about what we know well WE are now speaking in Sacramental Theology and about what we have been actually seeing we are bearing witness;—and yet this witness of OURS ye of Israel

12 are not accepting. If of the sacramental-upon-earth-truths† of the mystery I got to speak to you, and ye are not trusting in Me; how possibly supposing I did get to speak to you nakedly of the heavenly Births,§ will

13 ye be trusting in Me?—And no one has ever been ascending God's Heaven ward, except The Being who out from God's Heaven got to descend.—The Son of Man, who is always in God's

14 Heaven.—And moreover just as Moses got to lift up on high the serpent in the desert economy thus got to have been lifted up on high must of necessity be The Son of Man; in order that every one who is trusting in Him ward

15 not only may have escaped perishing, BUT so far from that may be possessing

16 life eternal. For so did God get to give effect to His Divine LOVE for the world as that His own Son,—the only Child,—He went and gave as a gift, in order that every one who is trusting in Him ward not only may have got to escape perishing, BUT moreover may be possessing life eternal.

17 For God did not go and send forth That His own Son the world ward with the intention of judging the world at present, BUT so far from that to the end that saved might the world have got to be through the instrumentalality of Him. He who is trusting in Him ward is not condemned; but he who refuses to be trusting has already by an act of his spirit been condemned,—namely of having been refusing trust in The

18 Name ward of the only-begotten Son

of God.—But HERE is the condemnation, that The Light has been coming the world ward, and that got to idolatrously LOVE did mankind The Darkness not! The Light, for morally corrupt were of them the deeds. For every one who is doing what is criminal hates always The Light, and never comes unto to use The Light, in order that he may escape having got to be convicted of those deeds of his. But he who is practising the truthfulness of God does come for aid unto His Light, in order that those his deeds may have got to be manifested, that in organic oneness with GOD it is they have been practised.”

Subsequently to all this got to come did Jesus and His disciples the Judæan territory ward, and there along with them He got to spend some time, and was busy (a) baptizing. —But there was John (a) baptizing too, in (a) Ænon near (a) Saleim, because there was plenty of water there. —And there they were coming up and being (a) baptized. For not yet was it that John had been thrown the prison ward. There got to spring up, therefore, a controversy on the part of the disciples of John with the Jews respecting moral purification. And they got to come unto to consult John himself and got to say to him, “(a) Rabbi! he who was along with thee there on the other side of Jordan, to whom thou hast been bearing witness, only see now this man is (a) baptizing, and now all of them are going as disciples unto HIM!” Got to break out in answer did John and to say, “A man cannot possibly be arrogating anything to himself, unless it have been a gift given him out from the heaven. Ye yourselves are my witnesses that I went and said, ‘I am not The Christ, BUT only that I have been sent forth as pioneer before Him.’ —He that is in possession of The Bride

* See, for the full force of our Lord's censure, Introduction, p. 15.

† The Father and Myself and through Our Spirit My disciples—Christianity.

‡ From analogy, or parable,—here of the unborn and the born, stages of “Christ in you,” i.e. Regeneration and New-birth.

§ See the Epistles generally.

1 See note on Luke xviii. 14 for adverbial force of the Greek here.

2 The most faithful servants and ministers of Christ in every dispensation of the Church have had to pass through this—perhaps the most character-testing—stage and crisis of their personal probation and Ministerial singleness of eye to nothing but the glory of God.

is *The-Bridegroom*; but the Friend of-The Bridegroom, who has-been-standing and listening-to Him is-re-joicing joyfully on-account-of the Voice of-The Bridegroom,—this-same therefore my-own-peculiar joy has-been-fulfilled. THAT-Being must go-on-increasing, but I getting-less-and-less. *He* that from-above comes above every-creature is-essentially;—*he* that is out-from the earth is out-from the earth, and out-from the earth makes-utterances - sacramentally;—*yes*-HIM out-from God's Heaven coming above all-creatures is-indeed;—and what He-has-been-seeing-in His Heaven and He-got-to-hear-commissioned as The Christ to-that He-is-bearing-witness, and-yet THAT-which is the characteristic of*-HIS witness no-one receives,—one who did-got-to-welcome HIS witness went-and-added-his-own-humble-seal-to the Covenant that GOD true is-essentially. For He whom God went-and-sent-forth the naked-fluent-utterances of-God speaks;—for our covenant God never (g)metes-out-in doles the-gift-He-gives-of His Spirit.—The Father Divinely-LOVES The Son, and everything has-He-been-giving-over in-organic oneness with HIS hand. —He who-is-trusting-obediently-in The Son ward is-now-in-actual-possession-of life eternal; but he who-is-disobeying-in-mistrust The Son of-God will-never be-seeing life,† BUT-so far from that the wrath of-our covenant God is-abiding-still penalty-upon him."

IV. 1. As therefore The Lord got-to-know how-that got-to-receive-information-did the (c)pharisees that, "Jesus more disciples-even is-making-now and (c)baptizing than John,"‡—though-to be exact, Jesus Himself-personally used-not to-(c)baptize BUT His disciples-for Him.—He-got-to-quit Judaea and returned again Galilee ward. But imperatively-necessary-was-it that-He-should-be-going-right-through Samaria. He-arrives there-

fore a city of-Samaria ward called Sychar, hard-by the piece-of-land which got-to-make-a-present-did Jacob to-Joseph his son. But there-was there Jacob's well. Jesus Himself, therefore, fatigued-as He had been from His journey, was-sitting-down accordingly upon the well. It-was about the sixth hour.§ There-comes a-woman a native-of Samaria to-have-got-to-draw some-water. Says to-her does Jesus, "I have-got-to-oblige me with-a-drink."—For His disciples had-been-going-away the city-itself ward, for-the-purpose-of having-got-to-purchase provisions.—Says therefore the woman to-Him, the Samaritan, "However is it that thou, Jew as-thou-art-evidently, in a friendly-way-from me to-have-got-to-drink art-asking, being-as-I-evidently-am-a-thorough-Samaritan woman?"—for never do-Jews use-utensils-in-common-with Samaritans—got-to-break-out-in-answer-did Jesus and to-say to-her, "If thou-hadst-only-been-knowing-about The free-gift of-God, and WHAT-Bring it-is-Who is-now-saying to thee, 'I have-got-to-oblige ME with-a-drink,' thou perhaps hadst-got-to-ask HIM,—and He-have-got-to-give thee Water that-is-Alive."¶ Says to-Him does-the woman, "My-lord!—but-then-if I did thou-hast nothing-with thee to-draw-the water-in, and the well-itself is such-a-way-down;—from-what-spring-now dost-thou-get that-'live' water?—Thou art—not a-greater-man-art thou than that father of-us, Jacob?—he who got to make-us a-present-of the well, and-even himself out-from it-went-and-drunk, and those his sons, and that his cattle?" Got-to-break-out-in-answer-did Jesus and to-say to-her, "Every-one-whoever they were or are that-drinks of this water will-be-getting-thirsty again; but whosoever will-only have-got-to Drink some-of the Water which I shall-be-giving-as-a-gift to-him, will be-kept-from having-

§ Noon.

¶ He that 'knew what was in man' knew that the best way to rivet this wild woman's attention upon spiritual truth was first of all to startle her imagination with a paradox, preparatory to startling her conscience by conviction of sin.

* 'Conversion' (v. 11), the actual birth of the soul (iii. 1-21; Luke xxii. 32).

† 'John-the-baptizer' abundantly vindicates his own exemption from the 'no one' of verse 32. He speaks like 'John-the-divine.'

‡ And yet the whole of the populace went after John.

got-to-Thirst for ever-and-ever ; BUT—
then the Secret is here the Water which
I-will-be-giving to-him shall-be-get-
ting-to-be organically-in him a-Foun-
tain-of-Water springing-as it does ever-
 15 *life eternal ward."* Says *half amused-*
unto Him-does the woman, "My-lord !
—have got to make-me a-present-of
such-water as-this, that-so I may be-
"kept-from thirsting, and-moreover
"from coming all-the-way-up-here to-
 16 *be-drawing-for-other people!"* — Says
 to-her-does Jesus, "Just-go-away-and-
 have-gone-and-invited thy husband-
 here, and-then have-got-to-come here-
 again." Got-to-break-out-in-answer-
 17 did the woman and to-say, "A-hus-
 band I do not own." Says to-her-does
 Jesus, "Neatly didst-thou-go-and-put-
 18 it,—'HUSBAND I do-not own'!—for,
 five husbands thou-didst-get-to-own,
 —and the present-one that-thou-ownest
 is not THY husband-at all !—THIS-time
 thou-hast-been-speaking the-truth-at
 19 any rate!" Says to-Him-does the
 woman, "My-lord !—I-see-now that a-
 20 (G)prophet thou art.—Now*-OUR fore-
 fathers in this mountain that-one†
 there got-to-worship; and YE-for your
 part-*always*-say that in Jerusalem is
 the-right place where it-is-absolutely-
 21 necessary-to-be-worshipping?" Says
 to-her-does Jesus, "Madam, have-got-
 to-trust Me, that coming-now-is the
 time when neither in-the economy of
 that mountain-there—no-nor-yet in-the
 economy of Jerusalem—shall-ye-be-
 22 worshipping The Father-at all. YE†
 do-worship, but-WHAT, ye do-not know;
 now-WE worship, WHAT, we-do-know;
 —because the-covenanted Salvation
 out-from the Jews is-undoubtedly.
 23 BUT-this is all childish, for§ coming-is
 the time,—aye-and now is-come !—
 when the genuine worshippers shall-

be-worshipping The Father in-organic
 oneness with His-Spirit, and-so His-
 truthfulness-as a substantive transac-
 tion;—and, for, too, it is-just-such-as-
 THESE that-The Father is-now-seeking-
 for as-the worshippers-of HIM;—
 Spirit is-GOD, and-so those who-are 24
 worshipping Him must-of-necessity
 in-organic oneness with His Spirit, and-
 so His-truthfulness worship." Says 25
 to-Him does the woman, "I-'do-know'
 at any rate that a-Messias is-coming,—
 He called 'CHRIST,'—WHEN-now He
 shall-have-got-to-come, He-will-be-
 telling us about-EVERYTHING." Says 26
 to-her-does Jesus, "I AM!—He, I-who
 am-now-talking to-thee."¶ And, at 27
 this-stage, there-got-to-come His dis-
 ciples, and there-they-were-wondering
 that along-with a-WOMAN** He-is-con-
 versing! No-one-for-all-that got-to-
 say-to her, "What dost-thou-want?"
 or-to-Him, "What-secrets art-thou-con-
 versing-about along-with HER?" Went-
 and - intentionally†† - left therefore- 28
 did the woman-there her water-pitcher;
 —and she got-to-go-away the city
 ward, and says to-the people, "Come- 29
 along!—have-got-to-come-and-see a-
 person, one-who went-and-told me
 everything that-ever I-got-to-do-in my
 whole life !—THIS is The Christ, is it-
 not?"—They-got-to-go-out out-from 30
 the city, and there-they-were-coming
 unto-to consult Him. In the correspond- 31
 ing-interval there were-the disciples
 begging-of Him, saying-as they kept on,
 "(G)Rabbi! do-be-eating." But He 32
 got-to-say to-them, "I Food have to-
 have-got-to-Eat, of-which YE now-
 know nothing." They - were - say- 33
 ing therefore-were the disciples with
 sympathetic greedy reference to-one an-
 other, "—Nobody went-and-brought
 him-already anything nice-to-have-
 redolent of impatient contempt the expressive
 Greek strong "but" here, pushing aside all
 worship but that kind which was so present and
 prominent to our Lord's Omniscient ken, and
 heart.

* Sharp change in tone and matter to take the
 'prophet' off the scout of her private affairs and
 interest him in objective religion - she would
 rather stir up his bigotry than be further
 searched in conscience and life.

† Mount Gerizim, full in view.

‡ Ye—Samaritans (2 Kings xvii. 24, etc.; Ezra
 iv. 1—4.)

§ Too much care cannot be exercised in marking
 inductively, in such a language as Greek, the
 tones of spoken words, where the speakers are
 Orientals, and what is spoken generally "out
 of the abundance of the heart"—(e.g.) how

¶ Whenever our Lord uses this phrase in this
 solemn way it means "I AM," although perhaps
 not to the understanding of the hearers, who
 merely understand it in its ordinary gram-
 matical sense of "I am [he]."

¶ Mark xvi. 9.

** Gal. iii. 28.

†† There is a blessed significance in this
 'therefore.'

gone-and-eaten-before we came-did
 34 they?*" Says to-them-does Jesus,
 "This 'Food' of-MINE is, that I-may-
 be-realizing the will-and plan of-Him
 that-went-and-sent Me, and that-I-
 may-have-got-to-finish† for-Him His
 35 work.‡—Are-not ye saying that it-is
 still a-four-months-interval, and-then
 the harvest is-coming?—look-there!—
 I-tell you, have-got-to-raise-from eat-
 ing and drinking those eyes of-yours,
 and have-got-to-look-at the Fields!—
 because white they-actually-are help-
 36 fully towards Harvest, already.§—
 Aye-and he that-Reaps-in it receives
 Wages-too, and he-Garners Fruit-too
 life eternal ward; in-order-that too
 he that-is-Sowing may-be-rejoicing
 with-the-same joy as he that-is-to-be-
 37 Reaping.—For in this-Gospel toil is
 the saying peculiarly-true, 'One is the
 Sower-of what another is-the Reaper.'
 38 —I-for instance got-to send-you forth
 to-be-Reaping that-on-which YE have-
 not been-toiling;—others have-been-
 toiling, and-now ye that their toil ward
 39 have-been-entering-into." But out-
 from the city, that-one even, many got-
 to-trust-in Him ward of-the Samaritans,
 on-account-of the report of the
 woman bearing-witness, "He-went-
 and-told me everything that-ever I-
 40 got-to-do." When therefore they got-
 to-come-for consultation-unto Him-did
 the Samaritans, they-were-begging-of
 Him to-have-got-to-make-a-stay
 amongst them; and-so stay-He-did-
 41 get-to there two days. And-then
 many more got-to-trust-in-Him on-
 42 account-of His-own word;—aye and
 to-the woman they-kept-saying-one
 after another, "No-longer on-account-
 of that thy talking are-we-trusting-
 now; for we-ourselves have-been-
 listening;—and we-know that This is
 of-a-truth The Saviour of-the world,
 —'THE CHRIST.'"

* Verse 27.

† Last word on the Cross.

‡ Here the crowds of Samaritans appear in sight, dressed in white, looking like ripe wheat swayed by the wind.

§ "For the white linen is the righteousness of saints,"—and some of those very Samaritans have become "whiter than snow" through the preaching of Jesus and His Apostles. Their presence was a sign of trust, in an elementary degree, and of the childlike kind by which we are saved.

But subsequently-to those-two days 43
 He-got-to-go-out from-thence, and to-
 depart-Galilee ward;—for Jesus Him- 44
 self got-to-notice-His-own-illustrat-
 ing-of the truth, 'A-(c)prophet as a
 reformer-in his own father-land|| never
 gets-any-credit.' When, for-that- 45
 reason, He-got-to-go Galilee ward,
 got-to-welcome Him-to them did the
 Galileans; of-everything having-
 been-as they-were-eye-witnesses which
 He-got-to-do-in- whilst making His
 head-quarters Jerusalem in-Minister-
 ing during The Feast¶;—for THEY
 too did-get-to-go The Feast ward.

Got-to-come therefore again-did 46
 Jesus Kana ward of-Galilee,—there-
 where He-got-to-make the water (c)
 wine. And there-used-to-be-a-dis-
 tinguished courtier, of-whom his son
 was-lying-sick, in-their home Kaper-
 naum.—This-person having-got-to 47
 hear-tell that Jesus-is-arrived out of
 Judaea Galilee ward, went-and-made
 unto-to ask aid from Him, and was-
 begging-of-Him that He-would-have-
 got-to-come-down, and to-cure his-
 dear son;—for there-he-was-on-the-
 very-verge of-dying. Got-to-say tenta- 48
 tively-unto him-did Jesus therefore,
 "Unless miracle-tokens**and-portents
 ye-shall-have-got-to-see, ye will-^mre-
 fuse to-have-gone-and-trusted-in-
 Me." Says to-keep-to the point-unto 49
 Him-does the courtier, "Sir! have-got-
 to-come-down before there-shall-have-
 got-to-die that dear bairn of-mine."
 Says to-him-does Jesus, "Be-going- 50
 thy-way,—that dear son of-thine is-
 all-alive." And went-and-trusted-
 did the man the word which Jesus
 got-to-speak to-him, and there-he-
 was-on-his-way-home. But as he was- 51
 now on-his-way-down, his home-
 slaves got-to-come-to-meet him, and
 to-tell-him-the-news saying, "That
 dear boy of-thine is-all-alive!" He- 52

|| I.e., Judea and Jerusalem.

¶ ii. 23.

** Our Lord assumed in His style that, normally, this aristocratic Jew's first reason for asking for a miracle was to confirm himself in his trust in his Messiah and King, and secondly only solicit such a favour from personal motives,—making a convenience of one who if not his Messiah was an impostor, and therefore his miracles from a very questionable source. The "bairn" was his best reply!

- got-to make-enquiry therefore accurately-from them the hour in which he-got-to-show a-little-improvement;—and they-got-to-say to-him, "Why, yesterday, the seventh hour, suddenly, went-and-left him-*did* the fever!"
- 53 Got-to-know therefore-*did* the father that in that-very instant *it was that* got-to-say to-him-*did* Jesus "Thy son is-all-alive." And got-to-trust-in-*Him*-he-*did not only*-he-himself-but-also
- 54 his household, the-whole-of-it. This again as-a-second-a-companion miracle-token-to that of the wine went-and-worked-*did* Jesus when-got-come out-from Judaea Galilee ward.
- V. 1 Subsequent-to all-this there-was-a-feast-of-the Jews, and got-to-go-up-*did* Jesus Jerusalem ward.
- 2 But there-is-*still** in-by merciful institution the Jerusalem,† hard-by the sheep-gate a-bath, designated in-Hebrew 'Bethesda,' having-as it has
- 3 five porticos;—in-regular occupation of these there-used-to-be-lying a-large number-of-the sick, of-blind, crippled, withered, on-the-look-out-as they were keeping-for the disturbance-of-the
- 4 water;—for-an-(c)angel-used-regularly to-descend in-organic oneness with the bath, and to-make-to effervesce the water,—he-therefore who got-to-get-in first next-after that-effervescing-of-the water, got-to-be absorbent of the imparted vitality and restored-to-health, never-mind from-what disease
- 5 he-was-suffering. But there-used-to-be-a-person-well-known there having a-complaint-of-thirty-eight-years'
- 6 standing. Having-got-to-see-as Jesus-*did* this-man lying-as he-was-there, and having-got-to-know what-a-length-of-time now he-has-been-having-the complaint, He-says-to-him, "Dost-thou-want-to-have-got-to-be well-again?"
- 7 Got-to-break-out-in-answer-to Him-*did* the sick-man, "My-lord, not a single-human-being have-I, to-be-ready
- as-soon-as-ever the water shall-have-got-to effervesce to-have-gone-and-thrown me the bath ward; but whilst coming-along-am poor-I, another-invalid descends-always before me." Says to-him-*does* Jesus, "Get-up!—
- 8 have-got-to-take-up thy mattress, and be-walking-away." And immediately
- 9 got-to-be perfectly-well-*did* the man, and went-and-took-up his mattress, and-then he-was-walking-away. But it-was sabbath on that-particular
- 10 day. Saying therefore-*were* the Jews† to-him that-had-been-cured, "(c)Sabbath is-it, it is-not proper for-thee to-have-gone-and-carried thy mattress." Ho-got-to-break-out-in-
- 11 answer-to them, "He that-got-to-make me well that-*being* to me went-and-said, 'Have-gone-and-taken-up thy mattress, and be-walking-away.'"
- 12 They-then-got-to-put-the-question therefore-to him, "What-divine-person is the human-being who got-to-say to-thee, 'Have-gone-and-taken-up that mattress of-thine, and be-walking-away?'" But he that-got-to-be-
- 13 cured had-not been-knowing 'what divine-person' it-is, for Jesus Him-self went-and-withdrew a-good-many-people being in-regularly at the place. Subsequently-to all-this finds him-
- 14 *does* Jesus in-at the temple-Services and got-to-say to-him, "See-now, quite-well hast-thou-been-becoming; do-not-again-now be-sinfully-wrong-doing§ to-escape-a-worse-penalty than bodily pain having-got-to-happen-to-thee." Away-got-to-go-*did* the
- 15 man, and to-inform the Jews why-that 'Jesus' it-is who went-and-made him well. And on-account-of
- 16 this there-hunting Jesus-down were the Jews, and kept-on-the-constant-look-out-for-an-opportunity-of-having-got-to-judicially-murder Him, because He-was-constantly-doing these-things just-on the-(c)sabbath-

* Fixes the date of this Gospel as before the destruction of Jerusalem.

† This is plural, just after (verse 1) a singular; and it occurs elsewhere though not, as here, translated plural. As 'Bethesda' is Hebrew, it may be that the locality was in the depths of the old city, and that the Hebrew plural for Jerusalem is imported into the Greek. Does not the Inspired plural suggest the two Jerusalems, the one 'in

bondage with her children,' and that 'above which is the Mother of us all' (iii. 4, note), whose 'laver of regeneration' is a contrast to the Pool of Bethesda indeed!

‡ Elsewhere than the bath; they caught sight of a man carrying a bed and would have challenged the act if he had been angel-healed.

§ The sin which brought the disease.

- 17 day. But Jesus got-to-break-out-in-answer-to-them, "My Father up-to this-present-time is-always-at-work, and-so-I am-always-at-work-too." For THIS-added reason therefore all-the-more keeping-a-constant-look-out-for-an-opportunity for having-got-to-judicially-murder Him-were the Jews; because not only was He-in the habit of-relaxing-the-stringency of the (a)sabbath-rule, BUT-actually was-asserting that his-own-very father-was GOD!—making himself essentially-equal-with God. Got-to-break-out-in-reply therefore did Jesus and to-say to-them, "Verily, verily, I-assure you, not-able-possibly-is The Son to-be-doing from-as the source His Own-self anything, "no-nothing-but what He-may-be-seeing The Father doing; for those-things-which haply That-Being-is-doing, those also The Son in-exactly-the-same-way is-doing. For The Father loves His Son, and-so shows Him-the way in which Himself does everything;—aye-and greater works-still will He-be-showing Him, in-order-that ye may-be-wonder-struck-indeed!—For even-as The Father Raises-up those Dead and makes them Live, just-so also does-The Son make those-whom He-purposes Live. For neither-again-is The Father judging anybody, BUT the judging, the-whole-of-it, giving-over-has-been-to-The Son:—in-order-that everyone The Son may-be-holding-in-exactly-the-same-kind and degree-of-reverence in-which they-are-holding His Father;—he that will-not-be-reverencing The Son, is not ever really-reverencing The Father
- 24 who went-and-sent Him.—Verily, verily, I-do-assure you that he who is-listening-to My message, and trusting-in Him that went-and-sent ME, is now already-in-possession-of life eternal, and condemnation-at-judgment ward is-not coming BUT-so far from that has-been-passing-over-out-
- 25 from the Death, the Life ward. Verily, verily, I-do-assure you that coming-is the very-time,—aye-and now is-come,—that those Dead will-be-listening-to the Voice-of-The Son-of-God,
- and they that-shall-have-gone-and-listened shall-be-Living.—For even-as The Father possesses Life eternally energizing-in Himself, just-so did He-got-to-impart also, to-His Son the-possession-of Life eternally energizing-in Himself;—and-went-and-invested Him-with legal-jurisdiction also to-be-administering justice, because son-of-a-human-being He-is-as well. "Keep from being-astonished-at this; because coming-is the instant in which the-whole-of-those in their sepulchres shall-be-listening-to His Voice, and shall-be-issuing-forth,—those that-went-and-produced benevolent-fruits a-Resurrection-of-Life ward; but those that-went-and-practised selfishly-corrupt-principles a-Resurrection-of-condign-punishment ward. Absolutely-unable am I-personally merely to-be-acting arbitrarily in-any-man's-case,—exactly-as I-am-hearing-the-evidence I-decide-always and that the decision of-Mine absolutely-impartial is-essentially, because I am-not seeking-in-it My-own-selfish will-and-plan, BUT-so far from that the will-and-plan of-Him that-went-and-sent Me.—Supposing I bear-witness about My-own-Self, My witness-is-not true,—Another-Being there-is Who-is-witnessing about Me, and I-know-for-certain that truthful is the witness which He-is-witnessing about Me. Ye-your-selves have-been-sending unto-to enquire of John, and he-has-been-bearing-testimony to-His truthfulness.—I, however, am-not in-want-of testimony from a-human-being, BUT I am-merely-saying all-this-in-order-that ye may-have-got-to-be-saved. He was the lamp which both-burns and shines,*—but-too ye really-did-get-to-take-pleasure in-having-got-to-revel-for-a-season in that Light-of-his.—I, however, am-possessed-of testimony greater-than that of-John-himself;—for the works which got-to-give-to-ME-did My Father for me-to-have-got-to-finish† them, those-same the works which I am-now-doing are-eloquently-testifying about ME that The Father has-been-sending ME.—And-moreover The Father that-went-and-sent ME Him-

* Heart and head, love and intelligence.

† Last word on the Cross.

self hath-been-bearing-testimony-in terms respecting Me,—but-then-no more Voice* of-Him have-ye-ever-been-privileged-to-be-listening-to-at-anytime, any-more-than outward-form of-Him-personally ye-have-ever-
 38 been-to-be-seeing.—And-moreover His truth ye do-not possess abiding in-organic oneness with you.—Because Whom That-Being went-and-sent-forth-outwardly HIM ye are-not trust-
 39 ing-in.—Ye-certainly do†-search The Scriptures,—because ye notionally-believe-that in-organic oneness with them ye-possess‡ eternal life,—and just-they-it is which are-witnessing
 40 concerning ME.—And-yet ye do-not WILL-to-have-got-to-come-for-aid-unto ME in-order-that Life ye-may-be
 41 securing!—It is-not glory however from human-beings that-I-desiderate.
 42 BUT-however I-have-long-been-knowing you that the Divine-LOVE of-GOD ye-each of you-have not in-
 43 organic oneness with yourselves.§ I have-been-coming in-organic oneness with The Name-and Nature of-My Father,—and here ye are-not welcom-
 ing ME; suppose another shall-have-
 got-to-come in-organic oneness with his-own-name,—that-deceiver ye-will-
 44 be-welcoming. How possibly-can ye have-got-to-trust-in-Me, glory from-
 as its final source one-another itching to be-receiving-ever as ye are, whilst the
 glory, that from-as its final source the One-only God, ye-never seek-
 45 after?—[¶]Pray-keep-from fancying that I am-going-to-be-informing-against-you-judicially-unto The Father;—there-is-already one who is-accuser
 of-you—Moses, whom ward ye-have-
 46 been-reposing-your-trust;—for if ye had-been-trusting Moses, ye-had-been-

trusting-in doubtless ME; for about ME it was that-that-confiding man got-to-write:—but if those WRITINGS 47 of-that-confiding-man ye were-not trusting, how-possibly these-spoken-words of-MINE will-ye-be-trust-
 ing?"

VI. 1. Subsequent-to all-this got-to-go-away-did Jesus beyond the sea of-Galilee, that-of-the (G)Tiberiad;—and there-was-following Him a-great 2 crowd, because they-were-seeing the significant-miracles which He-was-working upon the diseased. But got-to-ascend-did Jesus His mountain 3 ward, and there He-remained-seated in converse-with His disciples. But 4 there-was|| close-at-hand The Pass-over,—The-great Feast-of-the Jews.—Having-got-to-raise-therefore-as-Jesus-
 did His eyes, and to-see-the-spectacle-
 of a-multitudinous crowd on-its-way-
 as it is for instruction-unto Him, says-
 He tentatively-unto Philip, "From-
 what-quarter shall-we-have-got¶-to-
 buy loaves, that-so those-there shall-
 have-got-to-eat?"—This He-was-only 6
 saying, however, putting-him-to-the-
 test; for Himself had-been-knowing the-miracle He-was-purposing-to-be-
 doing. Got-to-break-out-in-answer-
 to Him-did Philip, "Why-loaves-to-the-
 amount-of-two-hundred (G)denarii are-
 not enough for-them, that-so each of-
 them may-have-got-to-receive just a-
 little something!" Says-to-Him-does
 one of-His disciples, Andrew the
 brother of-Simon Peter, "Thero-is** a 9
 boy here, who-has five barley-cakes, and
 two small-fishes;—BUT-then THE-E 1
 WHAT-if we gave them up are-they so-
 many-people-as-those ward?" But 10
 got††-to-say-did Jesus, "Have-got-to-
 make the people have-got-to-just-

* Mark i. 11. Ye did not hear the witness of The Voice, but I did.

† vii. 52. *Hare* (in verse 39) it is the Indicative mood, present-tense (stating a fact); *there* (vii. 52) it is the Aorist and Imperative.

‡ Mark x. 17-23.

§ In the New Creation. Spasms of love to God there are in the old creation.

|| The emphasis on this word explains why there were crowds; all the roads were thronged with people going up to The Feast.

¶ This was before the discourse, and the people's long-fasting attention (verse 10).

** The idea in the selfish heart of Andrew was—latent in the emphasis of the 'is' in the Greek—we have enough for our own party, never mind the crowd; leave *them* to shift for themselves. Andrew was not yet a Christian, Jesus was! Then again, why does he change his tone in the next clause, ushered in with the suggestive force of the strong 'but'? He real something in his Master's face and manner which reproved his spirit, and threw him upon the elementary principles of 'a new heart and a right spirit' with His nebulous Christianity in them.

†† After the sermon.

drop-down-where they are,*—but there was plenty of-grass* in-from water at the spot;—lie-down therefore-did the men-get to, to-the-number of-about five-thousand. But got-to-take the loaves-did Jesus, and having-gone-and-given-thanks-as He did He-went-and-distributed-them to-the disciples,—but the disciples to-those reclining; and, in-the-same-way, as-much of-the fishes† as they-kept-on-wishing-to have. But as-soon-as they-got-to-be-satisfied, He-says to-His disciples, "Have-got-to-collect the broken-pieces that-are-left-over, so-as to-avoid anything's having-got-to-be-wasted." They-did-get-to-collect-them therefore, and got-to-fill twelve baskets-full of-broken-pieces,—out-of five-loaves-of-barley-cakes!—the-which got-to-remain-over-and-above-to-them that-had-been-eating. The people therefore having-got-to-see the significant-miracle which-Jesus went-and-wrought were-saying, "THIS is of-a-truth 'The (G)Prophet' who is-coming' the world ward!" Jesus therefore having-got-to-know that they-are-purposing-to-come and to-be-getting-Him into-their-power, in-order-that‡ they-might-have-got-to-MAKE§ Him king, went-and-made-off back His mountain ward,—Himself only-alone.¶ But as-soon-as it-got-to-be evening, went-and-descended-did His disciples to the sea-shore, and-then having-got-to-go-on-board the ship-as they did there-they-were-going across the sea Kapernaum ward: and darkness had-already been-setting-in and-yet Jesus had-not been-coming unto-to join them. The sea too,—a-strong wind blowing,—kept-on-rising. Having-been-rowing therefore-as they had some twenty-five or thirty (G)stadia they-are-watching Jesus walking-along upon the sea, and getting nearer-and-nearer-as He kept on,—and they-got-

to-be-terrified. But He says to-them, "I AM, "keep-from-being-frightened!" So-then they-were-20
anxious to-have-got-to-receive Him-21
the ship ward:—and-then immediately there got-the ship to-be right-at the land which ward they-were-bound. On-the morrow the crowd which had-22
been-stopping on-the-other-side-of-the sea, having-got-to-see-as they did that a single-ship other there-was none there with the single-exception-of that-one which ward His disciples got-to-go,—and that Jesus did-not go-and-accompany His disciples the ship ward, BUT-instead that-alone His disciples got-to-go-away,—BUT-yet however there-got-to-come ships¶ out-of the-Tiberiad handy-for the place where they-went-and-ate the bread which-The Lord's went-and-gratefully-blessed-to such miraculous purpose,—when therefore got-to-ascertain-did 24
the crowd that Jesus is not there, nor His disciples, then they also went-and-embarked-in the ships, and got-to-come Kapernaum** ward, seeking-for Jesus.—And having-got-to-find 25
Him thus-on-the-opposite-side-of the sea, they-got-to-say-to-Him, "Why-(G) rabbi! whenever-and-how-ever HERE hast-thou-been-getting-to-be?"†† Got-to-break-out-in-answer-to-them-26
did Jesus and to-say, "Verily, verily, I-assure you, here-ye-are-seeking Me-out,—not because ye-got-to-see miracle-signs, BUT-no, carnally because ye-went-and-ate of My loaves, and-so got-your bellies-filled!—"Keep-from 27
restlessly-expending-your-labour‡‡ always with your eye on—the-eating-of food-of-the perishing-kind, BUT-rather with it on-the Eating-of food-of-the enduringly-satisfying-kind life eternal ward, that-which The Son-of-Man to-you will-be-given-freely;—for This-Being The Father your GOD went-and-Sealed." They-were-saying there-28
altogether selfish, since they found it convenient to become the agents in giving effect to a great organic promise.

¶ For converse with God.

¶ A parenthesis to explain where the multitude got their shipping (verse 24).

** Our Lord's known head-quarters, now.

†† Without a road—and not in the ship.

‡‡ In Yorkshire it is expressively called 'towing about,'—as of a fidget, or a person in a fever.

* And, therefore, drink, as well as carpet.

† Caught in the 'water'?

‡ As with Satan so with them: they had come to Him by persuasion, and "found nothing in Him" akin either to their own sordid lust of the flesh or carnal ambition of spirit—so compulsion alone was left.

§ The emphasis is, that the prophet Moses was (de facto) a king, and the promise was "a prophet, like unto me, shall the Lord raise up unto you." So their act is redeemed from being

- fore with carnal impudence-unto Him, "WHAT nice easy thing now are we-to-be-doing, so-that we-may-BE-²⁹ working' the works of-our God?" Got-to-break-out-in-answer-did Jesus and to-say to-them, "THIS is the 'WORK of-God'-even-that ye-have-gone-and-TRUSTED-IN* HIM-whom went-and-sent-forth-did That-Being." They-were-saying therefore to-Him, "What-superhuman thing therefore doing-art THOU as a-miracle-token, in-order-that-so we-may-have-got-to-see, and-so to-have-gone-and-³⁰ trusted-in -THEE?†—what-superhuman thing art-thou-³¹ working'-thyself?" —Our forefathers-now the (G)ymnasia used-to-be-eating in the desert-there, even-as it-has-been-written, 'Bread out-from the heaven He-went-and-gave-them-to-be-eating.'—Got-to-say-did Jesus to-them, "Verily, verily I-assure you, Moses has-never been-giving you The Bread out-of The Heaven;—BUT My Father is-now-giving you The Bread out-of His Heaven—The genuine -antitypical ³² bread. For The Bread of-GOD is-essentially The-Being descending out-from The Heaven, and giving life-as ³³ He is to-His world." They-were-saying therefore selfishly†-unto Him, "Lord, periodically have-gone-and-given to-us 'the bread,'—THIS-sort!" ³⁴ Got-to-say to-them-did Jesus, "I AM-essentially The Bread of-The Life,—he that-is-coming for soul-nourishment-³⁵ unto ME shall-be-kept-from ever-having-got-to-Hunger, and he that is-trusting-in ME ward shall be-kept-from having-got-to-Thirst, ever-at-³⁶ any-time.—BUT-yet I-got-to-say-once to-you that ye have-both been-seeing ME, and-yet are-not trusting-in-Me. Everything§ which The Father gives to-Me by new-Born instinct-unto Me will-be-coming-ever—and him thus-coming for aid-unto ME there is-little-fear-enough of-My-having-³⁷ gone-and-cast-out outside!—Because I-have-been-descending out-from The
- Heaven,—not that-I-may-be-realizing My-own-selfish will-and plan, BUT-normally the Will-and plan of-Him Who-went-and-sent ME:—but THIS is 'the Will-and plan of-Him who-went-and sent ME,' that of-every thing|| which He-has-been-giving to-ME I should-escape having-got-to-lose-for-destruction any of-it, BUT-rather shall-have-got-to-succeed in-raising-it-too¶ in-the economy of the close of the Dispensation-day.—For this-now is 'the Will-and plan of-Him who-went-and-sent ME,' that every-one who is-Gazing-upon The Son and trusting-in HIM ward may-be-being-in-actual-possession-of life eternal,—and Raise him I-shall have got to at-the close of the Dispensation-day." There-murmuring there-⁴⁰ fore-were the Jews about Him, because He-went-and-said, "I am the bread which got-to-descend out-from the heaven," and were-saying, "Is not this Jesus the son of-Joseph of-whom we know-well-who was his father and his mother—how-in the world then can-he-be-saying,—this-fellow forsooth!—" Out-from the heaven I-have-been-descending?" Got-to-break-⁴¹ out-in-answer-did Jesus and to-say to-them, "Keep-from murmuring one-with another—not-a-soul can-possibly have-got-to-come as disciple-⁴² unto ME, except The Father Who went and sent ME shall-have-gone-and-drawn him, and-then I shall-be-Raising** him-up-in-the economy of the close of the Dispensation-day.—It-has-been-⁴³ written in-the Inspired medium of the (G)prophets, 'And they-shall-be-being all-of-them scholars of-God;—every-one therefore who-is-thus-Listening, a Covenant Gift-from My Father, and got-to-be-teachable-spirited, comes-ever as scholar-⁴⁴ unto ME.—Not that THE FATHER any-the highest creature has-ever-been-gazing-upon,—except-of-course He being-as he is from-as His source GOD, HE has-been-and-is-gazing-always-upon THE FATHER. Verily, verily, I-do-assure you he that-⁴⁵

* Hebrews xi. *passim*.

† Politically.

‡ As 'the elect.'

§ 1 John v. 4, *Spirit* is always neuter in gender in the Greek text.

|| Verse 37.—The Holy Spirit is always of the neuter gender.

¶ Organically with, and in, My Resurrection.

** The Resurrection of nature and character must come now, and before, The Resurrection of the entire individual.

is-trusting-in ME ward is-in-actual
 present-possession-now already-of life
 48 eternal:—I AM The Bread of-The
 49 Life. Those 'forefathers' of-yours
 got-to-eat-certainly 'the (G)manna in
 the desert'-economy,—and-then got-to-
 50 die-after it all! This is-essentially The
 Bread which out-of The Heaven is-
 now-descending, on-purpose-that one-
 new-Born of it may-have-got-to-Feed,
 and-thus "escape having-got-to-Die.
 51 I AM The Bread which is-Living,
 which out-of The Heaven went-and-
 descended; if-only one-new-Born shall-
 have-got-to-Feed of this, The Bread,
 he-shall-be-Living eternity ward:—
 and The Bread, mind-however which I
 shall-give The Fleshly-nature of-ME
 is-essentially the-which I shall-be-
 giving on-behalf-of-the Life-of-the
 52 world." In - uproarious - contention
 therefore-were the Jews amongst-with
 an eye to themselves, saying, "How-in
 any way is-it-possible for THIS-person
 to-us to-have-got-to-give the flesh-of
 him for us-to-have-got-to-eat-it?"
 53 Got-to-say therefore to-them-did
 Jesus, "Verily, verily, I-persist in-
 saying-to-you that except ye-shall-
 have-got-to-Feed-of The Flesh of The
 Son of-Man,—aye-and-to-Drink of-
 Him The Blood, ye-are not possessed-
 of Life in-organic oneness with your-
 54 selves;—he that-is-Chewing* of-ME
 The Flesh, and-Drinking of-ME The
 Blood, DOES-already now-possess life
 eternal; and I shall-be-Raising him
 in-the economy of the close of the Dis-
 55 pensation-day.—For The Flesh of-ME

really is-essentially Nourishment,—
 and The Blood of-ME really is-essen- 56
 tially Refreshment.—He that-is-Chew-
 ing† of-ME The Flesh, and Drinking
 of-ME The Blood in-organic oneness
 with ME abides, and-I in-organic one- 57
 ness with him. Even-as went-and-
 sent-forth ME-did The Living Father,
 and-I am-Living through-the-agency-
 of The Father;—so-too he that-is-
 Chewing ME‡ that-person-also shall-
 be-Living through-the-agency-of ME.
 This-then is-essentially The Bread 58
 which out-of The Heaven did-get-to-
 descend—a case-essentially-dissimilar-
 from that of-your 'forefathers who
 got-to-eat the (G)manna,'—and-then
 went-and-died-after all;—he that-is-
 Chewing This, The Bread, shall-be-
 Living eternity ward."—All-this He 59
 was-saying in the-(G)synagogue, in-
 the-course-of-His-systematic-teaching,
 in-at His Northern Centre Kapernaum.
 Many therefore having-got-to-be-lis- 60
 toners-to it from-among His disciples
 were-saying, "Odious is such-talk as-
 THIS!—what-the most faithful disciple
 can-possibly go on-listening-to such
 teaching-as-this?" But Jesus having- 61
 got-to-know in-organic oneness with
 Himself how-that His-own-very disci-
 ples are-going-on-murmuring about
 this, got-to-say to-them, "Is this
 (G)scandalously-outraging-your-moral-
 sense?—suppose-now, therefore, ye 62
 are-to-be-being-eye-witnesses-of The
 Son of-Man in all the beauty of perfect
 symmetry, unmangled and uncaten§ As-
 cending-as He is to be just-where-in

* Collect for 2nd S. in Advent (verse 63).

† Christianity (in common with paganism) is divided between those who are in peril from the two extremes of idolatrous objectivity and infidel subjectivity, varying infinitely in kind and degree of each. These words (and this chapter) are protests of our Lord equally against both. Of the unreformed Churches the first is the peril; of the reformed Churches the second. The prevalence of one, moreover, in one age always entails the reaction of the other in a succeeding age. God has not forgotten our body and its senses in the Worship of our spirit: we have an image as much as the heathen, and consequently our Worship is to be as objective as theirs; surely none the less so that the objective embodiment of God in our 'midst' is to be, for ever, "The Brightness of The Father's glory and the express IMAGE of His Person." And, moreover, from Him our lower nature, as well as our higher, is

constantly drawing nourishment. This is the truth which underlies pagan Idolatry.

‡ In the type from the vegetable kingdom department of Sacramental Theology this is still more scientifically focused, inasmuch as the in-flow of the sap from the 'vine' to the 'branch' is organic, and unintermittent.

§ Satan's position is never so strong as when he intrenches himself behind some error so axiomatically fallacious that nothing but satire is left wherewith to assail it, and that—against the superstitious especially, who are too dull for wit—is a dangerous weapon, for it has the air of ungodly trifling with holy things, whereas the dense defendant figures as grave and religious. This same carnal stupidity which would apprehend spiritual facts without new-born senses never blunders more than on the subject of our Lord's discourse here—He treats the case in this verse as only it can be in argument, with delicate but keen

His awful integrity of Nature He-used-
 63 to-be, before?—why SPIRIT-it is which
 is-essentially the quickening-agency,
 the-mere FLESH-even of ME conveys-no
 benefit-to the soul whatever;—the out-
 flowings which I have-been-speaking
 to-you SPIRIT ARE-essentially, and-so
 64 LIFE ARE-essentially. BUT-yet there
 are even-from-amongst you certain-
spurious disciples who are-not trusting-
 in-ME.”—For knowing-had Jesus-been
 from the-first what-proud captious dis-
 ciples they-are-who-always* refuse
 to-be-trusting-in-Him, and who is
 that-one-villain-in-particular who-
 65 shall-be-betraying Him.†—And-so He-
 was-proceeding-to-say, “It-is-just-for
 THIS-very-reason that-I-have-always
 kept on-telling you, how-that NOT-A-
 SINGLE-individual can-possibly have-
 gone-and-come as a follower-unto ME,
 without its-having-been-graciously-
 given-as a gift-to-him-thus to come out-
 66 from My Father.” Through THIS
 many-of-those nominally-the disciples
 of-Him went-and-turned-back their
 former-pursuits wards, and there they
 were-no-longer walking-along-with
 67 Him. Got-to-say-did Jesus therefor-
 to-The Twelve, “Ye-too-do-not wish
 68 to-be-going-off-do you?” Went-and-
 broke-out-in-answer to Him-did
 Simon Peter, “Lord!—for instruction-
 unto WHAT-earthly rabbi are-we-to-be-
 going-away?—those ‘out-flowings’†
 of-life eternal Thou-art-possessing,
 69—and we have-been-heartily-trusting,
 aye-and-intelligently-knowing-too, that
 THOU art-indeed The Christ, The Son
 70 of-The-one true GOD.” Got-to-break-
 out-in-reply to-them-did Jesus, “Did-

not I-myself go-and-(c)elect you-as
 ‘The Twelve?’—and-yet, out-of YOU,
 ONE a-devil§ is-in-spirit.—But He-was- 71
 speaking-of Judas son-of-Simon the-
 Iscariote;—for that-apostate was-
 just-on-the-eve-then of-betraying
 Him,—although-he-was one of ‘The
 Twelve.’

VII. 1. And subsequent-to all-this
 itinerating-was Jesus in-the Northern
 Ministry of Galilee: for He-was-not
 wishing in-the Southern Ministry of
 Judæa to-bo-itinerating, because on-
 the-constant-look-out-for-an-opportu-
 nity-were the Jews for-having-got-to-
 murder Him.

But there-was close-at-hand the 2
 feast-of-the Jews—that-of tent-pitch-
 ing.¶ Saying therefore from interested 3
 motives-unto Him-were His brothers,
 “Have-gone-and-given-up-going all-
 about-here, and be-going-off-now
 Judæa-there ward; in-order-that too
 thy disciples¶ may-have-got-to-be-
 proud-eye-witnesses-of those same
 acts-of-thine which thou-dost-some- 4
 times.—For nobody ever-does a-fine-
 thing all hid away-in secret-y’ know,
 and-yet is-so-very-ambitious-of being
 HIMSELF always-before-the-public.—
 If thou-must-be-doing eccentrically all-
 THIS, it is now time that thou at once
 have-gone and made-thyself publicly-
 known-to-the-world.”—For neither 5
 were-His brothers trusting-in Him
 ward. Says therefore to them-does 6
 Jesus, “The Providential-time-for it,
 that-of MINE, has-not-yet been-arriv-
 ing;—but your providential-time is
 always conveniently-ready. There-is 7
 no possible-chance for the World to-

satisfy. God must have the homage of our intellect,
 —for the test of absolute TRUST (by which
 we are being saved) must searchingly be applied
 to our mind, our conscience, and our heart,—and
 consequently in the ratio of our gifts, and relatively
 to the calibre of the Civilization of which we are
 part, will be the tests applied to each of us, as to
 whether we are trusting our own understandings
 in idolized traditional orthodoxy, or like children,
 in Covenant guidance to each of The Spirit, trusting
 Omniscient Love, even in the dark, not only in
 Theological truth, but (Oh! how much harder) in
 daily life inscrutable providences.

* In every Age, and Church.

† This transubstantiation-test of our Lord per-
 fectly convinced (utterly carnal) Judas Iscariot
 that our Lord was only a prophet—more mad
 than the generality of them.

‡ Verse 63.

§ The same word as is always used for ‘the
 devil’ (the personal devil Satan); it is not ‘dæmon’
 (vii. 20).

¶ “Tabernacles.”

¶ Whereas they really meant themselves!
 They really meant ‘Go to the aristocratic and
 influential part of the Church and land where
 people of title and wealth and education will
 patronize you, and so your spiritual gifts be
 invested better to advancing your own temporal
 interests, benefitting your family,’ and so advance
 the glory of God. The importing of the ‘disciples’
 into the argument was a lame loose attempt to
 influence our Lord, from His acknowledged
 solicitous care for their spiritual growth, as if they
 could not see the miracle-tokens as well in
 Galilee as in Judæa. It reeks of human nature.

NE-hating YOU; ME however it-does-hate,—because I am-always-testifying in-connection-with it that its deeds are morally-corrupt. Have-gone YE-up this feast ward; I am not going-up the feast ward,—THIS-feast,*—because the proper-time, that-of MINE, has-not-yet been-fully-coming." Having-got-to-say all-this to-them, He-went-and-stayed-behind in-busied with the Northern Ministry of Galilee. But as-soon-as His brothers got-to-go-up, then also He-got-to-go-up the feast ward Himself,—not so as to 'make Himself-publicly known,' BUT AS 'all hid away-in secret.' There were-the Jews therefore all-on-the-tip toe of expectation-looking-out-for Him during the feast-itself and were-saying, "Wherever is that-reformer?" And the-hum there-was-of-much subdued-converse respecting Him;—some-people indeed were-saying, "He-is benevolent;" others, however, "No! BUT-so far from that seducing-into error-he-is the lower-orders." Not-a-soul however was-daring-openly-to-be-talking-at all about Him, from their terror-of-the Jews. But now, the feast-tide† being-at-its-height, went-and-ascended-did Jesus the temple ward, and there-He-was-systematically-teaching:—and there too were-the Jews wondering, saying, "However has-this-man been-knowing scholarship utterly uneducated-as he has been?" Got-to-break-out-in-answer-to-them therefore-did Jesus and-to-say, "This system-of-doctrine of-MINE is not 'MINE,' BUT-rather that-of-Him that-went-and-sent Me. Supposing some-covenant person have-the-will‡ His will-and-plan to-be-bringing-into-operation, he-shall-be-knowing about the system-of-doctrine, whether-or not it

is out-from GOD,—or I-be upon my-own-responsibility talking.—He who is 'upon his-own responsibility talking' his own-personal glory ever selfishly-aims-at. But he who aims-at the glory-of-him that-went-and-sent-him, this-person genuine is-essentially, and unrighteousness-in-the-ambassadorship of him there-is none. Has-not Moses been-giving you The Law?—and-yet not-a-single-one of you is-practising The Law!—why-for example are-ye-trying-always to-have-got-to-murder ME?" Went-and-broke-out-in-answer-did the populace and got-to-say, "Of-a-(G)dæmon§ art-thou-possessed! —who-bad enough is one as kind as-THOU trying-to-have-got-to-murder?" Got-to-break-out-in-answer-did Jesus and-to-say to-them, "One work there is that-I-went-and-did, and the-whole-of-you are-wondering-at-that.—Moses has-been-giving you the-rite-of-circumcision—not because its-origin is in-Moses, BUT in-the-patriarchs,—and on the (G)sabbath-day ye-are-constantly-circumcising a-male; if-then circumcision receives-does a-male upon the (G)sabbath-day, so-as-to "escape having-got-to-relax The Law of-Moses, with-ME are-ye-angry because an-adult|| human-being I-went-and-made-sOUND¶ in-as-a-duty-of the (G)sabbath-day? Do-^mkeep-from judging according-to surface-show, BUT-rather the-deep lying just judgment be-judging." Saying there-fore-were certain-of-the (G)Jerusalemites, "Is not this the person-whom they-are-seeking-every-opportunity-of-having-got-to-murder? and-yet only-see-now with-what-daring-publicity he-is-speaking, and-yet nothing-at all to-him are-they-saying! —perhaps-now the rulers never really got-to-know-till now that this is-ac-

* When the 'Providential time' for 'showing Myself to the world' comes it will be at another Feast—and upon the Cross 'a spectacle to the world and to angels and men.'

† As we should say of a Fair although the Fair proper—the business part—was over. To the religious part of the Feast our Lord did not go.

‡ This is the subject of which Paul argues in the Epistle to the Romans as the nucleus in man of the New Creation, the renewal of the will is the first thing God does in the regeneration of a soul. When the (circumcised or) baptized person "wills" as a renewed creature the Will of The Creator

'to be brought into operation,' God enlightens his understanding as to what his own practical duty in daily life is as part of that 'operation,' and the more systematically we are guided by The Holy Spirit experimentally in the practical duties of daily life the more habitually we are 'doing of the works' and thus 'knowing of the doctrine' in intelligent Christianity.

§ A kindly one, not a devil (as in vi. 70), a 'familiar spirit' making Him "fond" and apprehensive (verse 26; Matt. xxvi. 5).

|| Not a babe—all an *a fortiori* argument.

¶ Not mutilated—as in circumcision.

27 *tually* The Christ ;—*BUT-then again as*
to-this-man's being the Messiah we
know the origin-from-whence he-is,—
but of-The Christ, whenever He
does-come, no-one does-know the
 28 *origin-from-whence He-is.*—Got-
 to-cry-aloud, therefore,—*did* Jesus
 in the temple-Course whilst-teaching-
 systematically-as *He was* and saying,
 “Both Me ye-know, and ye-know-too
 the Origin*-whence I-am ;—and upon
 my-own-responsibility *I have-not* been-
 coming, BUT-*instead* The-Fount-of-
 authority† is *He who went-and-sent*
 29 *ME,—Whom ye-do not* know!*—I
 however do-know HIM, because from-
 as *My Source* Him I-am, and that-
 Divine Being went-and-sent ME-
 30 forth.” They-were-trying-hard there-
 fore-to-have-got-to-seize Him ;—and-
 yet nobody got-to-lay a-hand-upon
 Him, because not-yet had-His ‘hour’
 31 been-come. But many from-
 amongst the people-generally got-to-
 trust-in Him ward, and were-saying,
 “The Christ, when-He-shall-have-got-
 to-come,—*why-He* cannot-be-doing
 more miracle-tokens than-those-which
 THIS-man actually-did-go-and-do-can
 32 *he?*”—Got-to-hear-tell-did the (G)pha-
 risees that the populace kept-on-mut-
 tering *such things as these* about Him,
 went-and-sent-did the (G)pharisees
 and the chief-priests constables, so-as
 to have actually got to take-Him into-
 33 custody.—Went-on-saying therefore
 did Jesus, “For-a-little time longer
 along-with you I-am and-then I-am-
 going-away on duty-unto Him that-
 34 went-and-sent ME. Ye-shall-be-seek-
 ing-for ME, and not finding ME ; and
 there-where am I ye cannot-possibly
 35 have-got-to-come.” Saying therefore-
 were the Jews in proud vindication of
 themselves, “Wherever is this-fellow
 going-to-be-off-to, that we shall-not
 be-finding Him ?—*he is*—not about-to-
 be-off the Dispersion ward among the

Greeks-is-he, and-too to-be-teaching
 the Greeks ?—Whatever-mysterious 36
 meaning attaches to this remark which
 he-got-to-make, ‘Ye-shall-be-seeking-
 for me, and not finding me ; and there-
 where am I ye cannot-possibly have-
 got-to-come’?”

But on the last day,—the great 37
 day of-the-feast,—standing-there-had-
 been Jesus, and He-went-and-cried-
 aloud, saying, “If any-poor sinner is-
 Thirsting, let-him-be-coming for re-
 freshment-unto ME, and Drink :—he 38
 that-is-trusting-in ME ward,—even-as
 got-to-say The Scripture-quotation,—
 ‘rivers out-from his inward-parts
 shall-be-flowing of-Water,—all-
 Alive†-as it is.”—This He-got-to-say 39
 however, with-reference-to The Spirit,
 the-which they-were-receiving§ who
 were-trusting-in Him ward ;—for not-
 as-yet was-it-the Dispensation of The
 Holy Spirit, because Jesus as-yet had-
 not got-to-be-glorified. ||—Many there- 40
 fore out-of the people, having-got-to-
 listen-as they did-to The Truth, were-
 saying, “This is undoubtedly ‘The
 (G)Prophet’-of Moses !”—Others were- 41
 saying, “THIS IS THE CHRIST !” But
 others-again were-saying, “The Christ
 out-of-Galilee-there is “not-to-bo-
 coming-in He ?—did-not The Scrip- 42
 ture-quotation got-to-say, that born-
 out-from ‘the seed of-David,’ and
 from ‘Bethleem,’—the town where
 David used-to-be,—The Christ is-to-
 be-coming ?” A-division-of-opinion, 43
 therefore, amongst the populace there-
 got-to-be on-account-of Him. But 44
 some-of the higher classes were-de-
 sirs of-having-then-gone-and-appre-
 hended Him ;—BUT-yet they were power-
 less, for no-one-did go-and-lay their
 hands-upon Him.—Got-to-come, there- 45
 fore,—did the constables on duty-unto
 the chief-priests and (G)pharisees ;—
 and saying-to-them-were they, “Backed
 by-WHAT-secret counter authority have

that it is small marvel that persons of intellect
 and refinement have come to leave the equivocal
 blessing to ignorant and self-sufficient religionists.
 How different will it be when the genuine naturo
 of His beneficent Offices come—as soon they will
 —to be detected, and set forth, by a scientific,
 instead of an empiric, Theology !

§ The Infinite Purchase-money not yet paid
 down, and the legal right outwardly Registered
 for this boon to mankind in body and soul.

- Knew about God, but did not know God—
 theoretic dogma versus personal (Abrahamic)
 friendship—their consciences told them (iii. 10).

† Lit. ‘genuine.’ ‡ iv. 10.
 § The Spirit was not yet given for the outward
 endowment of Evangelical Civilization in the
 Pentecostal Dispensation, but from the first there
 was no other agency in quickening and en-
 lightening individual souls. Sectarian theories of
 The Holy Spirit are so unscientific and vulgar

46 ye not gone-and-brought him?" Got-
to-break-out-in-reply-did the constables,
47 "Never-yet-did human-being go-and-talk like yon man!" Got-to-break-out-in-answer-to them-did the
(G)pharisees, "*Why even-ye have-not*
48 *been led astray, have-ye?*" — No, no,
is there-not some-chief-man from-
amongst the magistrates* who-has got-
to-repose-his-trust-in him ward,—or-come-
49 from-amongst the (G)pharisees?—*BUT-as for the populace one so debased as*
this which will-not be-anything but-
ignorant-of The Law, cursed-and-de-
50 testable they-are-indeed!" Says Nikodemus unto-to check their-impatient
temper—he-who once-got-to-be-coming
by-NIGHT for instruction-unto Him,—
51 being one of their-body, "*Especially*
guards does-that Law-of-ours" against
condemning a-person-does it not, with-
out having-first got-to-hear authenti-
cally-from himself, and-thus having-
got-to-ascertain what he really-is-
52 doing." They-went-and-broke-out-in-
reply-to-him and said, "THOU too†
art not-surely out-of GALILEE-there,
art thou? — have-got-to-search-Scripture
and to-see how-that a-(G)prophet
out-of-Galilee never has-been-foretold
53 as-to be-arising."—And-then off got-to-
go-did each-of-them that his-own home
ward.†

VIII. 1. But off-got-to-go-did§
Jesus the mount-of-the olives ward.

2 ||But at-dawn He-got-to-be-present
in-the-direction-of His temple-again,
and the-whole-of The People was-
coming for instruction-unto Him; and
having-got-to-take-His seat, there-He-
was-engaged-in-systematically-teaching
3 them. . . . But dragging-along-are
the scribes and the (G)pharisees a-
woman that-had-been-detected-in-the
very act-of committing-adultery;—and

* *E.g.*, one of (say) the Herodians,—whom the
constables were obeying as being of higher rival
authority than their own,—deeper reasons they
utterly ignored as at all likely to influence such
ruffians.

† As well as the constables.

‡ Puzzled, baffled, and scheming (viii. 3?).

§ The force of the antithesis suggests that our
Lord also went to His home. But to appreciate
the contrast latent in the conjunction-disjunctive
'But,' and where it was that The Son of Man had
to lay His head, see Luke xxi. 37 (note).

This episode undoubtedly genuine.

having-gone-and-stood her-up in the
midst, they-say to-Him, "Teacher!— 4
this woman here got-to-be-caught com-
mitting-adultery whilst-still-in-its-
very-perpetration; But¶ in the Law 5
MOSES for-us did-go-and-expressly-to-
command that such-wretches ARE-to-
be-stoned;—THOU therefore what-
verdict deliverest-thou in her-case?"—
But-of course all-this they-were-saying 6
tempting Him in-order-that they
might-be-in-possession-of a-ground-of-
accusation against Him. But Jesus
having-gone-and-stood right-down-
as He did, with-His finger was-en-
gaged-coincidentally-in-writing the
ground ward. As, however, they-went 7
on persistently-pressing the question-
upon Him, He-went-and-drew-Him-
self-up and-said judicially-unto them,
"Let-the-person-of-yourselves guilt-
less-of-the-same-sinful-wrong-doing
the-first-of all his stone down-upon 8
HER have-gone-and-hurled."—And-
then again having-gone-and-stood
right-down-as He did He-went-on-
writing the ground ward. But they, 9
having-got-to-listen, and on-the-part-
of their conscience being-convicted-as
they-were-of-it, went-on-going-out, one
after another, having-got-to-start from
the (G)presbyters, downwards towards
those of-lesser-rank. And-so there got-
Jesus to-be-left alone, and the woman
on her trial-in** the-midst being-there
still, as she kept, without trying to escape.
But-having-gone-and-drawn-Himself- 10
up-as Jesus-did, and-then upon no-one
fixed-His-eyes save-upon the woman,
He-got-to-say-to-her, "Madam, where
are those-self-condemned persons the ac-
cusers of-thee?—did-not-a-single-one
gel-thee-to-condemn?" But she got-to 11
say, "Not-a-single-one,†† lord." Got-††
to-say however to-her-did Jesus,

¶ The force of the subtle latent (thoroughly
Jewish!) antithesis is plain enough, as to Jesus
versus Moses.

** Practically before the Sanhedrin, because her
legal judges had only transferred their Court to
the temple, and she had not been as yet either
sentenced, or discharged, so that she was waiting
for some decision. In effect, they had left her
legally in the hands of our Lord, and she felt that
her destiny was by the law of the land in Him.

†† Not one! (Matt. xii. 40, xvi. 4; Mark viii. 38.)

‡‡ This 'got,' and the three before it, have much
possible suggestive matter before them.

- "Nor am I thee condemning now; *—
 be-going thy way, and never again be-
 guilty of the sinful wrong-doing."—
- 12 Again therefore Jesus to those above
 mentioned went and resumed His dis-
 course, saying, "I am essentially The
 Light of the world; he that is follow-
 ing ME, shall be kept from ever-
 transacting daily-life-affairs in The
 Darkness, BUT so far from that shall
 be in possession of The Light of The
- 13 Life." Got to say therefore to Him
 did the (G) Pharisees, "THOU respect-
 ing THYSELF art everlastingly bearing-
 witness, that witness of thine is not
- 14 true!" Got to break out in reply did
 Jesus and to say to them, "And sup-
 posing even that I am everlastingly
 bearing witness respecting MYSELF,
 yet MY WITNESS is essentially true;
 —because I know the Origin whence
 I got to come, and the Destiny†
 whither I am bound:—YE however do
 not know the Origin whence I am
 come, or the Destiny whither I am
- 15 bound. YE according to a fleshly-
 standard decide always—I am not
- 16 now judging anybody's mind.‡—And
 yet supposing judge however I do, MY
 judgment is true; because alone in it
 I am not, but I and The Father that
- 17 went and sent ME;—and in The Law,
 however, that of yours, it has been
 written, 'Of two human-beings even
- 18 the witness is true';—I am a witness
 respecting MYSELF, and besides wit-
 nessing respecting ME is HE who
- 19 went and sent ME, The Father." They
 were saying therefore to Him,
 "WHEREVER is that 'father' of
 thine?" Got to break out in reply
 did Jesus, "Neither ME do ye know,
 nor MY Father;—if ye had been
 knowing ME, MY Father too ye had
 been knowing doubtless."
- 20 All the foregoing overflowings got
- to speak did Jesus in His Course of
 teaching at the temple treasury in the
 course of His systematic teaching in
 His temple. And yet not a single
 official went and offered Him any vio-
 lence, because His 'hour' had not yet
 been coming.—Saying therefore to 21
 them again was Jesus, "I am going
 My own way, and ye shall be search-
 ing for ME, and ye shall in assimila-
 ted oneness with your sinful wrong-
 doing be dying;—the Destiny whither
 I am bound YE cannot possibly have
 got to come either."—Saying there- 22
 fore were the Jews,—"Why he is not
 going to be killing his own self and go
 straight to hell is he?—because he keeps
 on saying, 'Whither I am bound ye
 cannot possibly have got to come'!"
- And He got to say to them, "YE it is 23
 who are from below there,—I am
 from up above there;—YE out from
 this present World** are, I am not out
 from this present World. What I did 24
 go and tell you then was that ye shall
 be dying in assimilated oneness with
 your sinful wrong-doings.—For if ye
 will not have got to trust that I
 AM,†† dying in assimilated oneness with
 those your sinful wrong-doings ye will
 be for certain." They were saying 25
 therefore to Him, "THOU! what
 Divine Being art thou?" And got to
 say to them did Jesus, "From the be-
 ginning of your Dispensation The
 Awful Being even I continue now Per-
 sonally to tell you. There is much 26
 I have to be saying about you and to
 be hearing as your Judge;—BUT then
 He that went and sent Me is essen-
 tially My Fount of authority,‡‡ and as-
 for ME just what I got to hear from
 Him, just that I am saying the world
 ward."—They never got to recognize 27
 that The Father He was telling them
 about!—Went on to say therefore did 28

* xii. 47.

† Again I leave the world and go unto The Father.

‡ Verse 11.

§ After his crucifixion. His rapid ending and gift to a rich disciple afforded very strong prima facie ground for suspicion that He had been taken and resuscitated, and was alive and in hiding somewhere—not amongst the populace (Matt. xxviii. 15).

|| Apollyon = 'killer' (verse 41), and so the instigator of suicide.

¶ Jesus = "Saviour."

** The capital letter always marks off Satan's world from the cosmos (1 John ii. 15).

†† The force of our Lord's frequent calling of Himself "I AM" to the Jewish Church was that that was His Revealed Style to Moses, and to awaken Messianic ideas. It meant that they were to listen, because what Moses and kings and prophets desired to see and know of the secret nature and character of Jehovah He had come expressly to Reveal. ‡‡ vii. 29.

Jesus, "Subsequent*-to-then-when ye-shall-have-gone-and-lifted-up† The Son of Man, then ye-shall-be-knowing that I AM;—and-that upon My-own-responsibility I-am-doing nothing; BUT-only-just-as-got-to-instruct Me-did My Father, *just*-THAT I-am-saying.

29 And He that-got-to-send ME along-with ME *always*-is;—The Father-did not go-and-leave ME all-by-myself; because I what-is-pleasing-to-Him am-

30 doing at-all-times." Whilst-He was-saying *all*-this, many did-get-to-trust-

31 in Him ward. Went-on-saying therefore-did Jesus unto-to *help* those Jews that-had-been-trusting-in-Him, "If-only ye-now-shall-have-got-to-persevere in *these* principles of-MINE, truly disciples of-MINE shall-ye-be-

32 being,—and ye-shall-be-knowing The Truth, and The Truth *shall* be *gradually* setting-you free."—Went-and-

33 broke-out-in-reply to Him-did they.† "Why-seed of-Abraam ARE-we-legitimately avert-to-no-one have-been-in-slavery ever-at-any-time!—how-canst thou be-saying-then, 'Free ye-shall-

34 be-becoming'?" Got-to-break-out-in-reply to-them-did Jesus, "Verily, verily, I-do-assure you, that every-one who is-committing the sinful-wrong-doing a-slave is of the sinful-wrong-

35 doing.—But the slave *is*-not going-to-be-stopping in-forced labour in The

* Luke xiii. 35.

† Doubtless (in addition to the obvious reference to the brazen serpent) our Lord had in His mind the act in the Service of The Sanctuary with which they were so familiar which was sacramentally symbolic of the hoisting up of the Cross, namely the act of the priest in 'lifting up' the 'heave shoulder'; which had some symbolic meaning fulfilled in *some* antitypical sacrifice. The 'heave shoulder' and the 'wave breast' together perfect at any rate as a solved problem in symbolism the historic Antitype; the first representing strength typified God's being 'mighty to save,' and the second typifying love (the heart encased in the 'breast') waved to and fro throughout the world making the 'wind' of Pentecostal preaching; moreover, as the vertical shaft symbolizes The Godhead of Him who unites God and man (Gen. xxviii. 12), so the horizontal His Manhood. And here a word may be said, once for all, to those who regard The Revelation in His Word of The Omniscient Omnipresent Omnipotent God much as the Saaaters of the Christian, 'sacred writings,' mysteriously unintelligible, or only intelligible at all as interpreted in favourite commentators,—of 'the fathers' of the 'Reformed'

House God's eternity ward;—The Son-now DOES-stop God's eternity ward.—Supposing therefore that The 36 Son shall-have-gone-and-freed you,—absolutely free shall-ye-be-being. I- 37 am-quite-aware that 'seed of-Abraam' ye-are;—BUT-then ye-are-trying ME to-have-gone-and-murdered, because MY Truth *is*-not incorporating you into-organic oneness with itself. I 38 what I-have-been-seeing in-the bosom of The Father of-ME, am-saying;—and-too YE consistently what ye-have-been-seeing in-organic oneness with the father of-YOU are-practising!"—They- 39 went-and-broke-out-in-answer and got-to-say to-Him, "The 'father' of-us Abraam is." Says Jesus to them, "If Children of-Abraam ye-*really*-were, the works of-Abraam ye-would-certainly-be-practising.—Now, how- 40 ever, *here*-ye-are-trying ME to-have-gone-and-murdered a-man-like-human-being who The Truth to-you have-been-revealing, that-truth-which I-got-to-hear straight-from GOD, *this-kind of thing* Abraam never went-and-did!—Ye are-I quite concede-doing the 41 works of 'the father of-you.'" Got-to-say-did they, therefore, to-Him, "We at any rate-out-from fornication have-not been-born.—One Father have-we, God Himself."—Got-to-say 42 to-them-did Jesus, "If God were your

or 'unreformed' Churches, so superstitiously do they tremble for common sense to dare to disturb their royal 'gospel' mummy by entering the chamber of Inspired Revelation, for fear it fall to dust, amid the jeers of certain foes of enlightened Gospel truth called 'infidels'! To keep, however, to the great organic system of Revealed sacramental symbolism which constitutes the symmetrical teaching of the Jewish Church about The Atonement;—is its elaborate minuteness of detail insultingly unmeaning, and was the sacred drama of its rites, for centuries acted, a solemn farce? And yet whenever anyone attempts to explain the details there is a general expression of lofty opinion that such childish minutiae are beneath the dignity of Gospel times. What can you expect from a school except detailed lessons, and 'the Law is our schoolmaster to bring us to Christ';—a far safer school of Theology than those which can find nothing there which educates us in an intelligent detailed understanding of all the sacramental delineations of 'the mystery of godliness,' except a few prominent types found out ages ago.

‡ The section of the people who were going on carping (vii. 45), not to those in verses 31, 32.

father, ye-were-Divinely-LOVING ME undoubtedly, for I out-from GOD got-to-come-out and here-I-am, for neither Self-appointed have-I-been-coming, *NUT-instead That-Divine Being*
 43 *went-and-sent ME-forth* From-what-*arises it-that ye do-not* recognize-familiarly the *very*-style-of-talking as MINE?—*why*-because *ye are-not* able to-be-Listening-obediently to the Truth *that of*-MINE.—Ye out-from *your* father the devil are-legitimately, and the irregular-desires of-that father of-yours ye-hust-ever-to-be-doing; *THAT-wretch* a-man-murderer† was-always from the beginning-of Scripture history and in-organic oneness with The Truth has-not been-standing-steadfast,—because there-is no truthfulness‡ in-organic oneness with him; when he-speaks the lie out-from what-are his-own-ideas he-is-speaking, because a-liar he-is, and tho
 45 father of it. I, however, because the truth I-am-speaking, ye-are not trust-
 46 ing-in ME.—Which-liar of you-all ever-detects ME in sinful-wrong-doing?—since then I-speak the truth whence-arises it that ye do-not trust-
 47 in ME? He that-is born-of GOD Listens-to the overflowings-of-GOD; for THIS reason YE do-NOT Listen, be-
 48 cause born-of GOD ye-are-not.”—Got-to-break-out-in-answer-did the Jews and to-say-to-Him, “Are we-not say-
 ing just-the-right-thing-when we say-that a-Samaritan§ art thou, and hast
 49 a-(G)daemon?”—Got-to-break-out-in-reply-did Jesus, “I a-(G)daemon have not, BUT-on the contrary I-am-honour-
 ing My Father,—and ye are-not-
 50 grossly-insulting ME.—But I am not aiming-selfishly-at MY-own glory,—
 there-is-already One does aim-at it and judges.—Verily, verily, I-assure you, 51 if some-faithful disciple shall-have-got-to-keep this doctrine which-is MINE, Death he shall-mescape having got-to-see for-My eternity ward.” Got-to 52 say therefore to-Him-did the Jews, “Now we-know that a-(G)daemon thou-hast:—Abraam got-to-die and the (G)prophets, and THOU-forsooth sayest, ‘If a-certain-person shall-have-got-to-keep the word of-mine he-shall-mescape having-got-to-tasting-of death the eternity ward!’—THOU art not a- 53 greater-man than Abraam the father of-us-art thou?—and yet-HE got-to-die, and the (G)prophets got-to-die,—WHAR-divine-Being art-thou-making thy contemptible-self-out to be?”—Got- 54 to-break-out-in-reply-did Jesus, “If I am-glorifying MYSELF, this-MY glory is nothing; it-is MY Father Who-is-glorifying ME,—of-Whom ye say ‘Our God He-is:’—and-yet ye 55 have-never been Knowing¶ HIM; I however Know HIM; and supposing I-were-to-be-saying ‘I do-not Know HIM,’ I-should-be like you—a-liar; NUT-so far from that I-do-Know Him, and HIS Truth I-am-keeping.—As 56 for-Abraam your father he-got-to-rejoice-intensely in laughter,** that he-got-to be privileged-to-get-to-See this-MY Dispensation,—and Sec-it-he-did-get-to, and-so rejoice-he-did-get-to.” Got- 57 to-say therefore-did the Jews coarsely-unto HIM, “Fifty years are not-yet thine, and Abraam hast-thou-been-seeing?”—Got-to-say with awful di- 58 rectness-unto-them-did Jesus, “Verily, verily, I-do-assure you, before-that Abraam ever-got-to-come-into-being I AM THAT I AM.”†† They-went- 59

* The Author of your own Scriptures.

† Abel.

‡ Spirit is necessarily homogeneously true, or homogeneously untrue; it is in a complex nature like ours—the only such in the universe—that the infinite paradoxes arising from the mixture and unending warfare of the two essentially-contrasted principles of selfishness and of unselfishness are exhibited—the flesh lasting against The Spirit and The Spirit against the flesh, because contrary to one another.

§ “Thou hast a bastard ‘Father,’—some rival ‘temple’ or other of thine own—enjoyest their hospitalities, and confidence (iv. 40–42).—pru-

tiest secretly a mongrel ritual,—settlest up a ‘Law’ which neither we nor Moses own,—art everlastingly bragging about thyself as some great one,—and so we make a present of thee to the Samaritans as their Messiah” (iv. 29).

¶ A mischievous one, *here* (vii. 20), mad.

¶ Knowing about God is not necessarily ‘Knowing’ God, or being Known of Him.

** “Isaac” = “laughter,” those that are of trust, they are the children of Abraham.—Christianity is the religion of laughter, wit, humour.

†† Thus is legitimately filled out the verb in the Greek (Ex. iii. 14).

and-lifted*-up stones, therefore, that they-might-have-got-to-cast-them down-upon HIM:—but Jesus got-to-be-bid, and to-go-out-of His temple,—passing-invisible to their fleshly eyes-right-through the-very-midst-of-them-as He went and did,—and was-passing-away in-that-miraculous-manner.—

- IX. 1 And as He was passing-away He-got-to-catch-sight-of a-man blind, congenitally-from birth. And got-to-put-the-question-to Him-did His disciples, saying, "Rabbi! who† got-to-incur-special-guilt,—this-person, or his parents—for-him blind to-have-got-to-be-generated?" Got-to-break-out-in-reply-did Jesus, "Neither did-this-man go-and-specially‡-wrong-do nor his parents; BUT-rather on the other hand in-order-that displayed-might-have-got-to-be the works of-God in-organic oneness with him—
- 4 I am-responsible for-working these works, those of HIM that-went-and-sent ME, whilst-still My-Day-of-opportunity it-is;—coming-is Night;—when
- 5 no-being can-work. So-long-as in-as a human being the world I-may-be the world's Light I-am essentially."—All this having-got-to-say, He-went-and-spat-some-spittle upon-the-ground, and-then made clay out-of the spittle;—and-then He-went-and-spread-as-ointment that-clay upon the eyes of the blind-person; and got-to-say to him, "Be-going and-have-got-to-wash-it off the bath-of-Siloam ward,"—a-word-which means-when-it-is-translated, "having-been-Sent."§—Away-he-got-to-go, then, and did-get-to-wash-him-it off, and-then got-to-come-again,—seeing-his-way-as there
- 8 he was! His neighbours, therefore, and those accustomed-to-see him in-former-times-as they were that there-a-blind beggar he-always-was, were-saying, "Is not this he that-used-to-be-sitting and begging?" Some were-

saying, "This is-he;" others, however, "Like him he-certainly-is;" himself was-saying, "I am-he." They-10 were-saying, therefore, to-him, "How-ever got-to-be-opened-did those thine eyes?" Got-to-break-out-in-answer-did that-original and to-say, "A-human-being|| called-as he is 'Jesus' got-to-make some-clay, and-then went-and-spread-it-like-ointment upon my eyes; and-then He-got-to-say to-me, 'Be-going the bath-of-Siloam ward, and have-got-to-wash-it off.'—But upon-my-having-got-to-go-off and to-wash-me-it off,—I-got-to-look-up-seeing!" Got-to-say-did-they, therefore, 12 to-him, "WHERE is THAT-wonderful man?" He-says, "I do not know-myself."—They-bring him officially-13 unto the (G)pharisees, the-one heretofore blind. But it-was (G)sabbath 14 when clay went-and-made-did Jesus, and opened for him his eyes. All-15 over-again, then, questioning him-were the (G)pharisees, as-to-the-means-through-which he-got-to-get-his-sight. But-curtly he-went-and-said-to-them, "Some-clay he-got-to-put-for-me upon my eyes, and-then I-went-and-washed-me-it off, and-now I-can-see." Saying 16 therefore-were out-of the (G)pharisees some-of the most influential, "Yonder person there is-for certain not accredited-from God, because he-is-His (G)sabbath not keeping." Others-of their own body were-saying, "How possibly-can a-sinner miracle-tokens-of-such-a-calibre-as-THIS be-working?" And-so a-division-of-opinion there-was amongst THEM-even.—They-say-to-the 17 blind-person now-again, "Thou-now! anything-to the point art-thou-saying about him as-to-that he-got-to-open those thine eyes?" But he got-to-say, "A-(G)prophet he-is-certainly." Got-to-trust-him therefore-||-did not 18 the Jews-get to in-connection-with this-case, that blind he-used-to-be,

* The word implies effort and strain, as that they were picking up the heaviest stones they could find,—of those lying about in abundance for Church restoration.

† The "special" belongs to the "who."

‡ The 'specially' is in the Aorist.

§ (G) "Apostolic."

|| There is a quaint humour in the cast of the Greek—it takes the form of would-be accuracy, as proving legally that he is really himself.

¶ So full of guile and manoeuvres were they themselves, that they credited any successful person with their own unscrupulous 'unjust steward' cleverness in adapting means to ends.—They instantly from the man's answer suspected that he was an accomplice who had feigned blindness, and a miraculous cure had been manufactured to be 'officially reported' to them.

- and-then got-to-see,—up-to the-time-at-least of-their-having-got-to-call the parents of-him who got-to-recover-
 19 power-to-see. And they-went-and-questioned them, saying, "THIS-person, here, is-he your son,—that one-of-whom ye-say that blind he-got-to-be-generated?—How-in the world,* then,
 20 just-lately, is-he-seeing?" Got-to-break-out-in-answer-to them-did the parents of-him, and-to-say, "We-do-know-for certain that THIS IS OUR son;—and-too that blind he-got-to-be-generated.—But how-in the world he
 21 can-now see, we-do not know!—or what-divine Being-it was that-got-to-open for-him his eyes, we do not know.—He-himself is of full-age,† so-HIM have-gone-and-examined;—he about his-own-case will-be-speaking."
 22 All-this saying-were the parents of-him, because they-were-in-terror-of the Jews; for now-for-some-time settling-it-had-been the Jews, that in-the event-of haply any-the most influential-person's having got-Him publicly-to-acknowledge-as Christ he-should-have-got-to-be as a heretic-
 23 un-(G)synagogued.—For THIS-reason-then his parents got-to-say, "He is of-full-age, so-HIM have-gone-and-
 24 examined."—They-got-to-call-up, therefore, yet-once-again the person-himself,—as-one-now-who really-was blind,—and-to-say-to-him, "Have-gone-and-given-all the-glory-to-God;—we know-for certain that the person in-question a-sinful-heretic-himself
 25 undoubtedly-is."—Got-to-break-out-in-reply therefore-did that-original and-to-say, "About his-BEING a-'sinful-heretic,' I do-not know;—one-thing I-do-know, that blind being-
 26 as-I-used-to-be now-I-can-see!" They-went-on-saying, however, to-him,—all-over-again,—"*WHAT-surgical operation was it he-got-to-perform on-thee-now.—In-what-way did-he-get-to-*
open for-thee thine eyes?" He-got-
 27 to-break-out-in-reply-to-them, "I did-go-and-tell you once-already, and ye-never got-to-care-to-listen;—what-is your motive for-wishing-to-be-hearing-it all-over-again?—it is—not-that even ye are-now-anxious His disciples to-have-got-to-become-is it?" Oppro-
 28 brious-names therefore-did they get-to call him, and-to-say, "THOU art disciple of-THAT-impostor;—we how-ever of-God's MOSES‡ are disciples.—We do-know-for certain that to-Moses
 29 been-speaking-has our God;—but-as for-this-impostor we do-not-even know§ the origin-whence he-is." Got-to-
 30 break-out-in-answer-did the man, and-to-say-to-them, "In this-your finding therefore there is a-wonderful-incon-sistency namely-that 'YE do not know the origin-whence He-is!'—and-yet, here He-went-and-opened-for-me mine eyes!—Now we-do-know-for certain that
 31 'sinful heretics' God does-not listen-to-ever;—BUT when a-certain-Person truly-godlike|| happens-to-be, and His will is-doing, to-such-as-THIS He-DOES-listen:—why-never from eternity
 32 got-it-ever-to-be-heard-of that went-and-opened-did any-one-the divinest man the-eyes-of-a-person-that-has-been-generated blind.—Unless-then this
 33 Person was-really accredited-from God, He could-not possibly be-doing any-thing-like this." They-got-to-break-
 34 out-in-answer, and-to-say-to-him, "In sinful-wrong-doings thou didst-get-to-be-conceived-and-born,—the-whole-of-thee,—and art-thou-forsooth
 TEACHING US?"—And-then they-went-and-cast him-out outside-the-synagogue-as a heretic. It-got-to-come-to-the-
 35 ears-of Jesus how-that they-went-and-cast him-out outside-excommuni-cate; and-so having-got-to-find him-as He did, He-got-to-say-to-him, "Thou-now dost-thou-put-thy-trust-in The Son of-God ward?" Got-to-
 36

* Blustering bullying manner, to frighten the parents into ambiguous answers which could be used cleverly for throwing doubts on the man's identity—the wise were taken in their own craftiness, for it issued in proving his identity to demonstration.

† So he must have been a very young man.

‡ The rhythmical emphasis in the Greek was for more important ears than the young man himself.

§ The people at Nazareth say he was not born there, and the people of Bethlehem repudiate his having been born there.

|| All this is only a somewhat poetic periphrasis for 'The Christ' (verse 22).

- break-out-in-reply-did that *original** and to say, "And what *Divine Being* now is He, Lord, in-order-that I-may-for-the-future-be-putting-my-trust-in HIM ward?" Got-to-say to-him-
 37 did Jesus, "Both seeing HIM-hast thou been and-moreover He-is-now-talking so condescendingly-with thee,
 38 —That-*Divine Being* it-is." But he-went-and-solemnly-affirmed, "I-do-repose-my-trust-in-Thee, Lord!"—and-then he-went-and-kneeled-and-worshipped HIM.
 39 And-then got-to-say-did Jesus, "For penal-retribution-did I-go-and-come such-a-world ward as-THIS, that those "powerless-to-see may-be-Seeing, and those seeing might-have-got-come-
 40 to-be-judicially-Blind." And got-to-listen-to-all-this did some-of the (c) pharisees, some-who were there accidentally along-with HIM, and-so they-got-to-say-to-HIM, "Not even WE are-actually 'BLIND'-are we?"
 41 Got-to-say-to-them-did Jesus, "If-merely blind-now ye-really-were, ye-were not as now ye are-guilty;—now, however, that ye-are-saying, "We-See," this-your-sinful-wrong-doing-un-
 1 forgiven still-remains. X. Verily, verily, I-do-assure you, he-that will-not Enter-in through The Door-way The Fold-of-The Sheep ward, BUT-
 2 prefers Climbing from-some-different-quarter, HE a-Thief is and a-Robber.
 3 But be that-Enters-himself first of all right-through The Door-way a-Shepherd is-normally of-The Flock:
 3 —to-this-pastor now The Door-keeper Opens-out the truth ever;—and The Sheep to his voice listen;—and his-own-closely following Sheep he-calls each-by-their name,† and-thus leads
 4 them-forth;—and when his-own-closely following Sheep he-expastures right-in-front-of-them he-always-goes;—and The Sheep follow him, because
 5 they-are-familiar-with his voice;—an-alien however "not-only will they-not have-gone-and-followed, BUT-so far from that will-be-fleeing scared away-
 from him,—because they-are not familiar-with-of-Satan's aliens the voice." This-particular (c) parable
 then-got-to-speak-did Jesus to-them; but they never-got-to-recognize what-for spirituality and depth were the-truths-which He-was-speaking-to-them. Got-to-say therefore again to-them-
 did Jesus, "Verily, verily, I-assure you, that I AM The Door-way of-The Sheep.—All whosoever that-as-a
 substitute-for ME shall-have-got-to come Thieves are and Robbers; BUT never will-The Sheep have-got-to-listen-to-them. I AM The Door-way, through ME if a-covenant person shall-have-got-to-enter-in, he-shall-be-being-saved,—and there-he-shall-be-going-in, and going-out, and shall-be-finding Pasture. The Thief never
 comes except in-order-that he-may-have-got-to-thieve, and to-ravage, and to-work-destruction;—I went-and-came in-order-that Life they-may-be-possessing,—and ever-more-and-more possessing. I AM The Shop-
 11 herd, The absolutely-unselfishly-benevolent-shepherd;—The Shepherd, The absolutely-unselfishly-benevolent-Shepherd, His life lays-down on-behalf of-The Sheep. The Hireling-pastor
 12 however,—who-is no Shepherd-at-all,—whose very-own The Sheep are not,—catches-sight-of The Wolf coming, and leaves The Sheep-to-themselves, and takes-to-flight;—and-so The Wolf makes-a-prey-of-them, and scatters The Sheep.—Well, The Hire-
 13 ling-pastor takes-to-flight just-because hireling he-is-essentially,—and what most-dearly-interests HIM is-not The SHEEP. I AM The Shepherd, The
 14 absolutely-unselfishly-benevolent-shepherd, and know-discriminatingly MY own-individually; and am-known-as a Personality too by MY own-in return:—just-as knows ME does-The Father, 15 and-I-in return-know The Father. And this MY life I-am-going-to-be-laying-down on-behalf-of-The Sheep. And other Sheep-too of the same 16

* Consistently self-possessed still, neither fear of the tyranny of the hierarchy, nor gratitude to his benefactor, could hurry him into a position

which he could not intelligently and conscientiously hold.

† For this characteristic of a model Bishop or Curate see Romans xvi.; 1 Timothy i. 2, &c.

- spirit I-possess,—some-which are not sprung-from THIS Fold-here;** and-them-too I-must have-got-to-lead, and MY Voice they-shall-be-obeying:— and there-shall-come-to-be-being-for
- 17 *ever one Flock, one Shepherd. For this-reason it is that The Father is-divinely-LOVING ME, because I am-going to be-laying-down the life of-ME,—in-order-that again I-may-*
- 18 *have-gone-and-taken it.—No-BEING is-taking it away-from ME; BUT-on the contrary I am-laying-down it of My-own-free-will;—lawful-power I-possess of-having-gone-and-laid-down it, and lawful-power I-possess of again having-gone-and-taken it:—the legal-permission-to be doing this I-got-to-receive straight—from MY*
- 19 *Father.” A-division-of-opinion again got-to-cusue amongst the Jews on these discourses:—but a-great-many were-saying from-amongst them,*
- 20 *“He-is-possessed-of a-(G)dæmon, and is-raving-mad;† why-ever are-ye-listening-to him?”—others were-saying,*
- 21 *“THESE-beautiful and connected reasonings are not the utterances of a-(G)dæmon-energized-person;—a-(G)dæmon-too can-not possibly-be blind-people’s eyes opening at any rate-can it?”*
- 22 *But-then-it-got-to-be the temple-dedication-festivities in Jerusalem;*
- 23 *and it-was the winter-time.—And there was as He often used to Jesus walking-up-and-down whilst going on teaching-in† the temple, in-Royal here-*
- 24 *ditary oneness with the portico of Solomon.‡ There-fore-did the Jews get-to-form-a-circle-round Him, and were-saying-to-Him, “Up-to how-much-longer the-very heart-of-us art-thou-killing?—If THOU ART The Christ, have-gone-and-told us with-honest-candour.” Got-to-break-out-*
- 25 *in-reply-to-them-did Jesus, “I-did-go-and-tell you, and-yet ye-are not trusting-in-Me.—The works which I am-doing in-organic oneness with the Name of-MY Father, THESE are-bearing-witness about ME. BUT-however ye are-*
- 26 *not trusting-in-Me,—for ye-are not of the number of ‘The Sheep,’ those of-MINE, as-if ye remember I-got-to-tell you:—The Sheep, those of-MINE, to-*
- 27 *MY Voice Listen, and-I know-discriminatingly them, and they-follow ME;—and-I life eternal give to-*
- 28 *them, and they-shall be-kept-from ever-having-got-to-perish, for-My eternity ward;—and a-certain-Wolf shall never be ravishing-them as-spoil out-of MY hand.—The Father of-*
- 29 *ME,—He-who-has-given-them-as-a-gift to-ME,—greater-than every-being is-essentially; and-so no-creature can-possibly take them-as-a-spoil out-of The Hand of-The Father of-ME.—*
- 30 *I AND THE FATHER ONE ARE-essentially.”—Got-to-snatch-up stones*
- 31 *therefore again-did the Jews that they-might-have-got-to-stone Him.—*
- 32 *Got-to-challenge them-did Jesus, “Many patriotic‖ workings did-I-got-to-exhibit to-you out-from MY*

* Our Lord is speaking in Jerusalem, and in the temple, so that the *Fold* of the Jewish Church was vividly present.

† This not the remark of our Lord’s enemies, but of Festus-like opaque soulless people: when Pilate tried to get Him off, for this reason the scribes and pharisees scornfully repudiated any such idea—they also could say, “We know Thee who thou art,” hence their “greater guilt” (Matt. xii. 31).

‡ Not peculiar to our Lord; those who thus taught Greek philosophy were called ‘peripatetics.’

§ For some reason Solomon had appropriated a cloister for his own Royal use, and not at all unlikely for teaching philosophy there; and, inasmuch as the Greek word all through the Epistles for ‘transacting-daily-life-matters’ really means ‘walking about,’ therefore most likely our Lord followed Solomon in teaching cosmic æsthetic and daily life matters in the significant and freer method of ‘walking-up-and-down.’ In the Acts,

be it remarked, when James took so very pronouncedly our Lord’s place as head of the Jewish Theocracy, we find the hereditary practice jealously guarded (Acts iii. 11), for that ‘porch’ was evidently the centre of Reformed Israel, and the citadel of Messianic Judaism.

‖ Such is the meaning of the adjective (which is an open one) in this connection. Our Lord’s virtues, piety and powerful works exasperated the magnates as much as His unselfishness, obedient-spiritedness and Godliness aroused the hatred of their proud hearts;—for such convenient stock in trade for Him to have started in business as Messiah,—wrenching the temporal power out of the hands of the Romans, establishing Imperial monarchy, endowing richly pharisaism, and making themselves cosmopolitan statesmen, dignitaries and merchant-princes, to be all worse than wasted was too much for practical men’s endurance. The Jew’s translation of our Lord’s adjective (in verse 32) was not ‘patriotic’—for they really cared

Father ;—for - the - sake - of WHICH
 working of-them-all are-ye-now-ston-
 33 ing ME?"—Went-and-broke-out-in-
 answer-to Him-did the Jews, saying,
 "On-account-of any-'splendidly-mi-
 raculous working' we - are - certainly
 not for-stoning thee ; BUT for-just the
 reverse, — (G)BLASPHEMY ;— and be-
 cause thou a-merc-human-being as-
 evidently-thou-art, art-always-making
 34 thyself-out to be God !" Got-to-break-
 out-in-reply did Jesus to-them, "Has
 it-not been-written in-as a promise of
 God in your Law, 'I got-to-say-even
 35 gods* ye-are'?"—If those-creatures He
 went-and-called 'gods,'-then, unto-to
 assimilate them to Himself whom The
 Truth-message of God got-to-come, —
 and it-is-not possible for the-passage
 of-Scripture to-have-got-to-be-ex-
 36 plained away, —to-HIM-whom The
 Father-Himself went-and-consecrated
 and got-to-send-as-(G)Apostle† the
 world ward do-YE-His covenant people
 say, 'Thou-art-(G)blaspheming,'—be-
 cause I-went-and-legitimately-said,
 37 'Son-of-God I-AM'?‡—If I am-not
 doing the works-of-MY Father, do-
 keep-from reposing-your-trust-in
 38 ME ; but if I-am-doing-them, even-
 though ME ye may-keep-from trust-
 ing-in, yet-in-the Divine system of the
 works-themselves have-got-to-trust ;—
 in-order-that ye-may-have-got-to-
 know and then-got-to-go on-to-trust-
 fully-believe how-that in-organic one-
 ness with ME-is The Father, and-I in-
 39 organic oneness with HIM."—They-
 were-making-the-attempt therefore
 again to have got to take-Him into-
 custody ;—and-yet He-got-to-go-forth
 40 slipping through Invisible-out-of their
 hands ; and got-to-dopart once-again
 beyond the Jordan, the spot ward
 where John used-to-be at-first, bap-
 tizing-when he was ;—and He-got-to-
 41 make-His-abode there. And many-
 people got-to-come for instruction-unto
 Him, and were-saying, "John, it-is-
 true, in the way of-miracle-tokens went-
 and - did - absolutely - nothing ;—but

everything whatsoever-which got-to-
 say-did John about THIS-man was-
 really true." And got-to-trust-did 42
 many-persons there-in Him ward.

XI. 1. There was, however, a-cer-
 tain-well known man, lying-sick, (G)La-
 zarus of Bethany, from the hamlet of-
 (G)Maria and Martha her sister.—But 2
 it-was Maria who went-and-anoined
 The Lord with-(G)myrrh-oil, and-then
 went-and-wiped His feet with-her
 hair, whose brother Lazarus was-lying-
 sick.—Got-to-send-off-a messenger 3
 therefore-did his sisters for aid-unto
 Him, saying, "Lord, lo, he-whom thou
 lovest is-lying-sick." But upon-hav- 4
 ing-got-to-hear Jesus got-to-say,
 "This attack-of-sickness is not-now
 death ward-as its final end, BUT-so far
 from that-for-the-sake of the glory of-
 God, in-order-that glorified-may-have-
 got-to-be The Son of-God, through- 5
 means of-it."—Divinely-LOVING,
 however,—used to be Jesus both-Martha
 and her sister, and Lazarus.—Well-as 6
 therefore He-got-to-hear how-that he-
 is-lying-sick then indeed He-went-
 and-remained-still in-busy Ministering
 at the same place where He-was, two
 days. Then, after this, He-says to 7
 His disciples, "Let-us-be-getting back
 Judea ward again." Say to-Him-do 8
 His disciples, "Rabbi! but-just-now
 there were-the Jews trying to-have-
 gone-and-stoned thee ; and again art-
 thou-going THERE?" Got-to-break- 9
 out-in-reply-did Jesus, "Are-there not
 twelve hours in the day?—supposing
 some-traveller be-journeying in-organic
 oneness with the day-light, he does-not
 stumble-over-anything,§ because the
 light of-this material-world he-sees ;—
 but suppose some-traveller be-journey- 10
 ing in the night, he-does-stumble-over-
 things, because the light is not in-
 organic oneness with him." These-re- 11
 marks He-got-to-make, and-then after
 them says to-them, "Lazarus our
 friend has-been-going-to-sleep ;—BUT-
 never mind that I-am-going-there, that-
 so I-may-have-got-to-wake him-up out

little for anyone but themselves, but—"Splendidly miraculous workings."

* It is only creatures capable of being re-created into GOD'S image and HIS likeness who could understand GOD.

† Heb. iii. 1.

‡ Rom. viii. 29.

§ Our Lord knew what He was about: He was not walking on in the night of sin, but in the full sunshine of the Father's light and love.

- 12 of his sleep." Got-to-say therefore-did His disciples, "Lord! if he-has-been-getting-into-a-sleep, he-will-be-safe to
 13 be-recovering!" Speaking-all the time, however, had-Jesus-been about his death; they, however, got-to-think that-of the refreshment of-sleep He-
 14 is-speaking. Then, therefore, got-to-say to-them-did Jesus plainly, "Lazarus got-to-die; and I-rejoice, for your sakes,—that-so ye-may-have-got-to-trust-in-Me,—that-I was not happening-to-be there;—BUT-now at any
 16 rate let-us-be-off-to-help him." Got-to-say therefore-did Thomas, who is-called "Didymus," to-his co-disciples, "Let-us also be-off, so-that we-may-have-gone-and-died bravely along with
 17 Him-if go He will!" Come, therefore, as-Jesus-got-to be, He-got-to-find that-he-by-this-time four days was-passing in-as a tenant of the tomb.—
 18 Now this Bethany used-to-be close-to Jerusalem, about fifteen (γ)stadia off.
 19 —And many of-the Jews had-been-coming unto-to help the domestic circle-round Martha and Maria, in-order-that they - might - have - gone - and - con-doled with them for-the loss of their
 20 brother. Martha for her part, then,—as she got-to be busy about and so-to-hear-it said 'Jesus is-coming!'—went-and - made - off - to - meet Him; but Maria was-sitting in-engaged about
 21 work for the house. Got-to-say there-fore-did Martha reproachfully-unto Jesus, "Lord!—if-only thou-hadst-been-being here, that my brother had* never perhaps been dying-at all:—
 22 but†-still it is not too late even now-at this stage. I-know-well that what-ever-favours perchance thou-shalt-have-got-to-ask-of our Covenant God, giving-it-to-THEE-will be our Covenant
 23 God." Says to-her-does Jesus, "Ris-ing-again-shall-be thy brother." Says to-Him-does Martha, "That he-shall-

be-rising-again I-know—in the resur-rection in the last day." Got-to-say 25 to-her-did Jesus, "I AM Myself-es-sentially The Resurrection, and The Life; he-that is-trusting-in ME ward, even-though he-got-to-die, he-still-will-be-Living:—and every-one that 26 is-now living and trusting-in ME ward shall-escape having-got-to-Die God's eternity ward.—Is it-THIS-now thou-art-trustfully-believing?" Says-she 27 to-Him, "Yes, lord, I have-all along†-been-trusting that thou art 'the Christ,' §—'the son of-God,'—who our world ward is-to-be-coming." And 28 upon-having-gone-and-said-off all-this, she-went-and-impulsively-left, and-called Maria her sister, secretly, saying, "Our Teacher is-with-us, and he-is-calling-for thee." She, as-soon-as- 29 ever she-got-to-hear rises-up quickly, and is-on-her-way for help-unto Him. Not-yet, however, coming-had Jesus- 30 been the hamlet ward, BUT-on purpose was-still there at the spot where got-to-meet Him did Martha.—The Jews, 31 therefore,—those that-were along-with her as visitors-in the house, and con-doling-with her,—having-got-to-catch-sight-of Maria, how-that quickly she-went-and-rose-up-and-went-out got-to-follow her-up, saying-as they were, "She-is-off the sepulchre ward, in-order-that she-may-have-gone-and-had-a-good-weep THERE." Maria for 32 her part, then, as-soon-as-ever she-got-to-come where there-was Jesus, upon-having-got-to-see Him went-and-dropt at His feet, saying to-Him-as she was, "Lord! if-only Thou-hadst-been-being here, never perhaps had got-to-die-away-from me the-dear brother of-me!" Jesus therefore when He-got- 33 to-see her weeping-as she kept on, and the Jews that-got-to-come-with her weeping-as they kept on too, He-went-and-groaned in-His spirit-with mingled

* Martha puts 'die' in the pluperfect, Mary strengthens it with a preposition and puts it in the aorist tense. Martha's challenge might be paraphrased: "If thou hadst only stopped near us the prop of our house had not died, and thus left me bereaved and inconvenienced with all the responsibility upon my shoulders;" Mary's: "If Thou hadst still been near, Lazarus, Thy friend, my brother had not got now to pay the penalty of sin in the world, and so left me without my dearest friend with whom to talk of Thee."

† Something in our Lord's face altered her intended finish.

‡ The power of this Perfect tense brings out the fact that Martha was as orthodox as her favourite prophet could possibly wish her to be—let him only sketch her Creed and she was willing to subscribe it, without reading the articles in it.

§ She is parroting all these Titles as heard from Jesus, Lazarus and Mary.

indignation and sorrow, and then got-
 34 dreadfully-to-agitate Himself, and to-
 say, "Where have ye-been-putting
 him?" They-say-to-Him, "Lord, be-
 coming and have-got-to-see-for Thy-
 35 self." Went-and-wept-did Jesus.
 36 Saying therefore-were the Jews,
 "Only just-have-got-to-see-now how
 37 deeply-attached-he-was-to him!" But
 certain-of the more influential of-them
 were-saying, "Could not this-person-
 possibly,—having-gone-and-opened-as-
 he did the eyes of-the blind-man,—
 have-got-to-effect even that this-man
 should be-kept-from having got-to-
 38 die?" Jesus, therefore, again going-
 on-groaning-just as before within His-
 own-self comes the sepulchre ward;—
 it-was however a-cave-tomb cut in the
 face of the rock and-so a-stone was-
 39 lying-there against it. Says Jesus,
 "Have-got-to-take-away the stone."
 —Says to-Him-does the sister of-him-
 that-had-been-dying, Martha, "Lord!
 —why-he-is-smelling-badly-by-this-
 time,—for a-four-day-old-corpsé he-
 40 is!"—Says to-her-does Jesus, "Did I-
 not go-and-say to-thee, that if-only
 thou-wouldst-have-got-to-repose-thy-
 trust-in-Me thou shouldst-have-got-to-
 witness-an illustration of-the glory of
 41 our covenant God?"—They-got-to-re-
 move, therefore, the stone.—But Jesus
 went-and-raised His eyes upward, and
 proceeded-to-say, "Father!—I-thank
 THEE, because Thou-didst-get-to-
 42 hear ME;—I-myself however had-
 been-knowing-all along that always
 ME Thou-art-listening-to,—but-for
 all that for-the-sake-of the people,
 those that-have-been-standing-round,
 I-got-to-use-the words; in-order-that
 they-might-have-got-to-trustfully-be-
 lieve that THOU ME didst-go-and-
 43 send-forth-(G)Apostle!" And-then
 having-got-to-say all-this, with-a-tre-
 mendous voice He-went-and-cried,
 "Lazarus!—hither!—outside-here!"
 44 —And out-got-stumblingly-to-come he
 that-had-been-dead;—all-swathed-as
 he had been, feet and hands, with-han-
 dages, and his face in-a-(G)sudarium*

* Sweat-handkerchief.

† Jesus as a revolutionist would have sufficient influence over the populace to rouse the whole power of Rome against them, when his plans were ripe for rising against Rome; and give the

had-been-swathed.—Says to-them-
 does Jesus, Up!—don't stand there
 aghast, but-have-gone-and-unswathed
 him!—and have-got-to-set-him-free
 to-be-going-his own way." Many there- 45
 fore-of the Jews who-got-to-come unto-
 to help Maria, and-so got-to-be-specta-
 tors-of what He-went-and-did, got-to-
 trust-in Him ward. But certain-of 46
 the more influential of their-number
 went-and-departed unto-to abet the
 (G)pharisees, and got-to-tell them
 what Jesus got-to-achieve. Went-and- 47
 convened therefore-did the chief-
 priests and the (G)pharisees a meeting
 of the-Council, and there-were-saying,
 "What-counter-policy are-we advanc-
 ing?—because this man here many
 miracle-tokens is-achieving.—If we- 48
 shall-have-gone-on much longer-letting
 him-alone in-this-way the-whole-of-the
 people will-be-reposing-their-trust-in
 him ward; and-then coming-will-be
 the Romans and taking-away from-us
 both our position, and our nation-
 ality!"† A-certain-important-person, 49
 however, one-individual of their-num-
 ber, Kaiaphas,—being-as he-was the act-
 ing-High-priest THAT-eventful year,—
 got-to-say to-them, "Ye-yourselves
 know nothing-at all-about-it;—nor 50
 are-ye-reasoning-it-out-logically how-
 that it-is-of-Theocratic-importance to-
 us, not to 'let him alone,' but-that just-
 one-single mere-human being-though
 innocent shall-have-got-to-die sacrificial-
 to-save The People-of Israel and-thus
 to have-kept the-whole-of our nation
 from-having-got-to-be-destroyed!"—
 All-this however from-out-of his-own- 51
 mind he-never got-to-say, BUT-inas-
 much as God's High-priest he-was-still
 for THAT-Redemption Year, he-got-
 to-(G)prophecy that on-the-eve-was
 Jesus of-dying as Sacrifice-to-Save
 God's nation;—and not to-Save the- 52
 Jewish-nation only, BUT-so far from
 that in-order-that the human-children
 of-God's-family those that-have-been-
 dispersed-in Babel orphanage Ho-
 might-have-got-to-gather-together
 one-Fold ward.—From THAT, there- 53
 emperor just the good excuse he wanted for
 making them a homogeneous part of the Roman
 empire and compelling them to pay 'census' as a
 tax instead of a tribute.

fore, *God's time-fore-ordained* they-got-to-take-them-*definite* counsel so-as-that-they-might-have-got-to-judicially-murder-Him.*

54 Jesus, therefore, no-longer-was as a free citizen-at-liberty transacting-daily-life-matters amongst the Jews, BUT-outlived† went-and-departed thence the district ward-on-the-confines-of-the desert, (G)Ephraim ward, a-'city' but only-in-name,—and-there He-was-passing-the-time in-the-company-of-those His-own-disciples.

55 But The Pass-over‡ of-the Jews was close-at-hand.—And got-to-go-up-did crowds Jerusalem ward, out-of-the country-district, previous-to The Pass-over; in-order-that-they-might-be-ceremonially-purifying themselves.—

56 There-they-were-looking-about, therefore-for Jesus; and-saying amongst themselves, in-Service-time at the temple as there-they-had-been-standing, "What-really now do-ye-think;—that he will be afraid and-keep-from having-got-to-come The Feast ward?"

57 —But putting-out-had-been both the chief-priests and-also the (G)pharisees public-notice, to the effect-that if any-of the faithful should-have-got-to-know where he-is, he-should-have-gone-and-made-it-known, so-that-they-might-have-got-to-take-him-into custody.

XII. 1 Jesus, therefore, previous-to The Pass-over, six days, got-to-go Bethany ward, where there-was Lazarus he who had-been-dying, whom He-went-and-raised from-amongst the

2 dead. They-went-and-*clared* in holy trust in Him to-make a-feast, therefore, in-His-honour THERE;—and Martha was-acting-as-a-servant,§ but Lazarus was one-of-those honoured to-be-reclining-at-table as an-equal-with

3 HIM.¶ MARIA, therefore,¶ having-gone-and-taken-as she did a-pound of-

(G)myrrh (G)nard-ointment,—pure, of-very-great-value,—went-and-anointed the feet-of-Jesus, and wiped-with-her-hair His feet;—but the-very house-itself got-to-be-pervaded-reckling with the perfume-of-the (G)myrrh. Says, 4 therefore, does-one of-His-disciples, Judas son-of-Simon, the-Isariote,—who was-now-on-the-very-eve-of be- 5 traying Him,—“From-what-ade-quate motive did-not (G)myrrh such as this get-to-be-sold for-three-hundred (G)denarii,—and-then have-got-to-be- 6 given-to-the poor?”—But he-got-to-say this,—not because it-mattered- 7 ever to-HIM about the poor, BUT-rather,—because a-thief he-was, and the-treasurer's-box he-used-to-keep-as 8 treasurer,—and-the-contributions that-used-to-be-put-into it he-was-in the 9 habit of-appropriating.—Got-to-say therefore-did Jesus, “Have-gone-and- 10 left HER-alone;—with-an-eye-to the day of MY-own** entombment has-she-been††-reserving THIS:—As for- 11 the poor ye-possess them always amongst yourselves,—but ME not 12 always are-ye-possessing.” Got-to-know therefore-did a-considerable 13 number-of-the Jews that THERE He 14 really-is; and-so they-got-to-go—not 15 purely-on-Jesus's account, BUT-too that they-might-have-got-to-have-a-look-at Lazarus—the-man whom He-got-to-raise from-amongst the-dead. But- 16 now got-to-be-revenged for this feast-to-plot-did the chief-priests how they- 17 might-have-gone-and-been-revenged by-destroying Lazarus, too;—because 18 many through his-influential and bold 19 patronage of Jesus were-being-induced 20 even-of-the-Jews†† to-be-trustingly-be- 21 lieving-in Jesus ward.

Upon-the morrow a-great crowd,— 12 which got-to-come The Feast ward,— 13 having-got-to-hear-tell-as they did that

solemn and public manner, anointed Him as “The Resurrection and The Life,” “The Christ” (xi. 25, 26).

** As well as Lazarus's.

†† From that used for Lazarus?—“She does not do it impulsively because of the revival of her brother, but from fixed Christian principles, since when embalming Lazarus she put this on one side to pre-embalm Me, for she trusted simply to what I said about My own death.”

‡‡ That is of the higher classes, where thus used.

* The Lamb of God—God's great antitypical Sacrifice for sin—was sacrificed by God's own consecrated High-priest—and then the work of the Aaronic priesthood was done.

† Not yet excommunicated.

‡ The climax—reality—and last.

§ So completely had the raising of her brother humbled and sanctified her.

Of course, by the express command of his Sovereign Lord.

¶ The force of the “therefore,” and the emphasis upon ‘Maria,’ is that she, in the most

- 13 Jesus is-coming Jerusalem ward, went-
and-took the sprays of-the palm-trees,
and got-to-go-out a-meeting ward
with-Him. And-then there-they-kept-
on-shouting, "(G)Hosanna! Blessed-
is He that is-coming in The Name of-
The Lord,—The King of-The Israel-
of God!" But having-got-to-find-as
14 Jesus-did a-young-ass, He-went-and-
sat upon it;—just-as it-has-been-
written, "Keep-from fearing, Daugh-
15 ter of-Zion, behold! thy King is-
coming, sitting-upon a-male-foal of-an-
ass."—All-this, however, get-to-know-
16 did not His disciples at-the first;—
BUT-after the dispensation of The Spirit
when glorified Jesus got-to-be, then
they-went-and-called-to-mind that all-
this had-been-written upon Him; and-
that all-this they-actually-went-and-
17 did to-Him. Bearing-their-testimony,
therefore, were-the throng-of-people
which were along-with Him when
Lazarus He-went-and-summoned from
the tomb, and raised him from-among
18 the-dead.—For this-reason, too, it was
that-went-and-arranged-a-meeting-
with Him-did the crowds,—because
they-got-to-hear-tell-of His having-
been-achieving a-miracle-token of such
19 calibre as-this. There were-the (G)pha-
risees, therefore, saying with an eye-
unto themselves, "Do ye-not perceive-
already that ye are-not affecting any-
thing?—Just-look-at-that now!—the
world-itself* went-and-apostalized-off
20 behind HIM-as disciples!" But-they
said this because there-there-were-pres-
ent some Greeks-Jewish proselytes,
from-amongst those that-were-coming-
up that they-might-have-gone-and-

worshipped in-as circumcised at-The
Feast;—these-persons therefore got- 21
to-come-specially for guidance-onto-
Philip,†—him of-Bethsaida of-Galilee,
—and were-asking him, saying, "Sir,
how-we-should-like the-famous 'Jesus'
to-have-got-to-have-an-interview-
with!" Goes-docs Philip and tells 22
Andrew; and-then again Andrew and
Philip tell Jesus Himself.—But Jesus 23
went-and-made-His-reply to-their-
complimentary Address in-these-words,
"Yea-come-HAS-as you say the hour
that The Son of-Man shall-have-got-
to-be 'glorified'!—Verily, verily, I-do 24
assure you, supposing The Corn-grain
will-not have-got-to-fall the earth
ward, and-so to-die why then-it
single-as a phenomenon§ remains:—
but supposing it-shall-have-gone-and-
willed to-die, why then-MUCH Fruitage
it-goes on on in an infinitely multiplied
ratio-bearing!—He that-has real-love- 25
for his life will-be-apparently-throw-
ing-it-away; and he that-thus-hates
his life-in-the ambitions and gettings of
this-present world, life eternal ward
will-be-guarding-it-safely.—Supposing 26
some-ambitious man be-serving ME,
ME let-him-be-following;—and-then
WHEREVER I am, why-THERE too that
servant of-Mino will-be necessarily.
—And supposing some-one-particular-
faithful servant be-serving ME, honour-
ing him will-be My-Father.—Now- 27
already MY soul has-been-becoming-
stirred-to its lowest depths;—and Oh!
what-selfish thing shall-I-be-saying?
'Father! have-got-to-save Me from
such-an-hour as-THIS!'—BUT-then just-
for THIS it was that-I-went-and-

* (G)Cosmos, the Greek word for 'world,' and 'Greeks' suggested its use by Jews.

† Domestic distinctions cannot, we ourselves know, easily be explained to heathen converts, so that the pharisees had to leave these Greeks to believe that our Lord's public entry, under such impressive auspices, was a Theocratic matter!—As with so much that more than our carnal curiosity craves to know, so with this episode, we seem to agonize to know the cruel result of the imminent horrors of the crucifixion (the 'wherever' of verse 26) of their new-found Messiah and God upon these double converts. Let our Lord's pregnant and suggestive preparing of them for this be studied in His reply.

‡ Perhaps because he was in some way connected with foreign parts,—his name is Greek.

Verse 22 shows how this new and courtier-like duty flustered the humble Galileans.

§ Merely the one wonder—Man in the New Creation, Jesus. The translation of the text, as the student sees by the capital letters, is Antitypical not typical—and it cannot be both at once—the typical parallel would be this—"supposing the-first corn-grain-God ever made had-refused to-have-got-to-fall the soil ward, and-so to-die, why then-it remains-for ever single-as a vegetable phenomenon."—That is to say, on its being explained to mankind they would admire it, but not be blessed by its future harvests. And so would the universe of God's intelligent creatures if Jesus had selfishly refused to die and produce the harvest of glorified Man in the New Creation.

- came this the-very hour ward ;"—
- 28 "Father! have-got-to-glorify Thy Name!"—Went-and-came therefore-then-did a-voice out-from Heaven,—
- 29 "Both glorify-it-did-I-get-to—and yet-again will-I-be-glorifying-it!"—As for-the populace, therefore, which had-been-standing-by-during the late interview with the Greeks and-thus got-to-hear-it, they-were-saying, "That-it-has-been a-thunder-clap!" Others wore-saying, "An-(G)angel to-him has-been-speaking!" Got-to-break-out-in-answer-did Jesus and to-say, "Not as-a-help-to ME has-this Voice been-coming-to-be, BUT-rather as-a
- 30 help-to YOU.—Now the penal-(G)crisis is of-this-present world ;—now being*-cast-out-shall the ruler of-this-present world-be, outside-outlawed and excommunicate.—And-I,—even-though I SHALL-have-got-to-be-impaled-up-aloft out-of the earth,—everybody will-afterwards-be-drawing-in LOVE-off
- 31 for salvation-unto MYSELF!"—But this He-was-saying in-allusion-to-the-manner-of death there-He-was-then-
- 32 on-the-very-eve of-dying.—Got-to-break-out-in-roply to-Him-did the populace, "We got-to-hear-it-read† out-of The Law how-that The Christ is-to-be-abiding for the eternity ward !—and-if so how-ever art-thou saying that impaled-up-aloft must-have got to be the son of man?—what-mysterious being is this-person thou art always
- 33 speaking of, 'the son-of-man?'" Got-to-say therefore to-them-did Jesus, "Still a-little while longer The Light is along with-you ;—be-journeying-life's journey whilst The Light ye-possess, so-as-to "keep The Darkness from-having-got-to-take-possession-of you ;—and he that-is-journeying in-organic oneness with The Darkness does-not know whither he-is-bound.
- 34 Whilst-then The Light ye-do-possess, be-trusting-in The Light ward, in-order-that children of-Light ye-may-have-got-to-be." All-this got-to-speak-did Jesus-as Divine utterances ;
- and-then having-got-to-depart-as He did He-got-to-be-in-hiding away-from them.†—But such-and-so-many miracle-tokens although He-had-been-achieving, right in-their-very-sight, yet-they were-not trustfully-believing-in HIM ward,—that the saying of-Esaia's the (G)prophet might-have-got-to-be fulfilled,—the-one-in-which he-got-to-say, "Lord! what-great man got-to-trustfully-believe our message?—and the Arm of-The Lord to-what-great man did-it-get-to-be-uncovered?" For this reason-too they were-not able to-be-trustfully-believing, because again got-to-say-did Esaia's,—"He has-blinded their eyes, and hardened their heart ;—so-that-they "will-not have-got-to-See with-their eyes,§ and-then have-got-to-understand-with-their Heart, and have-got-to-be-converted, and-so let-me-have-got-to-Heal them." All-this Esaia's got-to-say when he-got-privileged-to-see the glory of HIM, and to-make-Divine-utterances concerning HIM. Nevertheless, for-all that, even-of the magistrates many did-get-to-trustfully-believe-in HIM ward ; BUT-cowardly on-account-of the (G)pharisees they were-not making-any-confession, so-as-to "keep themselves from having-got-to-be (G)unsynagogued-as heretica.—For idola-rously-did-they-go-and-LOVE having-the glory from-their fellow-men, far-more-so-than having-the glory from-their GOD. But Jesus went-and-cried-aloud and said, "Ho that-is-trusting-in ME ward, does-not be-trusting-as a terminus-in ME ward, BUT-in reality in-HIM ward that-went-and-sent ME :—and he that-is-gazing-upon ME, is-gazing-in reality-]—upon HIM that-went-and-sent ME. I, 46 Light, the world ward have-been-coming, in-order-that every-one who is-trusting-in ME ward in-organic oneness with The Darkness may-keep-from having-got-to-continue. And supposing-even-that some-great man shall-have-got-to-listen-to these over-

* As the Gospel gradually spreads over the world and eliminates barbarism, cruelty, vice, ignorance and ungodliness, in the Pentecostal Dispensation then already practically inaugurated.

† In Synagogue.

‡ The Jews.

§ The pictorial shapes of eternal truths sacramentally delineated before the very physical eye—wherever it can possibly fall—and then by God's help have gone on to learn with the affections sanctified the lessons they are meant to teach.

|| xiv. 7—11.

flowings of-MINE, and-yet¹ will-not have-got-to-trust, I-Myself-personally am-not condemning him;—for I did-not go-and-come that I-might-be-condemning the world, but that I-might-
 48 have-got-to-Save the world. He *that is setting-ME aside, and wilfully rejecting these overflowings of-MINE, HAS one that is condemning him;—the truth which I-got-to-speak-in Divine utterance* IT will-be-condemning him, in-the economy of the close of the Dispensation-day.
 49 —Because I out-from MYSELF merely did-not get-to-speak, BUT-so far from that Tho Father that-went-and-sent ME, HE to-ME Inspired-instruction went-and-gave, what-in doctrine I-should-have-got-to-discourse-of and-again what-in mystery I-should-have-got-to-speak-as-utterances.—And I-
 50 know that the Inspired-instruction of-HIM life eternal is-essentially.—What, therefore, I am-uttering-Divinely, exactly-as The Father has-been-telling ME, even-so I-am-uttering-it."

XIII. 1 But before The Feast of The Pass-over having-been-knowing as-Jesus-had that-coming-has-been His 'hour' for having-got-to-be-received-up-out-of the world this-one as The Peace-offering-unto The Father, having-gone-and-persisted all through in-Divinely-LOVING* His own,—those that were in-the economy of this world,†—up-to-His end ward He-went-and-so-divinely-LOVED them.—And-so as an illustration of it supper-time having-got-to-come;—the devil having-already been-sowing-as he had the heart ward of-Judas son-of-Simon, the Iscariot, the-intention-of having-gone-and-betrayed Him;—having-

* This love is not more natural amiability, nor impregnable animal attachment to our own young, nor omnivorous reciprocity of flattering homage, but the absolute perfection of the Love of God Himself as illustrated for our example in a human personality. The more intelligently and analytically we meditate upon what for semi-barbarism, coarseness, vulgar selfishness, bigotry, and what is repulsive, in close contact, the Apostolic fishermen and craftsmen of Galilee were; and, then, unutterably WHAT, for the absolute contrast of all this, and infinitely more, our Lord was, in refinement of tastes, far beyond what eighteen hundred years of His own refining influence in a ripening Christianity have enabled us even to imagine; the more adequately we shall appreciate the force of the tense, and the power of the word

got-to-know-as Jesus-did that every-thing-has The Father been-giving-over-to-Him His hands ward;—and that as-from God He-got-to-come, so-now back-as The Peace-offering-unto God He-is-bound;—He-rises-up
 4 from His place at the head of-the supper-table, and-then He-takes-off-and-puts-folded up neatly-on-one-side His garments; and having-gone-and-taken a-bath-towel, He-got-to-gird Himself-with it;—then He pours
 5 water the foot-bath ward, and went-and-skilfully-addressed-Himself-to-be-washing the feet-of-His disciples, and-then to-be-wiping-them with-the bath-towel with-which He-had-been-girded. He-comes therefore-in his turn right up-to Simon Peter;—says to-Him does that-penetrating disciple, "Lord!—dost-THOU of-ME wash the FEET?"
 7 Got-to-break-out-in-answer-did Jesus, and to-say to-him, "The meaning of-what I am-doing-now THOU knowest not as-yet, but thou-shalt-be-knowing subsequent-to all-THIS." Says
 8 to-Him-does Peter, "Thou shalt-never be-allowed to-have-gone-and-washed the feet of-such as me the eternity ward!" Got-to-break-out-in-reply to-him-did Jesus, "Supposing I am-not-allowed to-have-got-to-Wash thee, thou art-not possessed-of part-and-lot in common-with ME." Says to-Him-
 9 does Simon Peter, "Lord-I see now—well then—NOT the feet of-such as-me only, BUT-infinitely more both the-hands, and the head!" Says to-Him-
 10 does Jesus, "He that-has-been-Rathered has no longer-any-necessity save his Feet-to-have-got-to-Wash; BUT-so far from that is clean the-whole-of-him, ¶

in [this verse. Our Lord is, here, especially, emphatically, and most practically, our example of what Christianity is, and is meant to be, especially whilst in gestation. We, each of us individually, are more or less in His place; and in nothing is the quantity, quality, and calibre of our orthodoxy of Christianity shown more than in our intelligent, discriminating, and persistent, LOVE of all around us, in trite, trying, testing, and moulding, daily life.

† Hint at the beloved 'elect angels,' introduced to us in Apoc. iv. ‡ Not the Pass-over (v. 29).

§ The Cross The Burnt Offering.

¶ Thus emphasising two things: (1) that it was their 'lord and master' who did it; (2) unnecessary ceremonially to wash before meals.

¶ The person fresh from the public baths needs

—And YE ARE-*thus essentially* clean,
 11 —BUT*-no, oh! not all-of-you!—For
 He-had-been-knowing who was-*even*
then-betraying HIM;—for this-reason
 12 He-got-to-say, "Not all-of-you clean-
 are-*essentially*." When therefore He-
 had-got-to-wash their feet, and to-
 resume His-own-clothes, after-having-
 got-to-recline again, He-got-*in the*
course of His remarks-to-say to-them,
 "Do-ye-detect WHAT-sacramentally
 13 significant thing I-have-been-doing to-
 you?—Yo style ME 'The Teacher-
 of us,' and, 'The Lord-of us,'—and
 justly are-ye-speaking-so, for I-am-
 14 *indeed* so. If then I went-and-washed
 your feet, —'THE LORD,' and
 'The Teacher,'—surely YE are-bound
 to-be-washing the feet one-of-the-
 15 other!—For a-pattern-*precedent* I-
 went-and-presented to-you, so-that
 just-as I went-and-acted towards-you,
 16 YE may-be-acting too. Verily, verily,
 I-assure you, a-home-slave is not
 greater-than his lord, nor a-messenger
 greater-than He-who-got-to-despatch
 17 him.—If ye-know *all-this-in theory*,
 blessedly-happy are-ye only if-ye-are-
daily, hourly-carrying-into-practice
 18 the same! Not about-all-of-you am-
 I-speaking;—I know whom I-went-
 and-personally-selected:—BUT-*it is as*
it is in-order-that the-text-of-Scrip-
 19 ture may-have-got-to-be-fulfilled,—
 'He whilst-he-is-going-on-chewing†
 my bread as guest-with me, went-and-
 lifted-up against me the Heel-of-him.'
 20 —Already in-time I-am-telling you
 before its having-got-to-take-place, in-
 order-that when it-shall-have-got-to-
 become-a-historic-fact, ye-may-have-
 got-to-trustingly-believe-that I AM;
 21 —verily, verily, I-do-assure you, he
 only to wash the dust off his feet—contracted in
 going home—when he reaches his own house.—
 He that has been bathed organically "whiter
 than snow" in the Blood of Christ, The Laver of
 Regeneration, "open for sin and for uncleanness,"
 after the 'quickening' of Conversion, which is
 the Assisted act of the human will and corresponds
 to the act in marriage by which a woman begins
 to be organically one with another until death,
 passes into actual physiological oneness with
 Christ 'until (no death) doth each part' from the
 other. This is "Bathing." "Washing" is the
 daily, and often hourly, prayer of each to The
 Divine Spouse of the whole Church for pardon
 for sin committed through infirmity—and even
 wilfully.

that-is-receiving any-one, *whatever he*
 may be that I-am-futurely-sending, is-
 receiving ME-Myself;—he however
 that-is-receiving Me, receives-*neces-*
sarily HIM that-went-and-sent ME."
 Having-gone-and-said *all-this-as* 21
 Jesus-did, He-got-to-be-racked-with-
 anguish-of-spirit, and went-and-bore-
 plain-testimony, and said, "Verily,
 verily, I-do-assure you, that one out-
 of your-own dear number will-be-the
 agent-in-betraying ME!" There-look- 22
 ing one another wards, therefore,
 were His disciples,—perfectly-puzzled
 about what-species of miscreant He-is-
 speaking.—But there-had-been-reclin- 23
 ing one of His disciples in-as the most
 organically one with the tastes and
 refinement of the bosom-*innermost*
 character of-the-man Jesus, whom
 Jesus used-to-divinely-LOVE;—goes- 24
 on-nodding therefore to-THIS-disciple-
 does Simon Peter, *privately*, to-have-
 got-to-ascertain which-one villain
 enough it-might-be respecting whom
 possibly He-is-speaking. But having- 25
 got-to-fall-back-as did THAT-disciple†
 right-upon the breast-of-Jesus, he-
 says to Him, "Lord, WHAT-possible
 villain-is-this?" Breaks-out-softly-in 26
 reply-does his Jesus, "THAT-greedy man
 there it-is to-whom I after-having-
 got-to-dip the soppet-delicate morsel§
 shall-be-presenting-it."—And-then
 having-got-in due time-to-dip-in-as He
 did the soppet-into the dish He-gives-it-
 Judiciously-unto Judas son-of-Simon,
 the-Iscariote. And-then,—simulta- 27
 neously-with the soppet,—then-went-
 and-entered-in-now-unimpeded by
 Christ's Intercession that-villain ward
 Satan himself|| personally. —Says
 therefore to-him-does Jesus,|| "The-

* The strong "but" of mental anguish (verse 21).

† Strictly, here, "munching,"—as Judas was,
 in disgustingly undisguised enjoyment of the food,
 —"chewing" My bread out of which he is extract-
 ing animal life organically imparted to it out of
 Myself, 'The Life of the world,' whilst ruminating
 all the time complacently upon My death.

‡ John is always so modestly anonymous.

§ "Upon which he has (I see) been long
 feasting his eyes." It was the most delicate
 and delicious morsel of the whole dish (Acts i.
 18).

|| The masculine Article before each name
 strongly emphasises their personality, so that if
 Satan is not a masculine person Jesus is not—nor

business which thou-art-transacting,—
 28 have-got - to - transact-it as - expedi-
 tionally-as-possible."—But this-general
 order-not-a-soul could-got-to-conceive
 of-those reclining-at-table to help-for-
 ward what-possible benevolent enterprise
 29 He-went-and-said-it to-him-in par-
 ticular.—For some-of those likely to be
 best informed were-imagining-that*—
 since-of the treasury-box Judas him-
 self was-keeper-always,—that Jesus
 means-to-say to-him, "Have-got-to-
 purchase the things-of-which we-have
 need The Feast ward;"—"or, to-the
 30 poor that he - should - have - gone -
 and - given a - donation."—Having -
 gone-and-taken therefore the-proffered
 soppet,—trust-HIM-for that!,—out-
 ho - went - and - made - off straight ;
 31 —but it - was NIGHT - TIME. But-
 when he did-get-to-go-out, says Jesus,
 "Now glorified-shall The Son of-
 Man-have got to be, and God shall-
 have-got-to-be-glorified in-organic one-
 32 ness with HIM. If God shall-have-
 got-to-be-glorified in-organic oneness
 with HIM, God too shall-be-glorifying
 HIM in-organic oneness with His-own-
 self,—and now-forthwith will-He-be-
 33 glorifying HIM.—My own, dear, little-
 children!—yet a-little-while-longer as
 a companion-with you am-I ;—ye-shall-
 be-searching-for ME, and-yet,—just-as
 I-went-and-told the Jews,—'There-
 where I-am-bound, YE-even are not
 able-possibly-to-have-gone-and-come ;'
 —yes, to-you-even I-am-saying-it, from-
 34 now. — A - commandment, a - NEW-
 one, I-am-now-giving to-YOU—That
 ye-be-divinely-LOVING one-another,
 —exactly - as I - went - and - divinely-
 LOVED you that - so also ye-be-
 35 divinely-LOVING one-another.—In-
 the strength of THIS-characteristic re-
 cognizing-shall-be all-mon that to-ME
 disciples ye - really - ARE provided

divine-LOVE ye-are-possessing in-or-
 ganic oneness one-with-another."†—
 Says to-Him-does Simon Peter, "Lord! 36
 —WHERE art - thou - bound-away?"
 Got-to-break-out-in-reply to-him-did
 Jesus, "'Where I-am-bound-away,'
 not possibly-canst-thou ME NOW
 have-got-to-follow ;—at length, how-
 ever, thou-shalt-be-following ME,"
 Says to-Him-does Peter, "Lord! from- 37
 what-root reason 'not possibly-can'-I
 'Thee have-gone-and-followed' even-
 from-NOW?—the life of-me on Thy
 behalf I-will-be-laying-down!" Got- 38
 to-break-out-in-reply to-him-did
 Jesus,—"'The life of-thee on-MY be-
 half thou-wilt-be-laying down!'—why-
 verily, verily, I-do-assure thee, cockt
 shall be-kept-from setting-to-crowing
 until when thou-shalt-have-got-to-re-
 pudiate ME, aye, deliberately-thrice-
 over.—XIV. "Keep-from letting your 1
 hearts be-anguish-stricken ;—ye-do-
 trust-in-GOD ward, and-so in-ME
 ward-also ye-are-trusting||-necessarily.
 —In-the economy of The House¶ of 2
 The Father of-ME the-houses-are-in-
 deed many ;—but supposing-it were
 possible to be-the-^mreverse, I-doubtless
 should-have-gone-and-told you, going-
 as-I-am-now-to-have-got-to-get-ready
 a-position-for-you.**—And suppose I- 3
 shall-have-got-to-go-on-my-way thus
 to-have-gone-and-made-ready a-posi-
 tion-for-you, again am-I-coming, and
 shall-be-welcoming you for good-unto
 MY - OWN - SELF ;—so - that there-
 where am I, YE also there-may-ever††-
 be :—and - then there - where I am 4
 bound-away ye - know-so well,—and
 the Road-there ye-know-too." Says 5
 to-Him-does Thomas, "Lord! we-do-
 not know thero-where thou-art-bound,
 and how-ever possibly-can-we the
 road-there be-knowing?" Says to 6
 him-does Jesus, "I AM The Road,

makes to be Christ-like up to new-Birth are being
 then completely conformed to Him in all essentials
 of character ;—they will form a Corporation to the
 individuals of which He will be for ever able to
 turn in essential correlation of tastes, affection,
 and love of The Father in a relationship as unique
 in the antitype as correspondingly in the type,
 with no other creatures can He from the nature
 of the case ever have become so one.—These
 chapters are an elaborate exposition of the relation-
 ship between The Father, The Son, and The Son's
 Wife reciprocally.

any of the hosts of persons who (in the Greek) are
 thus (by the Article before the name) vividly and
 subtly individualized—almost always. What
 abundant materials are supplied for building up,
 inferentially especially, Iscariot's character!

* On being consulted. † 1 Cor. xiii.

‡ Not that night.

§ Although feeble, and only 'little children'
 (xiii. 33), they were Regenerate.

|| xiii. 20. ¶ Heb. iii. 6. ** Of 'The Bride.'

†† Earthly marriage for life in the flesh is a type-
 sacramental of the heavenly reality for life in the
 spirit for ever—those whom The Holy Spirit now

- and The Truth, and The Life:—no one ever-comes in *real converse*-unto The Father, if-he *will-not-come* through ME—*us the one only Mediator*.
 7 Since ye-had-been-knowing ME, The Father of-Me had-ye-been-knowing too perhaps;—and now-for-some-time-past ye-are-knowing HIM, and have-been-*actually-gazing-upon* HIM.—Says to-Him—*does Philip*, “Lord! *only just-have-gone-and-shown-to-us ‘The Father,’ and-then we* shall-be-perfectly-satisfied!*”
 9 Says to-him—*does Jesus*, “How-much longer AM-I-to-be-in-company-with-you, and-yet-for-you-to-have-continued-not-to-know ME, Philip?—he-who has-been-gazing-on ME *I tell you-has-already-been-gazing-on The Father:—*and-so how-ever canst-thou-keep-on-saying, ‘Have-gone-and-show-us The Father?’—*Do ye-not-trust-Me that I in-organic oneness am with The Father, and The Father in-organic oneness with ME is-essentially?—the overflowings which I am-at this moment-uttering to-you, from-as the source Myself I am-not uttering, but The Father, Who is in-organic oneness with ME residing-ever, HE is-the-Author-of the acts.*
 11 Do-be-believing ME, that I-am-in-organic oneness with The Father, and The Father in-organic oneness with ME;—but if *quite-incapable-of that on-account-of My acts themselves-in their character and power do-be-trusting-in ME.*—Verily, verily, I-do-assure you, he that-is-trusting-in ME ward, the acts which I am-achieving shall-*be-too-be-achieving,—aye-and-greater-still† than these-of Mine, even, shall-be-be-achieving,—just for the very reason-that I for gifts for you-unto MY*
 13 Father am-on-MY-way;—and-so what-ever-thing ye-shall-have-got-to-ask, in-organic oneness with MY Name, this will-I-be-performing, in-order-that glorified-may The Father—*have-got to be in-organic oneness with The Son:—*
 14 supposing some-boundless petition ye-shall-have-gone-and-asked, in-organic oneness with MY Name, I-myself will-be-realizing-it-for you. Supposing ye-
 15 divinely-LOVE ME, those precepts which are characteristically-MINE have-got-to-keep-obedient-spiritedly, and-then I-myself will-be-asking The
 16 Father, and yet-another Guiding-friend will-He-be-Giving-as-a-Gift-to-you, that It-may-be-remaining in-companionship-with you on-on-for-ever-and-ever.—The Spirit of-The Truth; 17
 —Which The World cannot-possibly have-got-to-receive, because it does-not perceive IT,§ nor know IT; YE, however, do-know IT, because-(G)parallel-in-aid-with you It-is-to-be-remaining and in-organic oneness with you It-shall-be-essentially.—No!-I-
 18 am-not-going-to-be-leaving you (G)orphans, coming in *substantive relationship-into you it is that-I-am.* A-little
 19 while-hence and The World then-is-seeing ME no-longer-at all,—but YE then-are-still-Seeing ME;—for-the-same-reason-that I then-am-Alive, YE too shall-be-Living. In organic
 20 oneness-with THAT—the Dispensation-of The Spirit—knowing-shall YE-then be how-that I-am-in-organic oneness with MY Father,—and ye in-organic oneness with ME,—and I-in-organic oneness with you. He that both-has-as-a
 21 possession these-precepts of-Mine, and-moreover that-is-keeping them-obediently THAT is the-person that-is-divinely-LOVING ME;—but he that-is-divinely-LOVING ME, shall-be-divinely-LOVED-of The Father of-ME; and I-myself will be LOVING him-divinely, and I-will-be-revealing to-HIM MY-OWN-SELF.”—Says to
 22 Him—now does Judas,—nor the Iscariote-of course,—“Lord, and how has-it-been-managed that to-us Thou-art-going-to-be-always-revealing Thyself, and-yet, at the same time not-to-the world?”|| Jesus got-to-break-out-in
 23 answer and to-say-to-him, “Well now-supposing some-faithful-one is-divinely-LOVING ME, MY truth he-will-be-keeping-obediently;—and MY

* viii. 19.

† In ripening Christian civilization, with all its achieved and imminent wonder-working under the fast-increasing miracles in every branch of 'knowledge increased' and 'running to and fro.'

‡ "(G)Paraclete,"—explained elsewhere.

§ Neuter always—but our arbitrary grammar idea of "neuter" is utterly inadequate to do more than suggest the kind of Being the Holy Spirit is.

|| Verse 19. Our Lord meant one World (with a capital letter Satan's), they meant another (the whole world of man).

Father will be *divinely-LOVING* him; and-then *We shall in substantive relationship-unto him be-coming, and a-homo companionably along-with him* making. The-person that *will-not be-divinely-LOVING ME, these-principles of-Mine does'-not keep-obediently*;—and the truth to-which ye-are-listening is not Mine, *but-that of-The Father that-went-and-sent ME.*

—All this have I-been-saying to-you whilst-stopping (a)parallel-as fellow-with you. But The Guiding-Friend, —The Spirit, Tho Holy-spirit, —Whom sending-shall The Father-be in-organic oneness with MY Name, That-Being you will-be-teaching EVERY-THING-in semine;*—and He-will-be-bringing-back-fresh-to-your-recollection everything that I-got-to-tell you.

Myself. PEACEFUL-TRANQUILITY† I-am-bequeathing to-you,—this My-own peaceful-tranquillity I-am-making-a-present-of to-you;—not by-the-standard-of The World's giving do-I give to-you!—*"Kcep-from letting-your heart be-anguish-stricken, "or letting-it-be-apprehensive*;—ye-got-to-hear how I got-to-say to-you, 'I-am-bound-away, and-yet I-am-in-reality-coming in substantive relationship-unto you';—if ye-are-divinely-LOVING ME, why ye-would-have-got-to-rejoice that I-AM-on-my-way as The Peace-offering-unto The Father, because The Father is-essentially a-greater-Being-than I.

—And-so now I-have-been-telling you before its-having-got-to-take-place; in-order-that when it-shall-have-got-to-take-place, ye-may-have-got-to-trust-in-Me. I shall-not have the opportunity-of-saying much-more as companion-with you; for coming-now-is he-the of-this World ruler,—and-yet

* 1 John ii. 20, 27, everything in an elementary way.

† The Epistles, *passim*.

‡ The whole evangelistic and pastoral organization and work of this Dispensation are in the 'got' of this Aorist.

§ The "shall we" is the delicate Imperative Mood of exquisitely compounded majesty of sweet and commanding precedence, and, in the strict grammar, belongs to the "going away." Why was this, one of the *obiter dicta* of Him Who 'spake as never man spake' in private, as well as a public speaker, recorded, but to give us one of those delicate touches of character which are to bring the Awfully August Host of the future when

in-organic oneness with ME-personally he-possesses absolutely-NOTHING;—*BUT-it is as it is in-order-that the world-itself may-have-got-to-know that-I-divinely-LOVE The Father, and-so that just-as went-and-gave-His-instructions to-ME-did The Father, so-precisely I-am-acting,—Be-getting-up-from table, shall we § now, and-going-away from-here."*

XV. 1. "I AM The Vine, the archetypal-one, and The Father of ME The Grower antitypically is.—Every Branch in-organic oneness with ME that *will-not be-bearing Fruit—He-removes that*;—and every-one that *its Fruit is-bearing—He-prunes-out-of-unhealthiness that, in-order-that still-more Fruit it-may-be-bearing.—Already YE pruned-persons are-in essentials*;—through-the-agency-of the truth|| which I-have-been-teaching you have-got-to-stop in-organic oneness with ME, and-I-will-in-organic oneness with you. Just-as the branch cannot-possibly fruit be-bearing from-as the root its-own-self supposing it *will-not have-got-to-stop in-organic oneness with the vine, so-too neither-can ye if ye will-not have-got-to-stop in-organic oneness with ME.* I AM The Vine,—ye are-The Branches;—he that-does-stop in-organic oneness with ME, and-I in-organic oneness with-him, he is-bearing Fruit, plentifully.—Because separate-from ME not-possibly can ye-be-successful-in anything.—Supposing-now that *refused shall-some-apostate to-have-got-to-stop in-organic oneness with ME,—well then-cast-forth shall-he-have-got-to-be, outside-The Vineyard,—like a-Branch;—and-so dried-up-shall-he-have-got-to-be, and*

we drink of the (actual) 'wine now in The Father's Kingdom' vividly and entrancing before the ravished senses of those whose faculties are sufficiently spiritualized and refined to sensitively appreciate the Heavenly tones which actually come to us in the Greek of this clause 'Englished.'

| The Sap—the Nature of God actually and always flowing into the regenerate.

¶ Julius in the mind of the Speaker—his case needed explanation.

** The exact companion symbol to this in the animal kingdom of Sacramental Theology is given in John iii. 2, etc., in the alternative of a regenerate person's not proceeding to new-Birth, but, instead of that, dying in the Womb of the

there-they-are-gathering it, and The Fire ward they-cast-it, and it-is-in-a
 7 Burning-state. — Supposing ye-shall-have-got-to-stop in-organic oneness with ME, and-moreover the flowing sap of the utterances of ME working organically-in you shall-have-got-to-stop-unimpeded in their circulation, whatever ye-like ye-shall-be-asking, and to-you actually realized-shall-it-be-Fruit-making ward. — Just-in-organic oneness with THIS-large hearted praying glorified-shall MY Father-have got to be,—that Fruit plentifully ye-be-bearing; and-so shall-ye-be-essentially to-ME disciples;—just-as
 9 went-and-divinely LOVED ME The Father just-so-did I go-and-divinely-LOVE you,—Oh /-do^u-have-gone-and-stopped in-organic oneness with this divine-LOVE this of Mine! If-only-
 10 now MY Sap-precepts ye-shall-have-got-to-keep-obediently ye-shall-then-be-stopping in-organic oneness with this divine-LOVE of-Mine;—just-as I the precepts of-MY Father have-been-keeping-obediently, and-thus am-stopping in-organic oneness with HIS di-
 11 vine-LOVE. All-THIS have-I-been-saying to-you, in-order-that MY-own joy might-have-got-to-stop in-organic oneness with you, and-so your-own joy might-have-got-to-be-perfectly-de-
 12 veloped. THIS is the 'precept' the-one characteristically Mine,—THAT YE-BE-DIVINELY-LOVING ONE-AN-OTHER, PRECISELY-AS I-WENT-AND-DIVINELY-LOVED
 13 YOU;—a-greater-kind of LOVE than-THIS no-one possesses that some-unselfish hero the-very life of-him shall-have-gone-and-laid-down-to-save-that
 14 of-his friends;—ye MY 'friends' are-essentially, if-only-now ye-be-doing
 15 whatever I enjoin-on you. No-longer you do-I-ever-style home-slaves,†—because the 'home-slave' is not privy-to what his lord-and-master is-about,

—but YOU I-have-addressed-as-FRIENDS,—because every-essential which I-got-to-hear from-as the source MY Father I-went-and-confided-to-you.—Not ye ME went-and-(g)se-
 16 lected, BUT-just the reverse I went-and-(g)selected-Me YOU, and-then went-and-Ordained you,—in-order-that ye may-be-aiming-at Fruit bearing, and-that your fruit may-be-permanent;—in-order-that whatever ye-shall-have-got-to-ask The Father,—in-organic oneness with The Name of-Me,—He-may-have-got-to-grant-it-to-you.—In all-
 17 THIS enjoining-upon you-I am only in reality‡ that ye-be-divinely-LOVING one-another.—If-your experience gets to
 18 be that The World hates you, ye-know-well enough that ME, before you, it-has-been-hating-always.—If
 19 still only generated-of The World ye-were, The World might-perchance-after its own fashion its own-offspring be-regarding; because, however, still only generated-of The World ye-are not, BUT-instead of that I went-and-(g)selected-Me you out-from The World, on-this-account hates you-does
 20 The World. Be-calling-to mind the truth which I-got-to-mention-to-you.—'Not greater is the home-slave than his lord-and-master,'—since ME they-shall-have-gone-and-hunted-down, you also will-they-be-hunting-down;—if MY message they-got-to-sedulously-obey,§ that-of-yours they-will-be-sedulously-obeying. BUT-mind
 21 THIS, the-whole-of-it they-will-be-doing-to-you through-your connection with MY Name;—because-they have not known HIM that-went-and-sent ME. If I had^m-refused-to-have-
 22 gone-and-come and-to-have-got-to communicate-with-them, sinful-wrong-doing they-were-not incurring;—but, as-it-is, excuse they-have not as-a-cloke-for such-sinful-wrong-doing as-theirs. He that-hates ME, The Fa- 23

Mother-Church, when the Spiritual satus is 'still-born,'—as this, a 'Branch,' made out of the Sap-truth of The Vine, died to God, though alive indeed unto sin, and Satan, and sinners, and selfishness. As to the comfortable side of Christian fatalism, the large definition of which is 'once in Christ, in Christ for ever,' this Sacramental Revelation is of it the absolute and irrefragable contradictory.

* Not spoil rich Vineyard promise, and disappoint My hopes!

† The word must be divested of our idea of "slaves"—the sacred writers always persist in pointedly styling themselves "home-slaves of Jesus Christ" (Ex. xxi. 5, 6).

‡ Rom. xiii. 8.

§ Irony.

- 24 ther too of-ME hates-necessarily.* If normal acts I had^m refused to-have-gone-and-illustrated in-as a member of the polity of them, such-as no-human creature even ever-has-been-doing the responsibility of-sinful-wrong-doing they were-not incurring;—but now they have been-both seeing, and hating, both ME, and The Father of-ME.
- 25 But-it all is in-order-that perfectly-fulfilled-might-have-got-to-be the indictment which has-been-written in their-own Law,—namely, 'They-got-to-hate ME—GRATUITOUSLY.'—But when come-shall-have-got-to The Guiding-friend, Whom I shall be-sending to-you from-as His Source The Father—THE SPIRIT of-The Truth,—He-who from-as His Source THE FATHER is-proceeding-forth,—HE shall-be bearing-testimony, re-
- 27 specting ME;†—but and YE-too I do not forget, are-bearing-testimony, because from the very-beginning-of My Ministry along-with ME ye-are.—
- 1 XVI. All-TIS have-I-been-saying to-you so-as-to^m keep you-from-having-got-to-be-puzzled-into-apostasy;—
- 2 '(a)unsynagogued-heretics' shall-they-be-making YOU;‡ BUT-far more than that coming-is the time that everyone that-shall-have-gone-and-judicially-murdered you will-have-got-to-fancy that-divine-Servicc he-is-offering-in-sacrifice-unto God Himself. And all-this will-they-be-perpetrating, because they-got-to know not-either The Father or ME. BUT-mind these-facts have-I-been-saying to-you, so-that when the persecution-time shall-have-got-to-come, ye-may-be-calling them-all to-mind because I went-and-told you. All-this, however, to-you from the-first I did-not go-and-tell, because there as companion along-with you I-was;—now, however, I-am-bound-off as The Peace-offering-unto Him that-went-and-sent ME, and not-one from-amongst you is-asking ME 'Where art-thou-bound-away?' BUT-instead of doing that because these-blessed things§ I-have-told you, misery has-filled-to-overflowing your heart!—BUT-for all that I the truth am-revealing to-you,—that-it-is-to-entail-benefit-upon YOU that I have-gone-and-left;—for supposing I^m kept-from having-gone-and-left then-The Guiding-friend will not be-coming with aid-unto you; but supposing I-shall-have-got-to-go-My-way, I-will-send HIM to help-unto you.—And when-come-as He shall have got to, That-the right Agent will-be-convincing the world about SINFUL-WRONG-DOING,—and about RIGHTEOUSNESS,—and about PENAL-CONDEMNATION:—about SINFUL-WRONG-DOING,||—just-because

* God's controversy is not with those who reject certain systems of dogma on the limping plea that pious people are hypocrites—for those persons have no more right to make pious people the incarnations of certain dogmas and hate Christianity accordingly, than pious people have to make them the incarnations of certain theories and dream they are Godly and eternity life Insured because they hate 'Infidelity' accordingly—so much because they are not, as they should be, Divine, but because they are not human;—for Christians, as human-beings, ought to have as good reason to look up to them for guidance into practical truth of normal human living as they to make Christians standards of the human, since it does not require much subtle logic or profound scientific knowledge to detect that just this tacit assumption of the essential superiority of pious people and their traditional Christianity is the non-believer's *ex animo* Creed of belief in that which he assumes to be thus responsible. To judge of a system by its accidental adherents eighteen hundred years ago had been folly, but to make them the standards of belief now is one huge unscientific illogical monstrosity. Christianity stands or falls with THE CHARACTER of its

Founder. Was it not all that is absolutely perfect in man's whole deepest and truest nature, multiplied to the nth, in one human Man, the awful normality of Whose ideal HUMANITY only deepens, broadens, and soars into being positively ever a larger and larger mould of nothing short of the Infinitely Perfect. The more a growing Civilization endows, inspires, develops, refines and multiplies artistic and scientific analysis and synthesis to toil—and revel in toiling—upon as a model this Federal Man,—Who has been for eighteen centuries the character-father of myriads of man-blessing unselfish children,—the grander is and will be the result.

† The three Persons in The Holy Trinity are presented in this verse formally in their respective relationships in Redemption to the assimilation of the human to the Divine.

‡ As well as Myself.

§ So intimately connected with the 'where' just before.

|| It is completely useless to attempt to 'convince of righteousness' and 'of judgment' unless you always first 'convince of sin,' everywhere that success follows such Ministry it is merely the success of leading men to build a more or less

- they are not trusting in ME ward; *—
 10 about RIGHTEOUSNESS, however for all that,—just because unto as *The Peace-offering* The Father I am bound-away, and no longer ye are gazing—
 11 upon ME;—but about PENAL-CONDEMNATION,—just because [the ruler of this present World has now been—
 12 penally condemned.† — A great many more things still I have to say to you,—BUT ye are quite unequal to bearing them now whilst I am with
 13 you. When, however, come *That-mysterious Being* shall have got to be,—The Spirit of The Truth He will be guiding you The Truth ward IN-ITS-ORGANIC-ENTIRETY;—for He shall not be speaking of His own-motion-merely, BUT on the contrary whatsoever He shall have got to hear He will be speaking, and what is coming will be accurately informing you. — That-
 14 Being ME will be glorifying,—just because from out of My own shall He be receiving, and then accurately in-
 15 forming you. Everything whatsoever the Father is possessed of is essentially My own;—for THIS reason I got to say that 'From out of My own shall He be receiving, and then accurately informing you.' For a short-
 16 interval and ye are not gazing upon ME; and then again for a short-interval and ye shall be just having a look-at ME, because I am then to be bound-away as *The Peace-offering* unto
 17 The Father." Got-to say therefore *did* some from among His disciples for their own interest unto one another, "What-ever is the meaning of this which He is saying to us, 'For a short-interval and ye are not gazing-upon Me;—and then again for a-

short-interval and ye shall be just having a look-at Me'?"—and 'I am bound-away unto The Father'?"—They kept on saying, therefore, 18
 "This now what is it which He is saying 'the short-interval,'—we do not know about what in the world He is talking!" Got-to know therefore 19
did Jesus that there all impatient they were to be asking Him, and He got-to say to them, "About this are ye curious one with another, about what I got-to say, 'For a short-interval and ye are not gazing-upon ME;—and then again for a short-interval and ye shall be just having a look-at ME'?"—Verily, verily, I assure you 20
 that weeping and wailing shall be YE, but The WORLD will be jubilant:—ye, it is true, shall be sorrowing, BUT what of that? your sorrow joy ward shall be changing.—The woman whilst 21
 she is actually in labour has sorrow, because come has got to be her hour; when however got-to be born has the babe, she no longer remembers her anguish, through stress of her joy, in that got-to be born has a human being the world ward.—AND so, YE, THERE 22
 FORE, SORROW, TRULY, NOW, HAVE, but again I shall be seeing you, and rejoicing shall be your heart,—and that joy of YOURS no one ever takes from you. And in the economy of THAT 23
 —your Dispensation†—ME personally ye shall not be asking anything at all;—verily, verily, I do assure you, that anything whatsoever that ye may have got to beg of The Father, in-organic oneness with The Name of ME, He will be giving it to you.—Hither- 24
 to, up-to this time, ye never got-to beg anything — at least in-organic-

imposing superstructure 'upon the sand.' Why is 'earnest' Ministration of all schools and parties so marked by the absence of searching conviction of sin? Because unapostolic preaching leaves men comparatively where they were whilst safe in the delusion that they are—ministers and people—the very elect.—Because there is nothing the sensitive pride of fallen man hates more to be 'convicted' of than that the nature inherited from Adam is absolutely incapable of renovation and that he 'must be new-Born.'—And because there is nothing which inevitably stirs up the deepest and most malignant spiritual animosity against the man and the minister more than when as the faithful physician he will tell the truth, namely that the disease (in all its foulnesses) is mortal.—The

very few only dare to be faithful, love Christ's sheep more than their own interests, and sacrifice to that martyr love their own ease, hopes, and talents. Bruising merely the poisonous fruits of sin—especially those only of the poor and of the irreligious—is not by itself 'conviction of sin' which is a 'laying of the axe at the root of the tree,'—not TRUSTING in GOD-in-Christ, the organic 'SIN' of man, and the secret of all his misery because the source of all his sins.

* As The Christ.

† xii. 31.

‡ The present, the Apostolic, inaugurated at Pentecost, ending at the Personal Advent of Christ—the characteristic of this one is not Apostolic Churches and corporations but Apostolic individuals (xvii. 3, 18, 20, 21, 24).

oneness with The Name of-ME;—do-
 be-begging, and-so receiving; in-order-
 that the joy of-you may-have-been-
 25 filled-to-overflowing.—All-this *sacra-*
mentally - in symbolic - resemblances
 have-I-been-in the habit of-saying to-
 you;—there-is-coming-is a-time when
 no-longer *sacramentally*-in-symbolic-
 resemblances-merely I-shall-be-speak-
 ing to-you,* BUT-so far from that in-
 plain-terms about The Father explain-
 26 ing to-you. In-the economy of that the
 day-of your Dispensation ye-shall-be-in
 the habit of-begging in-organic oneness
 with the Name of-ME; and I am-not
 now-assuring you that I will-be-inter-
 ceding-with The Father on-your be-
 27 half—for The Father Himself loves
 you-as friends, because ye-have-been-
 loving ME-as a friend, and trustfully-
 believing that I from-as My Source
 28 God went-and-came-forth;—I-did-go-
 and-came-forth from-as My Source The
 Father;—and have-been-coming the
 world ward;—again I-am-quitting the
 world, and proceeding-on-My-way as
 The Peace-offering-unto The Father.”
 29 Saying to - Him - are His disciples,
 “There! now-already really-plainly†
 thou-art-actually-speaking!—and-actu-
 ally not-a single symbolic-resemblance
 30 using!—Now we-know-for-certain
 that Thou-dost-know EVERYTHING,‡
 and hast-no need for any-one to-be-
 obliged to be-asking Thee-for a favour,
 in this-token we-are-trustfully-believ-
 ing-now how-that from God Thou-
 31 really - didst-get-to-come!” Got-to
 break-out-in-reply to-them *did*-Jesus,
 “Just-from-now are-ye-trustfully-be-
 32 lieving?—Now-mark Me!—coming-is
 the time,—aye-and has-already-come,
 that ye-shall-have-got-to-be-scattered-
 in-all-directions,—each-one-of you his
 own-former-pursuits wards,—and ME
 all-by-Myself ye-shall-have-gone-and-
 left-deserted;—and-yet I-am not all-
 by-Myself, because The Father along-
 33 with ME is-essentially. All-this have-

* The Christian Church.

† The Prophet of Nazareth, like Moses,
 enveloped Himself in the veil of ambiguity when-
 ever the topic of life and immortality through the
 Gospel was reached, and for the same reason,
 namely that in His finished work alone it is that
 life and immortality are brought to light. Great
 confusion results from making Jesus a Christian
 minister.

I-been-revealing to-you, in-order-that
 in-organic oneness with ME peaceful-
 tranquillity ye-may-be-enjoying;—in-
 organic oneness with the world ye-
 are-to-be-having-it is true anguish, BUT-
 never mind that, Oh!—be-keeping-a-
 good-heart, I have-been-getting-vic-
 torious-over The World!”

XVII. 1 All-this thus far-did Jesus
 get-to-say in the form of discourse, and-
 then He-went-and-lifted-up His eyes
 the Heaven ward, and got-to-continue
 in the form of prayer-and-to-say—

“Father!—the ‘honr’ has-now-
 come!—I-have-got-to-glorify Thy Son,
 so-also as-that Thy Son may-have-got-
 to-glorify Thee!—

Inasmuch-as Thou-didst-go-and- 2
 make-over to-Him legal-authority-
 over all flesh, so-that with-everything
 with-which Thou-hast-been-endowing
 HIM He-might-have-got-to-endow 3
 them—a-life eternal!—But THIS IS-
 the essence of that life eternal—that
 they-may-be-getting-personally-ac-
 quainted-with THEE The ONE-only,
 genuine, GOD, and-so too HIM-Whom
 Thou-didst-go-and-send-forth-as-(c)
 Apostle,—JESUS, CHRIST.

I THEE got-to-glorify upon the 4
 earth; the business I-shall-have-got-
 to-finish § which Thou-didst-go-and-
 entrust to-ME,—that-so I-shall-be-
 transacting-it.

And, now, have-got-to-glorify ME 5
 THOU, Father! (c)parallel - with
 Thine-Own-Self, with-that-same glory
 which I-used-always-to-possess,—then,
 before ever there-was the world-at
 all,—(c)parallel-with THEE.

I-got-to-reveal of-THEE || The 6
 Nature to-human-beings,—those-now
 first whom THOU-hast-been-giving to-
 ME out-from The World,—for-THEE
 they-were, and to-ME them Thou-
 hast-been-making-a-present;—and
 THY truth they-have-been-keep-
 ing; ¶—now they-have-been-knowing 7
 how-that everything whatsoever Thou-

‡ iv. 25.

§ Last word on the Cross—so often used by
 our Lord (Luke xii. 50, &c.), as the one goal of the
 Saviour's thoughts.

|| Exodus vi. 2, 3.

¶ We often have a superstitious hazy idea of
 what The Lord doth require of us, as though when
 we turn from honestly loving and serving our fellow
 men, what we have to present in acceptable

- 8 hast-been-making-a-present-to ME from-as its Source THEE is-originally;—how-that the instructions which Thou-hast-been-giving-to-ME, I-have-been-giving to-them;—and-moreover they got-to-receive them, aye-and got to be-truly conscious that from THEE—originally they-got-to-issue, and trustingly-believe-did-they-get-to that THOU ME didst-go-and-send-forth-as-(G)Apostle.—
- 9 I on-behalf-of THEM am-now*interceding;—not on-behalf-of the world just now-am-I-interceding, BUT-jam now specially on-behalf-of those-whom Thou-hast-been-making-a-Bridal Church-present-as a Keepake-to-ME,—
- 10 because it is-to-THEE that-they-essentially-belong,—and all that-is-essentially-MINE is essentially-THINE, and-conversely THINE, MINE,—and I-have-been-glorified in-as The Master
- 11 of these-as disciples. And no-longer now-am-I in-the economy of the (G)cosmos, and-yet these are in-the economy of the (G)cosmos, and I home-unto THEE am-coming:—Holy Father!—have-got-to-keep them-safe munitioned-within Thy Nature, whom Thou-hast-been-making-a-present-of-to-ME, so-that they-may-be ONE,—

exactly-in-kind-as WE-are when I-12 used-to-be† Companion-along-with them-in-the economy of the (G)cosmos, I-personally was-keeping them-safe munitioned-in THY Nature;—those-whom Thou-hast-been-making-a-present-of-to-ME I-went-and-guarded-safely, and not-a-single-one of them got-to-be-ruined,—the son of-rain only-expected,—and that too-in-order-that The Scripture-prophecies about-Me might-have-got-to-be-fulfilled.—

Now, however, home-unto THEE I-13 am-coming, and all-THIS I-am-only-uttering down-in-the economy of the (G)cosmos† so-that they-may-be-possessing the Joy which is characteristically-MINE, realized-to-overflowing, in-organic oneness with themselves!—

I have-been-giving them THY mes-14 sage, and-so of course The World will-have-got-to-hate them.—Because they-are-essentially in the New Creation not sprung-from the World, just-as I-The Head of it† am-essentially not sprung-from the world.—I am-not craving-of 15 Thee that Thou-shouldst-have-gone-and-taken them-away monastically out-from the world,—BUT-so far from that§ Oh!-that Thou-shouldst-have-got-to-keep them-safe from- whilst in-

† 'The last Adam.'

§ The force of the strong 'but' here is profoundly worthy of notice. It simply draws the knife across the throat of that subtle form of convenient worldliness which—in every age, and every Church on earth—likes to imagine that matter is essentially evil, and that unless you shall have been enabled by God's providence to escape from it into some cloistered or Sectarian monasticism He cannot judge you very hardly for having been assimilated by it. Pietists benefit by it one way, impietists another; the former class (in addition to the credit of being 'saints' and 'the religious') dream that they have left 'the world' outside their 'Popish' or Puritan retreat when they have carried 'the flesh' and 'the devil' into the Sect and Convent. Now, this clause especially contemplates such an atmosphere as morally mephitic, such isolation as leaving the poor victim at the mercy naked of the flesh and the devil, and such artificial state as the very fulcrum for successful temptation of 'the lust of the flesh, the lust of the eye, and the pride of life, which are not of The Father but are of The World.' 'Matter'—if that means the Cosmos—is not essentially evil, but, still, even, in essentials, 'very good,' and men, women, dear little children, our relative, our friend, our country, our business, our recreations, God's land and sea, His flowers and stars, His sun and moon, and clear pollucid sky of blue, and all things else in Nature,

'Service' to our God must be mysteriously different in kind and degree. Now here we fix the service concretely. What the service was of those of whom The Son here speaks, in the most awful and carefully worded of legal terms as Mediator, we know, in essentials, as well as we know our own lives, and how far below any ideal form of pietism was the Christianity of these Galilean peasants. But they were honest men, and 'honesty' does not suddenly change into being something else just because a God of truth is the subject of it. If we daily serve God as honestly as we really know how, and do not secretly 'regard iniquity in our heart' in some lust or other, what our Lord says here applies to us, and we know—as clearly as we shall ever know—what The Lord doth require of us. This pious moral haziness is often very suspicious.

* How the inductive filling out of the legitimate time of this current tenso removes the awful error suggested by the Authorised Version translation, and destroys basis for charging 'Calvinistic' favouritism upon God, and correlatively actually proves another pleading (verse 18–23).

† The Great High Priest is lost in thought, and already "about" our "business" now in this Prayer at the right hand of The Father; the life which He lived in His fleshly nature seems to die already into the relative perspective in His great panoramic vision which it occupies now (John iii. 13).

about daily life pursuits the midst of its
16 moral-corruption. — Sprung-from The
World essentially-are-they not, just-as
I sprung-from The World essentially-
am not! —

17 (a) Have got to make-them holy* in-
organic oneness with The Truth, — THE
(g) LOGOS-WISDOM Thine-Own is-
essentially TRUTH. —

18 Just-as ME Thou-didst-go-and-
send-an-(g)Apostle the world ward, I-
also shall have got to send - THEM
(g)apostles the world-of man ward.

19 And on-behalf-of-them I am-Conse-
crating MYSELF in-order-that THEY
may - have - been consecrated in-
organic oneness with Truth.

20 Not on-behalf-of-THOSE-My first-
fruits, however, am-I-now-going-on-to-be-
pleading only, BUT-so far from that
also on-behalf-of those-who shall
futurely† be-trusting,—through-the-
direct, or the future indirect-instrumenta-
lity-of-their oral and written-message,

21 ME ward, pleading-that the-whole-of-
them ONE-homogeneously may-be,†—
just-as THOU, Father, in-organic one-
ness with ME-art, and-I in-organic one-
ness with THEE, that they also in-
organic oneness with US ONE-homo-
geneously may-be; — that-so the world-
of man may-have-got-to-trust that
THOU ME didst-go-and-send-forth-

22 as-(g)Apostle. And-so I the glory
which Thou-hast-been-making-a-
present-to-ME have-been-making-a-
present-to-THEM; in-order-that they-
may-be homogeneously-one, exactly-as

23 WE ONE are,—I in-organic oneness

Art, and Converse, are Gospel-paracleted aids to
faith, nurses of human trustfulness, physicians of
moral sores, stimulants to unselfish ambition, helps
to obedient-spirituality, furnaces for refinement of
spirit, educators of intellect, tonics for bracing the
will, furnishers for the many-mansioned soul, recti-
fiers of the moral faculty, consolidators of the human
family into one colossal Man-copy of God, and the
scaffolding by the Great Architect Himself skele-
toned for building the Body-temple of The Christ.

* I.e., wholly (v. 19); 1 Thess. v. 23)—full-
orbed—as realizing the ideal of man, as designed
(Gen. i. 26) to find his completion and reach the
creature zenith spiritually only in “the last Adam.”

† Our Lord graciously rehearses, here, for our
comfort and sense of responsibility, His Current
Pleading at the Right Hand of The Father for
each one of us now, in the present circumstances
of our own temptations and witness for Him and
for Truth.

with them,—and THOU in-organic
oneness with ME,—that they-may-
have-been-absolutely-blended-homoge-
neous-oneness ward:—and-thus that
got-to-be-knowing-may the world that
THOU ME didst-go-and-send-forth-
(g)Apostle, and-that Thou-didst-get-
to-divinely-LOVE THEM, with-the-
same-kind of love-with-which ME
Thou-didst-go-and-divinely-LOVE.—

Father! all-those-whom Thou-hast- 24
been-making-a-present-of-as-first-fruits
to-ME My-wish-is that where-ever I
am-always futurely for ever, there-they-
too may-be as friends along-with MY-
SELF;—in order-that they-may-be-
always futurely for ever-gazing-upon
that transcendent-dignity§ which is
essentially MINE,—that-which Thou
didst-go-and-make-ME-a-present-of;—
because Thou-didst-go-and-divinely-
LOVE ME before-ever the establish-
ment-of-the-(g)cosmos.—

Righteous Father!—and-yet the 25
world-of man THEE never got-
to-know! — I however went-and-
Knew THEE, and THESE-here-too got-
to-know that THOU ME (g)Apostle-
didst-go-and-send-forth.—And I-got- 26
to-initiate-them-into the nature-and-
character-of-THEE, and shall-be-
carrying-on-the-initiation;—in-order-
that the DIVINE-LOVE that-where-
with Thou-didst-go-and-DIVINELY-
LOVE ME in-organic oneness with
THEM may-be-essentially, and-so-I-too
in-organic oneness with them.”

XVIII. 1 Having-gone-and-said
all-this-as did Jesus, He-got-†-to-go-

† Not nominally merely, or in mere outward
uniformity, but at the root, by all being by one
and the self-same Divine Sap Regenerate and
New-born; and thus gradually that by the assim-
ilating power of His own Resurrection The Christ
may objectively mould, through His Church, hu-
manity in its entirety into the image and likeness
of GOD, and thus realize the will-and-plan of
GOD in making man. (Gen. i. 26.) § ‘Glory.’

|| Mankind for four thousand years had been in
daily hourly experience of God’s stern sanctions of
Law, beneficent order in Nature, personal shaping
in providence, wrath on nations, ecclesiastical
systems of worship of Him, and a good deal of
boasting about successful rival favouritism with
Him, and yet only climbed up to knowing Him
as the ‘unknown God.’

¶ Not necessarily directly after the High-priestly
Prayer, but when He did go over the Kedron—
the sewer of the temple sacrifices—He went to

out-of the City, in Ministerial association-with those His disciples, across-beyond the now-swollen-brook,—Kedron,—to-a-place-where there-used-to-be a-shady-garden;* which ward He-got-to-enter,—He, and His disciples.

2 Familiar, however, had Judas, who was-then-betraying Him,—always been, too, with the spot; because frequently got-to-make-a meeting-did Jesus there

3 socially-with His disciples.—Judas, therefore, having-got-to-assume-as he did the guidance of the military-guard, and some constables, from the chief-priests and (G)pharisees, comes there, with torches, and lanterns, and arms.

4 Jesus, therefore, having-been-knowing-perfectly-as He had everything that was-coming upon Himself, got-to-go-forth and to-say to-them, “For what-criminal are-ye-searching?” They-got-to-break-out-in-reply to-Him, “For-Jesus—the Nazorene-one.” Says to-them-docs Jesus, “I AM†-He.”—But-there had Judas also been-standing-all the time—he who was-betraying

6 Him,—along-with them.—When, therefore, He-went-and-said to-them, “I AM-He,” they-went-and-recoiled-horrible back ward, and got-to-fall upon-the-ground‡. Again therefore He got to ask-them the-question, “For-what-criminal are-ye-searching?” But they-got-to-say, “For-Jesus, the Nazorene-one.” Got-to-reply-did Jesus, “I-was-telling you that I am-He;—if therefore for-ME ye-are-searching, have-gone-and-allowed these-persons here

9 to-be-going-free.”—In-order-that fulfilled-might-have-got-to-be the§ truth to-which He-got-to-make-reference, “Of-those-whom Thou-hast-been-making-a-present-to-ME, I did-not go-and-be-the-ruin-of-a-single-one of them.”—

supply the Sacrifice upon the Altar of the cross for which He had ‘consecrated’ (xvii. 10) Himself The One only Priest.—[proper] there is in the universe.

* We should call it a ‘park’; in the Bible it is generally called a ‘paradise,’ the Greek word for the same thing.

† The tones are in the Capitals. To the Gentile it was merely saying more emphatically “I am he,” but to the Jew it was saying “I am God.” Was it said, for one great reason at least, in connection with the Jew in the sentence which follows the conscience-startling utterance? That this was the case the sequence proves, for they—Jews nearly all of them—did not understand it as a

Simon Peter therefore, armed-as he 10 always used to be with a-sword, went-and-drew it, and made-a-cut-at a-home-slave-of the high-priest, and got-to-strike-off his ear, the right;—the home-slave’s name was (G)Malchus.||—Got-to-say therefore-did Jesus to 11 Peter, “Have-gone-and-sheathed thy sword!—The Cup which entrusting to-ME-has been My Father, I must-not “refuse to-have-gone-and-Drunk it-must I?” So-then the military-guard, 12 at the instance of-the commanding-officer,¶ and of-the constables of-the Jews, went-and-legally-apprehended Jesus, and-then got-to-bind Him.—And-then they went and hurried-Him 13 away, for examination-onto Annas, first-of-all, for he-was father-in-law of-Kaïaphas—who was the acting-high-priest during THAT-eventful year; but 14 it-was Kaïaphas who went-and-gave-it-as-his-judicial-decision to-the Jews how-that “It-is-of-vital-Theocratic-importance that just-one-single man should-have-gone-and-perished for-to save The People-of God.” There-follow- 15 ing however Jesus-was Simon Peter, and another disciple;—but that-particular disciple used-in olden times-to-be an-acquaintance of-the high-priest, and-so got-to-accompany Jesus-in the court ward of-the high-priest;—but 16 there-had Peter been-left-standing wanting to enter-at the gate, outside; out-got-to-go therefore the disciple, the other-one, who was an-acquaintance of-the high-priest, and got-just-to-say-a-word to-the portress, and-so got to get-Peter inside-too.—Says therefore- 17 does the girl, the portress, to-Peter-himself, “Thou art-sure, now, that THOU** too art-not-of-the-number-of-the disciples of-that person-there-art

categorical reply to a common-sense question, but a sudden, loud, perfectly unexpected assumption of being God on the part of some weird, but powerful-charactered person out of the darkness. And our Lord had to ask them the question again, when it was answered differently.

‡ Tumbled hither and thither. § xvii. 12.

|| How came John to be so well acquainted with the domestic economy of the palace?—verse 16.

¶ A (G)Chiliarch, corresponding to our Colonel—why so high an officer for a mere ‘sergeant’s guard’? It was secret and delicate duty.

** John had whispered to her that he himself was a disciple (?).

- thou?"—that-hot tempered man says,
 18 "I-am NOT!"—But there-had-been-
 standing the home-slaves and the con-
 stables-there, *having been making-an-*
 (G)anthracite-fire*-*as they had,*—for
 the-weather-was cold,—and there-
 they-were-warming-themselves:—but
 there-was Peter right-amongst-as a
 friend of them,—having-been-taking-
 up-his-position-as he had,—and warm-
 19 ing-himself. So-then the high-priest†
 Annas got-to-question Jesus respecting
 His disciples, and respecting the nature-
 20 of His teaching.—Got-to-break-out-
 in-reply to him-did Jesus, "I publicly
 went-and-spake to-the world:—I at-
 all-times went-and-did-My-teaching in-
 connection with some-(G)synagogue, and
 in-connection with the temple, places-
 where the Jews congregate-always for
 such purposes publicly; and occultly-
 in-secret I-went-and-spake NOTHING-
 21 different from what you know.—WHY†
 ever art thou-Me interrogating,—have
 gone-and-interrogated as witnesses-
 those that-have-been-accustomed-to-
 hear-Me the-particular-doctrines which
 I-went-and-spake to-THEM!—lo, THEY
 know-well-enough what got-to-
 say-to them from time to time did
 22 I."—But whilst He-was-saying
 this, one of-the constables that-
 had-been-standing-there went-and-
 officiously-gave Jesus a-blow, hav-
 ing-gone-and-said, "Is that-the-way
 thou-answerest God's High Priest?"
 23 Got-to-break-out-in-reply to him-did
 Jesus, "If I went and made a-bad
 reply, have-got-to-show-Me where-it-
 was bad,—but since it was an-excel-
 lent-one, WHY-ever§ art thou treating-
 24 Me so-cruelly?"—Got-to-send Him-
 off then-did Annas, having-been-bind-
 ing-Him first for trial-unto Kaiaphas,
 25 the-acting High-priest. But there-was
 Simon Peter still-standing-as he had
 been and warming-himself. They-
 kept-on-saying therefore to-him,
 "THOU, too, art not of-the number of

HIS disciples-art thou?" Went-and-
 denied-him-any-knowledge-of-Him-
 did that-hot tempered man, and said,
 "I-am NOT!" Says one-of-the home- 26
 slaves-of-the high-priest,||—being a-
 kinsman¶ of-the-one-from-whom Peter
 went-and-struck-off the ear,—*"Did-*
not I-myself go-and-see thee in the
garden along-with him?" Again 27
 therefore-did Peter go-and-deny-him-
 any-knowledge-of-Him;—and imme-
 diately a-cock got-to-set-to-crowing.
 They-lead Jesus, therefore, away- 28
 from**-*after examination by Kaiaphas,*
 the (C)Prætorium ward;—but it-was
 just-dawn;—and they-themselves did-
 not go-and-enter the (G)Prætorium
 ward, so-as-to keep themselves-from-
 having-got-to-be-ceremonially-un-
 clean, BUT that they-might-be clean-to-
 have-got-to-eat The Pass-over. Got- 29
 to-go-out therefore-did Pilate conce-
 sively-unto THEM, and got-to-say,
 "WHAT-cruelly villainous† accusation
 are-ye-bringing against the man—
 THIS-wicked person-here?" They-got- 30
 to-break-out-in-answer and to-say to-
 him, "If-this-fellow was-all along
 "any-thing-but a-regular-rascal,‡ de-
 pend-upon-it not to-THEM had-we-
 gone-and-delivered HIM-over!" Got- 31
 to-say therefore to them-did Pilate,
 "Have-gone-and-taken him yourselves-
 now, and by your-own Law have-got-
 to-judge him." Got-to-say therefore
 to-him-did the Jews, "For-us it-is not
 deemed-right-forsooth-to-have-got-to-
 put-into-execution-the-penalty-of-
 death-upon anyone:—"in-order-that 32
 the fact mentioned-by Jesus might-
 have-got-to-be-fulfilled, which He-got-
 to-speak pointing-out-as He used to
 the-KIND-of death by-which He-was-
 on-the-eve-of-dying.--In-got-to-go, 33
 therefore, the (u)Prætorium ward
 again-did Pilate, and to-call Jesus,
 and-then he-got-to-say-to-Him,
 "THOU! art-thou the king-of-the
 Jews?" Got-to-break-out-in-reply 34

* v. 24.

† St. Luke iii. 2.

‡ So shamelessly illegal according to the Jewish (inspired) system of Jurisprudence.

§ To convict him of the true motive for a characteristic act arising from the wish of such quick-eyed, forward underlings by bullying to sneak into a tyrant's favour. || Annas.

¶ How natural for one to say this who was intimate there! (v. 16.)

** Matt. xxvi. 67—75.

†† Sardonic raillery, "because he knew that for envy" the Jewish magnates had come to try and use him as a tool to get "that just man" out of their way.

‡‡ Like thyself.—True.

to-him-*did* Jesus, "Of thine-own-mind-now, art thou saying this, or-*did* others go-and-tell-it thee about Me?"
 35 Got-to-break-out-in-reply-*did* Pilate, "I am ^{not}-bad though I be, fallen so low as to be* a-Jew-am I?—that-thine-own† nation and its chief-priests went-and-delivered thee-over to-me,—What-awful villainy now didst-thou-go-and-perpetrate?"
 36 Got-to-break-out-in-reply-*did* Jesus, "The Kingdom, that of MINE, is not in its origin—from the world—this-one;—if from the world this-one were—being The Kingdom, that of MINE, there were My followers doubtless struggling there that-so they might-have-got to-^{keep} Me from being-delivered-over to-the Jews:—so-now settle it therefore-then that-The Kingdom, that of-MINE, is-certainly not-in
 37 its origin—from-hence." Got-to-say therefore to-Him-*did* Pilate, "So-then THOU ART a-king-of some sort art thou-not?" Got-to-break-out-in-reply-*did* Jesus, "THOU art-saying-what is so indeed, because a-KING essentially-am I!—I THIS-estate ward have-been-born, and this ward have-been-coming the world ward,—in-order-that I-might-have-got-to-bear-testimony to-^{THE TRUTH};—EVERY-ONE‡ that-is born native-or The Truth listens-ever
 38 to-MY Voice." Says to-Him-*does* Pilate, "Aye, that is the point-WHAT is 'TRUTH'?"—And having-gone-and-said this again he-got-to-go-forth with his decision-unto the Jews, and says to-them, "I nothing criminal find in
 39 him. But ye-have a-regular-practice that one-person I-should-have-gone-and-set-free at Pass-over-tide;—

* This sense is given by the strong negative itself intensified by a particle, and Pilate's emphasis on it. It was his return shot for the compliment in verse 30. But the sting of his railery was that it was a cosmopolitan axiom. (Is. lx. 2.)

† Pilate's heart feels the tones of the loving Saviour who was pitying and trying to save him—it is evidently entangled in the meshes of love. In a chaffing, vulgar, patronizing way he goes on to hide his feelings.

‡ Whether of 'mine own nation,' or not,—this sentence said with the most significant emphasis.

§ To save Him, and so also with this fooling of the soldiers,—for he was as set upon doing so as Herod on John,—hoping that their spite would exhaust itself by a little brutal ill-usage—he knew nothing of the 'depths of Satan.'

|| This was a ruse of Pilate's, by a bold stroke

would-ye-not-like, now, that for-you I-shall-have-gone-and-set-free 'The king-of-the Jews'?" Got-to-cry-out 40 therefore in-reply-*did* the-whole-of-them, saying-as they kept on, "^{Any}one-but this-fellow,—why-rather Barabbas!"—But it actually-was the-notorious Barabbas the-robber! XIX. So-then therefore went-and-took-*did* Pilate Jesus, and-went-and-gave-Him-a-good-scourging;§ and the soldiers 2 having-got-to-weave a-crown out-of thorns, went-and-placed-it-upon His head; and a-robe, purple, they-went-and-threw-round Him; and then-kept-on-saying, "Health-to-thee!—'king-of-the Jews'!"—and they-kept-on-giving Him slaps. Out-therefore 4 again outside got-to-go-*did* Pilate, and says to-them, "Now-look-here, I-am-bringing Him to-you outside, so-that ye-may-have-got-to-know how-that in his-case nothing criminal am-I-finding."—Out-therefore got-to-go-*did* Jesus outside, wearing-still as there 5 He-was the thorny crown, and the purple robe.—And-so he-says to-them, "Just-look! I have brought you out-the man."|| When therefore got-to-see Him-*did* 6 the chief-priests, and their constables, they-went-and-raised-the-cry of "Have-gone-and-crucified-him! Have-gone-and-crucified-him!" Says to-them-*does* Pilate, "Have-gone-and-taken him yourselves and gone-and-crucified him;|| for I do-not find in his-case anything criminal." Got-to- 7 break-out-in-reply to him *did* the Jews, "We a-code-of-law still have-in full activity, as such and according-to-the sentence of that code-of-ours he-

to assume—partly in affected humour, and partly in earnest—that they had finally made their selection between Jesus and Barabbas in favour of the former, or would do so by a little condescending, coarse, good-natured coaxing; which stratagem under different circumstances would most likely have succeeded.

¶ Which was tantamount to saying, 'I have the power, and I mean to discharge Him,' for they had no legal power to put any man to death, at least as to the actual execution. So that by their next cry they wracked from Pilate this last forlorn hope of a time-serving judge, for they told him that the Sanhedrin had already condemned him for blasphemy, so he had no choice but to give the regular legal effect to it by a Roman penal death (crucifixion) instead of a Jewish (stoning).

MUST DIE because himself-to be Son
 8 of-God he-went-and-made!" When
 therefore got-to-hear-did Pilate THIS*
 statement he got to be-even-more
 9 superstitiously-frightened-still; and
 got-to-go-in the (G)Prætorium ward
 again, and says to-Jesus, "WHENCE
 ART THOU?" But Jesus went-and-
 gave him no reply.† Says therefore
 10 to-Him-does Pilate, "To-ME wilt thou-
 not condescend to-make-a-divine-utter-
 ance?—dost thou-not know-well enough
 that-of-the-power I-am-at this moment-
 possessed to-have-gone-and-crucified
 thee, and that of-the-power I-am-
 possessed to-have-got-to-discharge
 11 thee?" Got-to-break-out-in-reply-did
 Jesus, "Thou art-NOT possessed-of
 power, of-any-kind-or-sort, against
 ME, unless it-had-been-made-over
 to-theo from-above-there:—for THIS-
 reason it is that-he† that-is-handing
 ME-over to-THIEF responsibility for-all
 the-greater sinful-wrong-doing is-in-
 12 curring."—Out-of THIS it arose that§
 making-every-possible-effort-was
 Pilate to-have-got-to-discharge Him.
 —But the JEWS kept-on-crying-out
 saying, "Supposing thou-shalt-have-
 gone-and-discharged such a case as-
 THIS, no friend art-thou-really|| of-the

(G)Kaisar;—EVERY-ONE* who for-a
 KING sets-himself up-as he is doing acts-
 treason-against-the Kaisar!" So-then 13
 Pilate, having-as he-got-his-atten-
 tion-fairly-arrested by the-pertinency
 of THIS their shrill-reply, went-and-
 led Jesus outside; and took-his-seat
 upon a-raised-dais, a-court ward called
 the-*Stonepaved*,—in Hebrew, how-
 ever, '*Gabbatha*.—But-*curious fact* 14
 there-there-was-going on all over Jeru-
 salem all this time active preparation
 for-The Pass-over** it-was about the
 third hour.—And he-says-to-the Jews,
 "Behold!—your king!" But they 15
 got-to-yell, "Hoist!†† Hoist-him-have-
 got-to!—have-gone-and-crucified him!"
 Says to-them-does Pilate, "Your king
 shall-I-have-gone-and-crucified?"
 Got-to-break-out-in-reply-did the
 chief-priests, "We-have not any-king
 at all,—if the-(G)Kaisar will-not-have
 us!"†† THEN, THEREFORE,§§ he- 16
 did-get-to-deliver HIM-over-to-them,
 in-order-that He-might-have-got-to-
 be-crucified.—But-then they-went-and-
 made-a-run-and-soiled Jesus, and-
 then they-got-to-drag-Him-off.—And- 17
 so carrying-as there He-was His-own
 cross, He-got-to-go-forth-out-outside
 the City, the-usual place called 'skull-

* Matt. xxvii. 19.

† Because he left his legitimate ground as governor, and as an expediency-monger was trying to sneak into our Lord's confidence as a possible demi-god. Pilate was evidently a very superstitious person, and his wife knew it, and used it. † Matt. xxvii. 2; xxvi. 62—66.

§ Acts iii. 13, 14; Matt. xxvii. 19.

|| But secretly disaffected—a terrible suspicion to be sent to Rome from them!

¶ Their meaning plain!

How the coincidence of the types and of The Antitype lays hold of the imagination!—there, in the very mid of the slaughtering all over Jerusalem of multitudinous lambs, stood—at last, in 'the fulness of time'—THE PASS-OVER LAMB, being sacrificed for us, and the Divinely appointed agent in giving effect to the sacerdotal action of the Aaronic priest (xi. 51) as a species of Gentile Levite, Pilate, at the very time (most likely) when it was the custom to kill the typical lambs in Jerusalem, calls the solemn attention of the nation—officially represented by its rulers—to The Antitype, 'Behold!—your king!'

†† Slang for 'crucify.'

‡‡ If Pilate had been told, that, by diplomacy almost miraculous, he would, one day, succeed, where every Roman agent in Judæa had failed, in bringing the clever, learned, statesman-like and

Machiavellian, but Rome hating and despising Jewish aristocracy and people to publicly acknowledge Caesar THUS, he would have laughed the idea to scorn. But, just when he never expected it, and, too, as the upshot of what was threatening to be the most politically compromising episode of his career, there dropped at his feet the enormous luck which was to make his fortune at Rome with the Emperor, and to render government in Judæa henceforth comparatively easy. To throw away such a chance for a mere abstract principle, in setting free an innocent inspired peasant prophet, would be simply madness of ethical Quixotry! This was the temptation of Satan prepared for Pilate. For the Pharisees and Jewish people his serpentine subtlety had prepared another species of temptation.—In the dialectic game of chess which was going on between themselves and Pilate, his move in verse 14 simply gave them the game, if they only dared boldly to seize it by publicly and officially pledging the nation to allegiance to Caesar in terms sufficiently compromising:—the Emperor himself could not have framed a more humiliating oath of allegiance. They knew that Pilate dare not, for a thousand reasons, refuse them the favour of destroying their Messiah after that. They succeeded in framing their stringent formula with the aid of the subjective, or strong, negative. §§ Gen. xlix. 10.

place' ward,—which is called in-He-
 18 brew 'Golgotha';—where Him they-
 got-to-crucify, and together-as co-
 fellows-with Him some-others,—two,
 one on each side, but in-the-middle
 19 Jesus.—But, besides*—this went-and-
 wrote-out a-placard—did Pilate and
 put-it at-the-top of-His cross;—but
 there-it-had been-written, "Jesus the
 (a) Nazorene, the king of-the Jews."—
 20 THIS—novelty therefore—His placard,—as
 he intended, did—numbers of-the Jews
 got-to-read; because the place-itself
 was close-outside the City, where
 Jesus got-to-be-crucified;—and-too†
 it-had-been-written-in Hebrew, Greek,
 21 and Latin. Remonstrating, therefore,
 were—the chief—priests with—Pilate,
 "Pray—keep—from writing 'The king
 of-the Jews';—BUT—a very different
 thing that that-lying impostor went-
 and-said, 'King am-I of-the Jews.'"
 22 —Got-to-break-out-in-reply—did Pilate,
 "What I-have-been-writing, I-HAVE-
 23 been-writing."§ The soldiers there-
 fore,|| when they-got-to-finish-crucify-
 ing Jesus, did-get-to-take those gar-
 ments of-His;—and they-went-and-
 tore them-into four parts,—to-each
 soldier a-part;—and the inner-gar-
 ment; but there-was the inner-gar-
 ment seamless, woven from up-above-
 24 ward throughout its-entirety.¶—Say-
 ing, therefore,—were they with an eye-
 unto themselves, "Let us—abstain-
 from having-gone-and-torn it, BUT-
 instead let-us-have-got-to-cast-lots over
 it, which lucky fellow-shall-have-it."

* 'Besides' Pilate's acted irony of putting 'that
 just man' between two notorious villains, for all
 to read the suggestive and eloquent contrast.

† The three living languages of the civilized
 world of that day.

‡ E.g., take it down, and substitute this Title.

§ In Greek 'geographa geographas'—the letters
 in italics show how Pilate with pungent scorn
 emphasized differently one and the same word so
 as to produce the idea as translated.

|| Ps. xxii. 18.

¶ The Divine nature, not crucially torn.

** The use of this "Now-mark-Me" rings all
 through the Apocalypse of this very disciple.

†† Mark iii. 19—21, 31. Why this unexpected be-
 quest to the beloved disciple? There must be some
 adequate reason for leaving a mother away from
 her own eldest son—and that son (James) now
 The king of the Jews. The reason is a composite
 one: (1) Mary's own comfort and safety were in-
 sured in consigning her to John, whose Apostolic

All—that-so the-passage-of-Scripture
 might-have-got-to-be-fulfilled which
 says, "They-got-to-tear-up-and-share
 MY garments amongst-themselves,
 and upon My inner-garment they-got-
 to-cast-lots." The soldiers therefore
 the whole of-this actually-did-get-to-do.
 But there-had-been-standing-all 25
 through by-the-side-of the cross of-
 Jesus His mother,—and the sister of-
 His mother,—(a) Maria the wife of-
 (a) Klopas,—and (a) Maria the (a) Mag-
 dalenē. Jesus, therefore, having-got- 26
 to-esp-*as He did His mother* and
 the disciple that-had-been-standing-
 there-all through,—the one-whom He-
 was-divinely-LOVING,—says to His
 mother, "Madam!—now-mark-Me,
 there-is-thy son."—Then-directly He- 27
 says-to-the-disciple, "Now-mark-Me!—
 —there-is-thy mother."—And-so from
 THAT—sacred instant went-and-took
 her—did His disciple that his-own-do-
 mestic-circle ward.†† After THIS-duty, 28
 having-been-knowing—as had Jesus
 how-that the-whole-programme now
 has-been-completely-finished,—that
 the passage-of-Scripture might-have-
 got-to-be-fulfilled—says, "I-am-so-
 thirsty!"—A-jar, therefore—all-ready†† 29
 was-lying-there full of-sour-wine;—
 but they having-got-to-fill-as they did
 manage to a-(a)sponge with-sour-wine,
 and-then-to-put-it-round a-(a)hyssop-
 stalk,§§ got-to-get-it-to-His mouth.—
 When, therefore, gone-and-taken the 30
 sour-wine—had Jesus, He-went-¶¶ and-
 said, "It-has-now-been-all-completely-

commission became operative after the death of
 his charge, and whose character was best adapted
 to manifesting something of the tender love of her
 Offspring, 'the Seed of the woman'; (2) James
 himself was thus left free to exercise his perilous
 supremacy; (3) The least amount of danger
 accrued to the Church from the presence in it of
 one whose relationship to its Lord was so perilously
 open to idolatrous honour by her being consigned
 to the least superstitious because the most en-
 lightened of the Apostles; (4) And last, because
 in domestic intimacy with John she would be per-
 fected best in that loving trust in God which was
 John's title to the peculiar Love of The Son of
 God.

†† To fulfil the prophecy.

§§ Heb. ix. 19.

¶¶ Was not the object in asking for the sour-
 wine (the soldiers' rations) through the alleviation
 of the thirst in the sacred mouth, now so dry that
 the accomplishment of the last item upon the

finished!"—and having-gone-and-bowed His head, He-went-and-
 31 resigned His spirit. The Jews, therefore, so-as-to-keep-from having-got-to-remain upon the cross the bodies in-as-defiling-with-most detestable associations the sabbath, since 'Preparation-day' there-it-was why-for-it-used-to-be the great day THAT of-the-whole week went-and-asked Pilate that their legs might-have-got-to-be-broken-to-pieces* and-then-that-themselves might-have-got-to-be-removed.—There-got-to-come, therefore, the soldiers, and-of-the-first-one indeed they-got-to-break-to-pieces his legs-and-threw him down on the ground—and those-of-the-other-one that-got-to-be-crucified-with him-the
 33 same:—But upon-the-case of Jesus having-got-to-come, when they-got-to-see-that He has-been-dying now-some-time-back they-did-not-go-and-
 34 break-to-pieces His legs; BUT-to-have-made-death-certain-one-of-the-soldiers-with-his-spear-went-and-pierced His side and instantaneously out-there-went-and-spurred blood and
 35 water.—And he who-has-been-actually-SEEING-it it-is-that-has-now-here-been-bearing-testimony-to-it-as-a-fact;†—and-trustworthy-is-HIS-testimony, and-that-eye-witness-himself knows that the truth he-is-speaking, in-order-that-ye-too-may-have-got-to-trustfully-believe. For-got-to-take-place-did-the-whole-of-this-in-order-that-the-Scripture-prophecy-might-have-got-to-be-fulfilled, "A-bone-of-it
 37 shall-not-be-broken;"—and, again, another-passage-of-Scripture-says, "They-shall-be-gazing-upon-Him-
 38 whom-they-got-to-pierce." But-subsequently-to-all-thist went-and-asked-permission-of-Pilate-did-Joseph,—he-from-Arimathæa, being-a-disciple-of-

Jesus-but-a-hidden-one-as-he-always hitherto-had-been-on-account-of-his-fear-of-the-Jews, to-let-him-have-got-to-take-away-the-Corpse-of-Jesus: and-Pilate-got-to-grant-him-permission. He-got-to-come, therefore, and-to-take-away-the-Corpse-of-Jesus. But-there-got-to-come-too-(c)Nikodemus,—he-who-got-to-come-for-instruction-unto-Jesus-by-NIGHT-in-former-times, bringing-a-compound-made-of-(c)myrrh-and-(c)aloes, about-a-hundred-pounds-of-it.—They-went-and-
 40 took, therefore, the-Corpse-of-Jesus and-bound-it-up-in-linen-bandages-together-with-the-(c)aromatics, as-the-custom-is-with-the-Jews-to-entomb-the-dead. But-there-was-in-connection
 41 with-the-spot-where-He-got-to-be-crucified-a-shady-garden,§ and-in-cut-out-of-rocks-in-the-shady-garden-a-sepulchre, a-new-one-in-as-buried-in-which never-at-any-time-had-anybody-got-to-be-interred. There, therefore,—
 42 on-account-of-its-being-the-Preparation-day-because-the-sepulchre-was-there handy,—they-went-and-regularly-buried-Jesus.

XX. 1 But-on-the-first-day-of-the-week-Maria-the-Magdalene comes early-in-the-morning, whilst-it-was still-dark, His-sepulchre-ward;—and-she-sees-the-stone-taken-away-as-it-had-been-out-from-the-sepulchre-door-way.—She-runs, therefore, and-comes
 2 for-help-unto-Simon-Peter, and-for-help-unto-the-other-disciple-to-whom-Jesus-used-to-be-so-attached, and-says-to-them, "There-now-they-||-did-go-and-take-the-Lord-away-out-of-the-sepulchre!—and-we-know-not-where[¶] they-got-to-bury-Him." Out-therefore
 3 went-and-made-off-did-Peter-and-the-other-disciple, and-were-on-their-way-His-sepulchre-ward.—But-there-they-were-running-the-two-of-them-at-the- 4

† A shaft aimed at the heresy of the Docetæ (see note on 1 John ii. 26).

‡ That is immediately after the breaking of the two robbers' legs, and just in time to 'take away' (verse 31) the Sacred Body, before unfriendly hands desecrated it.

§ A park. Thus the 'garden' of The Fall was the same as the 'garden' of Rescue.

|| The Jews.

¶ Safely hidden for ever—and especially from us His disciples.

Scripture-revealed programme was an impossibility—that of crying with 'a loud voice.' The prophecy of this would be implicit in the 'I thirst.'

* Diabolical, cruel expediency that, being unable to escape, they might die the lingering death on the ground which they would have expiated upon the cross itself—and no doubt the same Satanic agency which had been intelligently using "the hands of wicked men," is here presented as attempting to consummate the work, apprehensive of possible failure until The Victim was mangled and dead.

same-time, and the other disciple went-and-ran-on-before more-quickly-
 5 *than** Peter, and-so got-to-arrive first His sepulchre ward;—and-then having-
 got-to-stoop he-sees-lying-as there they were His linen-bandages.—He did-not
 6 for-all-that go-and-entor-iu. Then there-comes, therefore,† Simon Peter following him and went-and-entered-
 straight in the sepulchre ward, and has-a-good-look-at the linen-bandages,
 7 lying-there; and at-the (G)sundarium‡ too, the-one-which was over His head,—not placed along-with the linen-bandages, BUT -instead of that quite-apart, rolled-up-as it had been
 8 a-place ward by itself. Then, therefore, got-to-go-in also-did the other disciple, that-went-and-came first the sepulchre ward,—and-then he-got-to-see, and to-trust-the Magdalené.—
 9 For not-yet-even had they-been-realizing-the-meaning-of the Scripture-prophecies how-that it-is-necessary-for HIM from-amongst the-dead to-have-gone-and-Risen. They-got-to-depart, therefore, again-back with some little comfort-unto§ their own-people did-the disciples.—Maria, however, had-been-standing-all the time with all her hope of relief-at the sepulchre, weeping-as there she was, outside.—As, therefore, she-was-going on-weeping she-got-to-stoop-in anguish the sepulchre ward,—and-then she-sees two (G)angels, in-their usual dress of white,

sitting-as there they were,—one on duty-towards the head, and one on duty-towards the feet,—on-the-site-where there-was-recently-lying the Corpse of-Jesus. And say-to-her-do those-
 13 angelic beings “Madam!—WHY-ever art-thou-weeping?” Says-she-to-them, “Why,—BECAUSE¶ they-did-go-and-take-away my Lord!—and I-know not where they-went-and-buried Him.”—Whilst-saying all-this-as she
 14 was, she-got-to-happen-to-turn-round the opposite-direction ward, and-then she-sees Jesus, standing-there as He had been,—and she-had-not had-the-least-idea that Jesus it-really-is!—
 Says-to-her-does Jesus, “Madam!—
 15 Why-ever art-thou-weeping?—for-what-dear friend art-thou-searching?” That-devoted woman,—under-the-impression-as she was that ‘Oh, the park-keeper it-is,’—says-to-Him, ‘Sir! if THOU it is who-didst-get-occasion-to-
 remove Him, do-tell me where it was that-thou-didst-go-and-bury Him, and-I will take-Him off-out of thy way.” Says-to-her-does Jesus, “**MARIA!**”
 16 Having-gone-and-turned-sharp-round that-dearest of His female disciples says-to-Him, “(G)RABBOUNI!”—which means ‘Teacher-dear.’ Says-to-her-does-
 17 Jesus, “**Keep-from TOUCHING ME:**—for not-as-yet have-I-Ascended** as a Peace-offering-unto MY Father††:—but be-going-now-thy-way with the good news-unto MY Brethren, and be-

* Exquisitely delicate,—but yet we see the real reason beneath the thick drapery of charity. *He loved most*, not that Peter loved less, but that John loved more.

† This ‘therefore’ is unexpected—what is the force of it? Does it not imply something in Peter’s brusque, matter-of-fact way of dashing into the sacred precincts which John, with characteristic delicacy and charity, would fain explain, to himself, and to us?—Peter was obliged to be firm about going in, and not remaining content with looking in from the outside, because I would not. What is the force of the next ‘therefore’ in verse 8? That for him to stop outside was want of love for the relics of his Lord—so he must not go on comparatively despising dead clothes because they were not his living Lord.

‡ Sweet handkerchief—of superfine Scinde linen—cambric.

§ From the orderly disposition of the tomb.

¶ Who had followed Peter and John doubtless almost as quick as themselves.

¶ The emphases of her reply are the impatient,

spasmodical emphases of feminine grief and choking hysteria.

** At The Ascension—until then our Lord was only in the created heavens—‘paradise’—the heaven of the angelic intelligences; at The Ascension Christ ascended far above all heavens.

†† Intypical marriage the law is, ‘For this cause (being one flesh organically) shall a man leave his father, and shall be joined to his wife.’ But this is only the symbol of a far more mysterious attraction. And the fact preserved alone by the beloved disciple—who was the representative to the personal Christ of the Wife of the mystical Christ—is part of this ‘leaving’ of His Father of The antitypical Husband, actually lingering about on earth for one more interview with the creature-Spouse before consummating Redemption above. This is (indeed) a great mystery, but I speak concerning Christ and His Church;—which, be it remembered, was far more than Jesus lingering to see some disciples;—and that was why a beloved woman was thought not to ‘touch’ yet to appropriate, now.

- saying to-*THEM*, 'I-am-now on the eve of-Ascending unto MY Father, and-so YOUR Father,—and MY God, and-so YOUR God!' " There-comes Maria the Magdalené bringing-the-news to-the disciples,—how-that she-has-been-seeing The Sovereign-Lord-with her own eyes, and-that all-this He-went-and-told her!
- 19 Being-now evening,—of the day—that-eventful day—the first of-the week,—and all-the doors having-been-fastened-up-close, where there-were the disciples collected-as they had-been-together on-account-of their terror-of-the Jews-more than from loyalty to Him, got-to-come-did Jesus and to-stand their midst ward,—and says-He to-them, "PEACEFUL-TRANQUILITY to-you!" And having-gone-and-said-this He-went-and-exhibited-for-them the hands, and the side, of-Him.—Rejoice therefore-did the disciples-get to upon-
- 21 having-got-to-see their Lord!—Went-and-said therefore to-them-did Jesus again, "PEACEFUL-TRANQUILITY to-you!—just as-(g) Apostle ME The Father has-been-sending-forth, even-so-also am I now-sending you."—And upon-having-gone-and-said this, He-went-and-breathed-out-into-them-His-breath,* and-thensays to-them, "Have-gone-and-received The Holy Spirit.—
- 23 Of-whomsoever haply ye-shall-have-got-to-forgive the sinful-wrong-doings—forgiven-to-them-they are; of-whomsoever haply ye-are-retaining-them,—being-retained-they-have-been."†
- 24 Thomas, however, one of-'The Twelve,' he called-as he used to be 'Didymus,' was-not there along-with them when got-to-come-did Jesus.
- 25 Saying therefore to-him-were the other disciples, "We-have-been-gazing-upon the Lord!" But he went-and-deliberately-said to-them, "Supposing *me* I cannot-when I look have-got-to-see in
- the hands of-him the wound-print-left by-the nails,—aye-and gone-and-felt-with this finger of-mine the wound-print ward of-the nails-if they are nail-marks or chalked on;—and gone-and-felt-with this hand of-mine the side of-him ward,—I shall be—withholding-decidedly my-belief-in it all."—And-so,—eight days after-this, 26 again there-were within His disciples, and Thomas along-with them,—there-come-th Jesus,—the doors having-been-fastened-up-close,—and got-to-stand their midst ward, and to say, "PEACEFUL-TRANQUILITY to-you!"—Then 27 He-says to-'Thomas,' "Bring that finger of-thine here, and 'have-got-to-examine' the hands of-ME;—and bring that hand of thine here, and 'have-got-to-feel-with-it' the side of-ME ward;—and-so 'escape becoming infidel, BUT-so far from that a-humble truster-in-Me!" And-then went-and- 28 broke-out-in-reply-did Thomas, and got-to-say to-Him, "The Lord of-me!—and The God of-me!" Says to 29 him-does Jesus, "Because thou-hast-been-actually-seeing ME-visibly, thou-hast-had no alternative but to be-trustfully-believing in-Me; blessedly-happy they-who 'denied-necessarily the-having-gone-and-seen-Me, yet-still shall-have-gone-and-trustfully-believed-Me!"—
- Many truly other-similar miracle- 30 credentials got-to-work-did Jesus in-the-presence of-His disciples, which have-not been-recorded in THIS-my Book; these, however, have-been- 31 recorded in-order-that ye the readers of it-may-have-got-to-trustfully-believe *§* that Jesus is The Christ, The Son of-God; and that trustfully-believing Life ye-may-be-possessing in-organic oneness with The Name of-Him.
- XXI. 1 Subsequently-to all-this

* Breath (wind), the sacramental symbol of the Christian Dispensation, as contrasted with the transitional one of John (and the prophets) the baptizer, which was water. A child 'comes by water and blood' before it comes by breath and speech,—i.e., Regeneration precedes New-birth. (1) Moses—Blood, (2) John and the prophets—Water, (3) Christ—Breath (Acts i. 5). It is remarkable that John alone records this element of 'breath' (see 1 John v. 6—8).

† So completely should they be in will under

the obedient guidance, that is to say, of The Guiding-Friend in all things.

‡ Of the apology, that is to say, John only was guided to preserve the ascription at the end. § Verse 20.

¶ This chapter not a mere appendix, but essential to the symmetry of the plan of the Gospel—the great contrasted character to Thomas, Peter, is there dealt with; and moreover, the Fishing complementary in its allegorical meaning to the other is preserved and depicted.

went-and-*couchsafed*-a-manifestation-of Himself-*did* Jesus again to-His disciples upon-the shore of the sea of-the (G)Tiberiad:—but He-got-to-manifest-Himself-in-the-following-
 2 suggestively allegorical-way.—There-all-together were Simon Peter, and Thomas who is-called Didymus, and Nathanael he from (G)Kana of-Galilee, and the-sons of-Zebedee, and some-
 3 others of His disciples, two. Says to-them-*does* Simon Peter, "I-am-on-my-way-to-be-fishing." They-say-to-him, "Coming also-are we as-partners-with thee."—Out-they-got-to-go, and on-board the ship-they got to get straight-off;—and in that-eventful night they-
 4 got-to-take nothing-whatever. But when-now-already the dawn got-to-break got-to-take-His-stand-*did* Jesus upon the beach; nevertheless not-the-slightest-idea-were the disciples-having that Jesus it-really-is.—Says therefore to-them-*does* Jesus, "Well-mates!"*—
 5 ye have-not-managed-to-get-hold-of anything-very special-to-eat-have ye? They-got-to-break-out-in-reply-to-Him, "No." But He-got-to-say-to-them, "Have-gone-and-cast the right-hand side ward-of-the ship the net, and-then ye-shall-be-getting-a-find." So they-did-go-and-cast, and now-no-longer-to-have-got-to-draw it-
 6 along-*did* they-get-to-be-strong-enough,

* A craft-phrase between mates, such as is common with us—"lads," "boys," etc.—when spoken even of grown-up men. It was our Lord's plan not to startle them with any suggestive challenge, but gradually to loom out of the fog of their ignorance.

† Toiling so hard with the struggling mass.

‡ xviii. 18.

§ Evidently by Himself—we have here then a valuable suggestive hint as to his size, weight, vigour, and temperament, for his ardent soul was evidently incandescent with enthusiasm, and it is expressly here chronicled as an athletic feat of almost miraculous strength that he by himself dragged the enormous weight of a hundred and fifty-three fine fish, writhing and jerking, which it had taken the united strength of the whole party in cold blood to manipulate just before.

¶ Why was it that the net was not broken? Because doubtless it was a new one. How came they to have a new net? In the protracted waiting, which, evidently by this fishing episode, so strained their trust and patience, what more probable than for fishermen—with daily increasing prospect of wanting it to get their living—to pass idle time in making a net, since they had long

from the number-of-the-fishes.—Says 7 therefore-*does* His disciple,—that-favoured one whom Jesus used-to-divinely-LOVE,—to-Peter, "THE LORD-it-IS!" Simon Peter therefore, having-got-to-hear how-that 'The Lord-it-is,' went-and-slipped-on his shirt,—for there-he-was stark-naked,†—and went-and-threw himself the sea ward. But-however the other 8 disciples, in the ship's-boat, got-to-come,—for they-were not far from the shore, BUT-only about two hundred cubits-off,—dragging-along-as there they were painfully the net-with-its fishes. As-soon therefore as they-got-to-step-off-upon the shore ward, they-see-there an-(G)anthracite-fire,‡ made-on-it-as it had been, and a-nice-meal-of-fish lying-ready-upon-it-as it had been and some-bread-loaf. Says to 10 them-*does* Jesus, "Have-gone-and-brought some-of-the fish-provision which ye got-to-take just-now." Got- 11 to-go-on-board-the ship's-boat-*did* Simon Peter, and went§-and-actually-dragged-along the net up-upon the shore, full-of-fishes, immense-ones, a-hundred-and-fifty-three;—and-yet although-they-were so-many-and-so-large the net|| *did*-not-get-to-be-rent-with-(G)schisms. Says to-them-*does* 12 Jesus, "Come-along-and-have-got-to-have-some-breakfast."¶—But nobody

given up fishing, as a trade. What is symbolized by this new net? A new, because a scientific Theology especially woven for the Gospel fishing of the last days of this Dispensation, when the largest fish of Christian Civilization are to be caught, men and women of genius, intellect, large-souledness, and mark, who will be imprisoned by the new net—because their intellect will be too great to be able to break away from truth. And a scientific Theology can only be generated from a scientific Inductive translation of the text of Inspiration.

¶ It was a dawn meal; on a sacred shore; fresh from the toils and encouragements of a transitional period of dark failure, on the wrong side of the ship, and of sudden, bright success on 'the right side,' of trusting obedience; the fishing was in purposed contrast to a dispensation of breaking nets and sinking ships; The Director was not in the ship but on the shore; the zeal, strength, and skill of one of the fishers, at this, their last casting of the net, at the supreme moment, did as much as the whole corporation of fishers united; they contributed the quota of their recent magnificent haul to the dawn meal; and that meal itself was an unexpected gentle rebuke for their having been a little too anxious for a meal.

- was-venturing of-the disciples to-
have-gone-and-questoned Him,—
“Thou!—what *patronising stranger*
may art-thou?”—having-been-know-
ing-well-enough-as they had that The
13 Sovereign-Lord it-really-is. Comes as
a matter of course-therefore-does Jesus,
and takes-up the-already blessed bread,
and-then there-He-goes-on-helping
them, and the fish-meat similarly.—
14 This already-was the-third-one of the
times that-Jesus got-to-be-manifested
to-His disciples, after-His-having-got-
to-be-raised from-amongst the-dead.—
15 When, therefore, they-got-to-finish-
breakfast, says to-Simon Peter-does
Jesus,—“Simon, *old creation son-of-*
*Jonas**!—doest-thou divinely-LOVE
ME more-even-than these-do?” He-
says to-Him, “Yes, Lord, Thou know-
est that I-do-love Thee.” He-says
unto him, “Be-Pasturing-ministerially
16 MY Lambs!”—He-says to-him again
the second-time, “Simon, son-of-
Jonas!—dost-thou divinely-LOVE
ME?” He-says to-Him, “Yes, Lord,
Thou knowest that I-do-love Thee.”
He-says to-him, “Be-Shepherding-
17 ecclesiastically MY Sheep!”—He-says
to-him the third-time, “Simon, son-
of-Jonas!—Dost-thou even-love
ME?”—In-mingled-passion-and-grief
Peter-got-to-be because He-went-and-
said-to-him the third-time, and merely,
too—“Dost thou even-love ME?”—and
he-went-and-said to-Him, “Lord!
Thou knowest everything-perfectly;—
Thou dost-perceive that I-do-love
Thee!”—Says to-him-does Jesus, “Be-
Pasturing-ministerially MY Sheep!—

Verily, verily, I-must persist in-assur- 18
ing thee,—when thou-used-to-be
younger, thou-usedst-to-gird-up thine-
own-self, and to-go-about-daily-life-
concerns in-whatever-direction thou-
wast-having-a-mind-to; but when
thou-shalt-have-got-to-be old, thou-
shalt-be-stretching-forth those thy
hands, and another shall-be-girding
thee-up,—and leading thee-along where
thou hast-no mind-to!”—THIS, however, 19
He-went-and-said indicating the-kind-
of death by-which he-will-be-bringing-
glory-to God.—And when He-got-to-
say this, He enjoins-upon him “Be-
following-behind-as a copyist of ME.”—
But having-got-to-turn-round-as Peter- 20
did, he-catches-sight-of the disciple
whom Jesus used-to-divinely-LOVE,
following-behind-as there he was,†—
the-one-who went-and-fell-back-upon
His breast at the supper, and said,
“Lord, which-possible villain is the-
one-that is-betraying Thee?”—him 21
having-got-to-see Peter says to-Jesus,
“Lord!—but-whatever-wonderful
future-then about-THIS-man?”—Says 22
to-him-does Jesus, “Supposing-that
it-were-My-good-pleasure-that HE-is-
to-be-remaining up-to-the-time-of My
second-Advent,—what-business is THAT
of any practical avail-to THEE?—do-
THOU-also keep-following-moderately-be-
hind ME!”—Out-therefore went-and- 23
spread the report, this-one the brethren
wards, namely-that His disciple, that-
favoured one, is-not-to-be-dying-at-all!
—And-yet Jesus never got-to-say to-
him that he-is not-to-be-dying, BUT-
merely, “Supposing-that it-were-My-

* Son of Jonas the son of . . . the son of Adam. † Threes denials.

‡ The same word exactly as the last in verse 19. How affectingly beautiful is the fact! How is this another—of the myriad examples, to the deepening student—evidence that of this, and all the other Books which together make up the symmetrical Canon of the New Testament Scriptures, God Himself alone is THE AUTHOR. To the attentive reader of the Greek of it there is something startling in unexpectedly coming upon the very word in which our Lord propounds Himself as Peter's model in connection with John—as though John had suddenly interposed himself, and, in effect, said, ‘Follow The Master as I do.’—Now, this is exactly the true meaning, not because John was the author of the Book, but because he was not. Peter's vagrant fancy (fol-

lowing His eye, possibly) was permitted by the Omniscient Master to settle upon just the very man whom Peter needed especially to be like, in refinement, modesty, humility, sweetness and equality of temper, and especially in divine LOVE. Now, if the subsequent history of these two men be studied in the few but suggestive hints of the Acts, it will be found that John is especially made the companion of Peter; and, most likely, John's modest lack of biographical glory in ‘The Acts of The Apostles’ was just because he was the likeliest of all to his Lord in being ‘amongst them as he that served,’ devoting the earlier part of his own Apostolic ministry to privately strengthening and regulating the witness of Peter, who was the best qualified for being the pioneer of the Jewish Christian Church in the earlier and rougher days.

good-pleasure-that HE-is-to-be-remain-
ing until I-am-coming,—what-business
is - that of any practical avail to
THEE?*"

- 21 This-same is the disciple who is-here-
bearing-testimony respecting all-these-
things, and got-to-write all-this :—and
we-know-well that reliable is this wit-

ness-of-his. But there-are numberless 25
other-things which Jesus went-and-
did such-that, supposing they-are-to-
be-chronicled in detail, I do-not think
that-the world itself would-have-
been-big-enough-to-have-got-to-hold the
books!

THE ACTS OF THE APOSTLES.

- I. 1 In-my previous narrative† I-
got-to-treat about everything, (G)O
(G)Theophilus, which got-to-initiate-
in His Religion-did Jesus in-conduct
2 as-well-as teaching, up-to-the-very day-
on which, — after-having-gone-and-
charged The (G)Apostles through-the-
agency-of-the-Holy Spirit, those-whom
He-got-to-(G)select-Him, — He-got-to-
3 be-received-up-on high. To-whom also
He-got-to-present Himself,—all living,
subsequent-to that His (G)passion,†—
in-the vouchsafing of adequate proof by
numerous irrefragable-proofs; through-
out forty days-at intervals being-gazed-
upon-as He was by-them, and speak-
4 ing-of the interests-of-The Kingdom
of-God. And whilst-thus-in-converse§
with them He went and gave-them
strict injunctions "to-refrain-from
severing-connection with Jerusalem,
BUT-instead-to-be-awaiting the cove-
nant-ed-promise-of-The Father, all
about-which ye-got-to-hear from-ME ;
5 —because JOHN indeed got-to-(G)bap-
tize with-water, YE however shall-be-
(G)baptized in-organic oneness with The

Holy Spirit-Breath,|| not many days
hence." So then they being-assembled- 6
as they got to be were-questioning Him
saying, "Lord! is-it-that at this epoch
Thou-art-now in the act-of-restoring||
the kingdom to Israel?" He-got-to- 7
say however Majestically-unto them,
"It is not your-place-to-have-got-to-
know epochs or times, matters-which
The Father got-ever-to-reserve-as His-
own-special-prerogative; — BUT-ye 8
may the fact that ye-shall-be-receiving
power,—coming-in such-upon you-as
The Holy Spirit-shall have got to,—
and-then ye-shall-be-being-to-ME wit-
nesses ministerially-in both Jerusalem,
and ministerially-in the whole-of
Judaea, and Samaria, aye-and even-to 9
the-ends of-the earth." — And-then
having-gone-and-said all-this-as He
did, they-themselves being-eye-wit-
nesses-as they were, He-got-to-be-lifted-
up-buoyantly** and-then-a-cloud went-
and-came-underneath-and-took Him
away-from THEIR eyes. And as there- 10
they-were, straining-their-eyes the
heaven ward,—He proceeding-on-His-

* Here the Gospel of St. John ends.

† The same graceful pen which was selected as
the agent in the biography of the personal, is here
retained to chronicle for us the only inspired
history of the mystical, Christ—"the beloved
physician," Luke.

‡ Lit., "that His having-got-to-suffer the
Death-agonies of the Atonement."

§ St. Luke xxiv. 43. || John xx. 22.

¶ Which might satisfactorily account for His
long intervals of absence from them, leaving them
so miserably alone and unsettled.

** "And we shall be like him." Birds have

wings, because angels have, of whom as they fly
about in the blue sky they are symbols, but men
will be too perfect in bodily structure to be trans-
ported from planet to planet, and star to star, by
an apparatus. What is called 'specific gravity'
helps us to understand how our Lord ascended
from a grosser to a more rarified air, and doubtless
by some very simple method, under the instinctive
control of the volition, we shall change places by
simple alteration of our perfect Resurrection body
to suit the several specific gravities of the places
to be visited.

way-as there *He was*,—even behold there had-men, two, been-standing-by them dressed as usual-in white clothing, who also got-to-say, “Men! Galileans!—to-what-practical end ever have-ye-been-standing-gazing-there the heaven ward?—This-same Jesus, received-up-as *He got to be away from you* the heaven ward, thus-exactly shall-be-coming-in-precisely*-the-same-way-as ye got-to-gaze-at-the-spectacle-of His proceeding-on-His-way the heaven ward.” Then they got-to-return Jerusalem ward away-from-the-mount, that-one called “of-olives,” which is close-to Jerusalem,—being-as it is a-sabbath-day’s journey.† And when they got-to-get-in they got-to-go-upstairs the upper-chamber ward where there-were lodging both Peter, and James, and John, and Andrew, Philip and Thomas, Bartholomew and Matthew, James son-of-Alpheus, and Simon the (g)Zealot, and Judas brother-of-James. These the-whole-of them were-then henceforward devoting-themselves by-common-consent to-their devotions and prayers, on a family basis-with the-women, and (g)Maria the mother-of-Jesus, and the half-brothers-of-Him.‡—And in-the economy of those days having-gone-and-stood-up-as did Peter in-the-midst of-the disciples he got-to-say,—there-were too a-good-number-of-persons together at-the-same-place, about a-hundred and-twenty,—“Men, brethren, it-was-absolutely-necessary that-have-got-to-be-fulfilled-should that Scripture-prophecy which went-and-præ-uttered-did The Spirit, the Holy-one, through-the agency-of-the mouth of-David, respecting Joudas, he who-got-to-be guide to-those that went and

took-Jesus into-custody.—Because he-17 had-been-reckoned-always one with-us, and got-to-be-privileged-with-election-to the (g)clerical-office-of-such a Ministry-as THIS.”—[§He-himself indeed therefore got-to-make-a-purchase-of a-field out-of the wages|| of his wickedness, and having-got-to-be-fallen flat he went-and-burst-open-at-the-middle-of him, and out-got-to-be-shed the-whole-of the howels|| of-him. And so-notorious did-it-get-to-be to the inhabitants of-Jerusalem that called-got-to-be that-particular field in-their-own (g)dialect ‘(g)Akeldama,’—that is, ‘field-of-blood.’]—“For it-20 has-been-written by Inspiration-in-the-Book of-(g)Psalms, ‘Have-got-to-be let-his dwelling-place tenantless, and let there be-|| kept-from being an inhabitant in it,’ and-again, ‘The (g)episcopate of-him have-got-to-take-let a-different-person.’—It-is-absolutely-21 necessary therefore that-of-those that-got-to-be-in-association-with us, being-men, during the-whole time in-the economy of which got-to-go-in and got-to-go-out over us-did The Sovereign-Lord, Jesus,—having-gone-and-made-22 the-beginning-of His Ministry from-the date-of-the (g)Baptismal-commission-of-John, up-to the day-on-which He-got-to-be-received-up-on-high, away-from us,—an-eye-witness of-The Resurrection-of-Him shall-have-got-to-become an apostle-with us,—one-in-fact-of-these-here.”—And they-got-to-23 decide-on two-candidates, Joseph,—him called ‘Barsabas,’ who-too got-to-be-surnamed Justus—and Matthias. And having-got-to-address-them-to-24 prayer-for guidance-as they did they-were-saying, “THOU,** Sovereign-Lord Heart-discriminator of-all-men,

* That is to say, privately to His Church ‘The Bride’ at ‘The First Resurrection.’

† Seven-eighths of a mile.

‡ The family of which Jesus had been the head here becomes the umbilicum of the Christian Church—Christianity is a family magnified and glorified. And the fact is not to be disregarded—any more than superstitiously pressed—that as we are most emphatically told that Mary and the disciples of Jesus were at the marriage-inauguration of the Personal Christ when so much wine was there, so here we are significantly by the same Holy Spirit told that amongst the Pentecostal host were the mother of Jesus and the disciples of Christ; not ‘full of new wine’ but soon to be of

the antitype of wine. Woman’s place is here, on the threshold of Christianity, gloriously vindicated, in contrast with her Jewish covenant status; and rendering henceforth unnecessary any special legislation for her, ‘in Christ Jesus there is neither male nor female’ (ii, 18).

§ The parenthesis is Luke’s.

|| Not only the thirty pieces of silver (see Matt. xxvii. 5 for them), but all that he had been pilfering for years from the Fund (John xii. 6) and elsewhere.

¶ John xiii. 26.

** The emphasis marks the ferour, and strangeness to their minds, of thus praying for the first time publicly to Jesus.

have-gone-and-clearly-shown which-
 one Thou-didst-(G)go-and-select out-of
 25 these our two-persons to be the-one to-
 have-got-to-be-appointed-to the office
 of this Ministry and (G)Apostleship,
 out-of which got-to-apostatize-did
 Judas, so-as-to-have-got-to-proceed
 on-his-way the place ward,—his own
 26 proper-one." And-then they-got-to-
 cast their lots; and the lot* got-to-
 fall upon Matthias; and-so he-got-to-
 be-incorporated along-with The Eleven
 (G)Apostles.

II. 1 And whilst being-celebrated-
 was the day-of-the (G)Pentecost,
 there-they-were the-whole-of-those-above
 mentioned-by-common-consent-together
 2 at-one-place. And there-got-to-be all-
 on-a-sudden out-from the heaven a-
 growing-confused-roar as-if of-an-on-
 travelling strong-high breath-wind,†
 and it-got-to-fill the-entire house
 where there-they-had-been-seated.
 3 And there-got-to-appear-to-them each
 individually-being-severally-divided‡
 and-split-up-radiating into tongues as-
 if out of One great Tongue-of-fire; It
 went-and-took-up-its-seat-enthroned,
 as-well-as-they,§ up-over each-one of-
 4 them individually.¶ And they-got-to-
 be-filled the-whole-of-them-full-of-the
 Holy Spirit, and to-set-to-to-be-talk-
 ing with-diverse-human tongues, as
 The Spirit was-giving them to-be-
 5 uttering. But there-were in Jerusa-
 lem, sojourning, Jews, religious-men,
 present as delegate representatives-from
 every race-nation-of-those-of the human

family under the heaven.¶ But this 6
 thundering-sound having-got-to-super-
 vene, got-to-come-together-did the
 crowd, and-then-to-be-thrown-into-
 amazement, because there-they-were-
 listening each individual-person-to his-
 own home-idiom, whilst-they-went-on-
 talking.—But they-were-astounded, 7
 and there-they-were-wondering-away
 saying-as they were with an eye to
 benefit-unto one-another, "See-now!
 are not all-these who-are-talking Gali-
 læans?—and HOW-ever-is it that we 8
 are-listening-here each-of us to-our-
 own home-idiom in-which we-got-to-
 be-born?—Parthians, and Medes, and 9
 Elamites, and those dwelling-in Meso-
 potamia, in-Judæa too and Kappado-
 cia, Pontus and Asia, Phrygia too and 10
 Pamphylia, Egypt and the districts
 of-Libya towards Cyrené, and Roman
 visitors both Jews and (G)proselytes,
 Cretes and Arabians,—here-we-are 11
 actually-listening-to them talking-as
 there they are in-our-very-own tongues-
 about the grand-dealings of our Cove-
 nant God!"—But they were as- 12
 tounded, the-whole-of-them, and in-a-
 state-of-bewilderment, one to get at
 the practical benefit-unto another say-
 ing, "What-great-adequate-practical
 end, now, is-all-this to-be-serving?"—
 But-a-different-class of persons turn- 13
 ing-it-all-into-ridicule-as they were
 were-saying "Well-filled-with the-
 sweet-new-wine they-have-been-get-
 ting!"—But having-got-to-stand-up 14
 as did Peter, in Ministerial association-

wards radiating into (connected) fiery tongues
 forming a splendid organic canopy of glory, rich
 with self-evident Spiritual meaning, there over
 the collected band of men and women;—symbol-
 izing The Civilization of heaven, then, through
 the gifts of the Holy Spirit of God to be derived
 upon earth over, through the agency of the minis-
 trations of, the Christian Church. It is a per-
 nicious error to imprison the Pentecostal Spirit of
 an Infinite God in the ecclesiastical dungeon of an
 artificial system of religionism, and to ignore the
 boundless endowments of the Holy Spirit in all
 and every of the crafts, trades, professions, and
 Institutions of Covenant Christian Civilization.
 Upon men and women (verse 18), clergy and laity,
 descended from The Divine Mind through the
 (symbol of) The Tongue of God the manifold gifts-
 to-dispense of Reason in unselfish benevolence
 which in our day need no prophet to prophesy of,
 since here they are.

¶ I.e., descendants of Shem, Ham, and Japheth.

* (a) "Cleron," hence "clergy," "clerical," etc.

† Here we have one of the most august and
 suggestive of illustrations of sacramental 'mys-
 teries' of Redemption as exhibited in the pheno-
 mens of physical Nature. "Wind" (Breath, i. 5,
 John xx. 22) is only the atmosphere in motion, as
 it is wind at rest. The forty miles deep of at-
 mosphere—an ocean of ether—which envelops
 our earth, receives and dispenses the beams of
 the sun, which in itself is more than ninety
 millions of miles away from us. God pre-moulded
 it thus to be a symbol of the relation and functions
 of His Holy Spirit to the Church and to the new-
 Born Soul, by and through which the life of God
 in Christ is brought from Jesus Christ "The Sun of
 Righteousness" to be assimilated into Christ-like-
 ness by the new-Born Soul—although Jesus (like
 the orb of the sun) is a man at the right hand of The
 Father. ‡ 1 Cor. xii. 4—11. § Rev. iv. 4.

¶ Over them all the sublime portent appeared
 of one colossal Tongue of fire which split down-

with The Eleven, he-went-and-lifted-up his voice-so as to be heard above the din and made-a-polyglot*-utterance to them, "Men, Jews, and-more especially dwellers-in Jerusalem the-whole-of-you, let-THIS to-you be-known-as-a-fact,—and have-got-to-lend-your-ears-to these my Inspired-explanations,—
 15 for NOT† as ye are-pleased-to-imagine are-these-persons drunk, for it-is the
 16 third hour of-the day,—no, no-BUT†-no far from that THIS is that prophesied-
 17 of through the prophet Joel, 'And it-shall-be-that in the last Dispensations, saith God, I-am-making-an-out-pouring straight-from My Spirit upon all flesh; and uttering-spiritual-truths-shall-be your sons and your daughters, and your young-men visions shall-be-seeing, and your elder-men in-dreams
 18 shall-be-dreaming:—aye-and upon My male-home-slaves aye-and upon My female-home-slaves in-the economy of those-highly favoured days am-I-making-an-outpouring straight-from That My Spirit, and they-shall-be-uttering-
 19 spiritual - truths.‡ And I shall-futurely-be-vouchsafing portents in-the economy of-the heaven-of Divine Truth above, and signs upon the earth-of truth in Nature, Art and Providence beneath-it,—blood, and fire,
 20 and clouds of smoke; the sun-of monarchical authority shall-be-changing-about darkness ward, and the moon-of ecclesiastical witness to Christ ward blood,§ before-that there-shall-have-got-to-come-to-be The-millennial Dispensation-day of-The Sovereign-Lord,—the great and glorious¶-out-shining-one. And it-shall-then-be-that
 21 everyone whosoever that shall-be-calling-upon The Name** of-The Sovereign-Lord shall-be-being-Saved.' Men,
 22 (a) Israelites, have-got-to-be-listening-to THESE my words;—Jesus,—the Nazarene-one—a-Man straight-from God duly-Accredited-as He has been you

wards by-manifestations-of-power, by portents,†† and by-signs which wrought-did God-get to through Him ecclesiastically-in the-midst of-you, as also yourselves know-well enough. This-
 23 Being by-the exactly-determined counsel and fore-knowledge of-our Covenant God resigned, having-gone-and-taken-as ye did through-the instrumentality of-the-hands of-the-lawless ye-got-to-nail-to-a cross and-
 'hoist'†††-on-high; Whom God went-
 24 and-raised-again, having-gone-and-dissolved His-endurance-of the pangs of-death, because-that it-was not a-possibility-for HIM to-be-remaining-vanquished under it. For David
 25 says with reference-to HIM, "I||-was-seeing-always in the types of The Law and in the Symbolism of Nature-fore-shadowed The Lord in them-before Me continually, because upon My right-hand He is, in-order-that I may-escape having-got-to-be-moved-from-my-steadfastness-of trust in Him. On-account-of THIS went-and-rejoiced-
 26 did My heart, and My tongue trolled-praises,—but even the flesh of-Me shall-be-tabernacled-upon-grounds of hope,—because Thou wilt-not abandon My soul-to-the exile-of-(c)hades, nor wilt-Thou be-giving-over Thy In-
 27 corruptible-One to-be-experiencing the-dissolution-of corruption. Thou
 28 didst-go-and-reveal-to-Me ways of-Life, Thou-shalt-be-filling Me-full-of-joyousness with-a sense-of-The Presence-of-THY-SELF." Men, brethren,
 29 my-way-is-open-to-be-speaking-without the-least-hesitation for enlightenment-unto you about the (c)patriarch David, that he-both got-to-make-a-complete-finish-in death and to-be-permanently-entombed, and that his monumental-tomb is amongst us up-to-the-present day. All-(c)prophet
 30 therefore being-as he was, and-so knowing-as he always had been how-

* See verse 4, same word.

† Turning for a moment to the Satirists.

‡ The strong 'but' here emphasizes the difference in kind in Peter's mind and mouth between the sacramental typical spirit (of wine—without which it is not wine at all)—and the Holy Spirit the antitype of wine (Eph. v. 18). "Unfermented wine" is a contradiction in essence, and the Lord's Supper at which it is used (virtually) denies the

Cup not only to the laity but to the clergy as well.

§ Conversing, discoursing, lecturing, printing, preaching, etc., about all truth.

|| Persecution.

¶ Lit. (c) "Epiphané."

** CHRIST-ianity. †† Verse 19.

††† John xix. 15, the same slang word.

|| This is our Lord's trust in His Father.

that by-oath went-and-swore to-him-
 did God that out-of the-fruit of-his
 loins* He-would-have-got-to-seat a
 31 king-upon that throne of-his, fore-see-
 as he got to he-got-to-speak-there about
 The Resurrection of-The Christ, how-
 that 'not left-behind-would HIS soul-
 have got to be exiled there-(c)hades
 ward,' neither HIS flesh ever-got-to-
 experience the-dissolution-of corrup-
 32 tion. This-same Jesus raise-up-did
 God-get to, of-which the-whole-of us
 33 are-witnesses. — By - the Omnipotent-
 right-hand therefore of-God exalted-
 as He got to be,—having-been-made
 too the promise-as He got to be of The
 Holy Spirit out-from The Father,—
 He-was-shedding-out this which now
 ye-yourselves are-witnessing and hear-
 34 ing. For never-did David ever-get-to-
 go-up the heavens wards, but says-
 does he - himself, 'Said-did THE
 LORD-get to-to-my Sovereign-Lord,
 35 'Be-sitting at MY right hand, until I-
 shall-have-got-to-place Thy enemies
 36 as-a-foot-stool for Thy feet.' For-
 certain therefore let the-whole-of-the
 House of-Israel be-knowing, that as
 'Sovereign-Lord' so -also Messiah-
 Christ Himself did our covenant GOD-
 go-and-make this-same Jesus Whom
 37 YE went-and-crucified."—But having-
 got-to-listen-as they did they-got-to-be-
 pierced right-to the heart; — saying
 too-kept† on did they for guidance-unto
 Peter, and the rest-of the-(c)Apostles,
 "WHAT-dreadful penance are-we-to-be-
 38 doing, men, brethren?"—But Peter
 was-replying towards-reassuring them,
 "Have-got-to-yield‡-to-a-change-of-
 heart, and-then each-of-you have-got-
 to-be-(c)Baptized upon-the strength of
 your trust in the Name of-Jesus, The-
 Christ, forgiveness of-sinful-wrong-
 doings wards; and-then ye-shall-be-re-
 ceiving the gratuitous-gift of-the Holy
 39 Spirit.—For-to-you is the promise,

and-to-your children, and to-all-those
 that-are far-away-represented in you
 here§ wards, even-such-as call-unto-
 Himself- may - have - got-to The-Lord
 our-God."—With-other-different rea- 40
 sonings too in - abundance was-be-
 solemnly - witnessing and exhorting
 saying, "Have-got-to-be-safe rescued-
 from your generation,—one especially
 so perverse-as THIS!" Those then 41
 therefore that got-joyfully-to-welcome
 that his invitation did-get-to-be-(c)
 Baptized;—and there-got-to-be-added
 on-that-eventful-day-unto them souls to-
 about-the number of three-thousand.—
 But there-they-were continually-pa- 42
 tiently-zealous in-the systematic-teach-
 ing of-the (c)Apostles, and in-the
 communion-of them, and in-the break-
 ing of-the-Sacramental Bread, and in-
 the prayer-meetings. But there-got- 43
 to-come-over every soul an-awe;—
 many portents too, and signs-were
 there through - the - agency of - The
 (c)Apostles taking-place. But the- 44
 whole-of those trusting-in-Christ were
 at the same-place, and were-possessing
 everything in-common. And their 45
 properties, and possessions, they-were-
 selling; and-then they-were-distribut-
 ing the-same to-all, in-proportion as
 each-individual-from the size of his
 family was-having need. Daily too 46
 continuing-patiently||-zealous-as they
 were in-the temple-system; at home
 breaking-as they were Bread-Sacramen-
 tally¶ too there-they-were-partaking-of
 nourishment in-a spirit of joyousness
 and simplicity of-heart; praising God, 47
 and held-in esteem abundantly for their
 good-by the-entire populace.—But The
 Lord was-making-additions to-The
 Church of the persons-being-Saved
 day-after-day.

III. 1 But upon the same-errand
 Peter and John were-going-up the
 temple ward, at the hour of-The

favoured lands) is moistened by the Baptismal-
 civilized dews and influences distilled from the
 atmosphere (ii. 2) of the Holy Spirit, and any
 Truth-'seed' from God sown is in a friendly
 position for germinating into first the blade, then
 the ear, then the full corn in the ear.

§ Verse 5.

|| In spite of taunts, threats, and persecution
 from the upper classes.

¶ With their Supper.

* 'According to the flesh He would raise up
 Christ,' seems to be an interpolation.

† First one, and then another.

‡ Not "resist the Holy Spirit" (vii. 51) and
 His Covenant suasion when brooding over the
 heart and wooing us to the love of God, sorrow
 for sin, and newness of life. As Spring and
 Summer time is the "accepted time" and "day of
 salvation" for the bodily life, after the death of
 Winter, so now the soil of the heart of man (in

- 2 *Public-Prayer,—the ninth-hour.* And a certain *well known pious-man* afflicted with lameness from his mother's womb was-being-carried-along,—one-whom they-were-in the habit-of-placing every day down-for his livelihood-at the gate of the temple, that-one called 'Fruitful,' for-him to-be-asking alms from those going-in the temple ward,—
- 3 who having-got-to-perceive-as he did—that Peter and John evidently-were-going to-be-entering-in the temple ward, was-asking alms. But having-gone-and-fastened-his-eyes-as did Peter him ward in Ministerial association-with John,* he-went-and-said, "Have-gone-and-just-looked our way!"
- 4 But he was-paying-attention to-them, on-the-keen-look-out-for having-got-to-get-after that something-good from them. Said however-did Peter-get to, "Silver and gold is not MY fortune,—what I-do-possess, however, THIS to-thee I-am-giving.—In-the strength of trust in The Name of-Jesus, The-Christ, the Nazorene-one,† have-got-to-rise-from the mattress, and be-going about-some daily-business." And having-gone-and-taken-firm‡-hold-of him-as he did by-his right hand he-went-and-gave-him-a-lift;—but instantaneously flushed-with-strength-got-to-be the lower-limbs and the ankle-bones;
- 5 and bounding-up he-got-to-stand, and-then kept-on-walking-about, and-then he-got-to-go-in as a fellow-worshipper-with them the temple ward,—walking-about-as he would keep on, and giving-leaps,§and praising God.—And got-to-see him-did the-whole-of the people walking-about and praising God.
- 6 They-were-recognizing him too that he it-was who favourably-for his alms was-accustomed-to-sit over-against the 'Fruitful gate' of-the temple; and they-got-to-be-filled-full of-amazement and excitement|| over that-which had-been-taking-place in-his case. But, as-there-he-was-keeping-
- 7 fast-hold-of Peter and John, got-to-run-together-for explanation-unto them-did the-whole-of the populace, at-where they made their centre the portico which-is called Solomon's, utterly-amazed. But having-perceived-it-as
- 8 got to did Peter, he-got-to-deliver an-address improving the miracle-unto the populace,—“Men, Israelites, why-ever are-ye-so-astonished over this-matter, or on-us why-ever are-ye-fastening-your-eyes, as-thought by any-power or godliness inherent-in-us we-have-been-making him now-to-be-active-for-daily-life-concerns?—The God of-Abraam,
- 9 and of-Isaak, and of-Jacob, the God of-our forefathers, went-and-glorified-thereby His Child, Jesus,—Whom ye went-and-delivered into-custody, and repudiated Him-your Messiah, right-in-the-presence of-PILATE!—having-gone-and-decided-though even-that-heathen man did to be-discharging-Him! But YOUR-OWN-SELVES The Holy and
- 10 The Just-Being went-and-repudiated, and made-the-demand-for a-notorious¶ murderer to-have-got-to-be-graciously-granted-to-you; but The Fountain** lord of-The Life ye-went-and-judicially-murdered;—Whom God went-and-raised from-amongst the-dead, of-which-fact we are-appointed witnesses. And upon-the strength of the-man's
- 11 trust-in His Name, this-person, at-whom ye-are-staring-so and know-so-well, got-to-energize-did that Name†† of-His; and that trust—which-trust-itself-is through-the agency of-Him—went-and-gave to-him this the complete-restoration so-patent to-the-whole-of-you.—And, now, brethren,
- 12 I-feel-convinced that guided-by ignorance ye-went-and-perpetrated-it,—as also your magistrates. But our covenant God-did—that-which He-got-to-announce through the-mouth of the-whole of-His (G)prophets that-

* Consulted him as to whether it was a fit case, and both of them acted just as they had been accustomed to when the apostles and the Seventy were sent out to preach and practise curing two and two (John xxi. 20, note). It is evident, by the last clause of the verse, what he consulted him about,—whether the man had trust enough to be healed, for this purpose they had to attract his attention so as to read his character.

† This answers a look of surprise in the man.

‡ See note on John xxi. 11.

§ Overjoyed with the ecstasy of sudden possession of a new power.

|| Lit., (G) "ecstasy."

¶ This word is literally the strong word for 'man.'

** In contrast with the 'murderer.'

†† I.e., Nature.

got-to-SUFFER-should-have The
Messiah-Christ—go-and-fulfil THUS.
 19 Have-got-to-yield-to-a-change-of-heart
 therefore and to-turn-ye-right-round
 as the *preliminary* of-the-having-got-
 to-be-absolutely-blotted-out-of your
 sinful-wrong-doings; as the-condition-
 of there-having-got-to-come seasons
 of-refreshing-coolness* arising-from
 the-Presence-of-The Sovereign-Lord;
 20 and He-shall-have-got-to-send HIM
 who-has-been-specially-commissioned
 21 on-your-behalf Jesus, Christ,—Whom
 necessarily-must the-heaven it-is-true
 have-got-to-retain up-to the-Dispen-
 sations-of the-renovation-of-everything,
 of-which got-to-make-utterances-did
 God through the-mouth of His holy
 22 (g)prophets, since time-was. Moses,
 for instance, in terms- unto our fore-
 fathers got-to-say, 'A-(g)Prophet for-
 you raising-up-shall The Lord your
 God-be from-amongst your brethren,
 like me; to-Him ye-shall-be-listening
 as-to everything whatsoever that He-
 may-have-got-to-say for your good-
 23 unto you.—It-shall-be, however that-
 every soul whatsoever that-may have-
 refused haply to get-to-listen-to
 That (g)Prophet shall-be-irrevocably-
 destroyed from-among The People.'
 24 Yes-and not only Moses-but the-whole-
 of the (g)prophets right away-from
 Samuel, and of-those in-the-subse-
 quent-series, as-many-as ever-got-to-
 make-an-utterance also got-to-cele-
 25 brate THESE days-now present. Ye are
 the sons-of the (g)prophets, and of-
 the Testamentary-covenant which
 went-and-ordered-did God for their
 good-unto our fore-fathers, saying for
 his good-unto Abraham, 'And semin-
 ally-in thy seed blessed-shall-be the-
 whole-of the family-circle† of-the
 26 earth.' To-you, first-of-all, did-God,
 after-having-got-to-raise-up that His
 Child, go-and-send Him a-blessing
 you, in the turning-away-of each-one
 of you from your-own moral-corrup-

* It was the hot season then, in a sub-tropical
 land, and peculiarly hot perhaps and dry just then
 —no sacramental figure could better suggest and
 illustrate the spiritual truth.

† After exhausting all the moral suasion in the
 power of a God.

‡ i. 14.

tions."—IV. But whilst-they were- 1
 making-these-utterances for their good-
 unto the populace, down upon them-
 went and came the priests and the cap- 2
 tain-of the Levite guard of-the temple
 and the Sadducees, jealously-rexed-
 as they were on THIS-account that 3
 THEY were-systematically-teaching the
 people, and-too preaching in-as illus-
 trated by that Jesus The Resurrection
 from-amongst the dead. And they- 4
 went-and-laid-upon them their hands,
 and got-to-place them under arrest
 the next-day ward, for it-was evening
 already.—But many-of-those who-got- 5
 to-listen-to The Truth got-to-trust-in-
 Him;—and-then got-to-grow-to-be-
 did the number-of-the MEN about five
 thousand. But it-got-to-be upon the 6
 next-day that-convoked-got-to-be-did
 their magistrates and (g)presbyters
 and scribes, in-the Jerusalem-jurisdic-
 tion, and Annas the high-priest, and 7
 Kaiphas, and John, and Alexander,
 and as-many-as were of-pontifical rank.
 And having-gone-and-stood them-up 8
 as criminals-in the-midst they-were-
 investigating, "What-is-the-nature-
 now-of-the-power-in-the Satanic strength
 of§ which, or what-conjuring secret is
 that now of 'the name'—in which
 wrought THIS-did YE—get-to?" Then 9
 Peter, full-as he had got-to-be filled of-
 The Holy Spirit, got-to-say for enlight-
 enment-unto them, "Magistrates of-
 The People, and (g)presbyters of-
 God's-Israel, if we to-day are-being- 10
 examined about a-kind-net-to-a-weak
 man in-the strength of WHAT-Divine-
 means this-man has-been-restored; a-
 known-fact let-it-be to-the-whole-of
 you, and to-the-whole-of The People
 of-Israel, that in-the strength of The
 'Name' of Jesus, *Messiah*-Christ, the
 Nazorene-one,—Whom YE went-and-
 crucified, Whom God went-and-raised
 from-among the-dead,—in-the strength
 of HIM this-man has-been-standing-
 ready in-the-presence of-you, WELL.

§ Wheddingly. They were quite open to con-
 version to Satan, but not to God.

¶ Words which the Jews heard constantly from
 the lips of the disciples as though they had a
 charm in them.

¶ As well as Jesus—they thought that He had
 bequeathed it to them.

- 11 **THIS***-*Being is-by His essence 'The Stone' which 'got-to-be-rejected-on-test-as-worthless' on-the-part-of YOU 'the builders,' which shall-have-got-to-*
- 12 *become 'Head-of-the-corner.' And there-is not in-organic oneness with any other our Salvation; for neither is-there any-Name of-a-different-†-kind from this beneath the heaven which has-been-given amongst men in-the strength of trust in which it-is-absolutely-necessary-for us to-have-got-to-*
- 13 *be-Saved."* But perceiving-as they were the of-Peter bold-confidence, and of John,‡and having-got-to-gather that persons unscholarly they-are and of-peasant-birth, they-were-in-a-state-of-astonishment; — they-were-detecting-plainly too that in Ministerial association - with Jesus they - were-
- 14 *accustomed-to-be. But seeing-as they were the person that-had-been-healed having-as he had-taken-his-stand-there with-as one of them, not-a-single-thing were-they-in-possession-of to-be-saying-against-it. But having-got-to-*
- 15 *issue-orders-as they did for-them to-have-gone-and-retired outside the council, they-got-to-take counsel amongst-with an eye to themselves,*
- 16 *saying, "How-ever extreme measures are-we-to-be-taking with-such-persons as-these? — because that a-patent miracle has-been-taking-place somehow-through their-instrumentality, to-everybody dwelling in Jerusalem is-palpable, and we-are-not in-a-position to-have-gone-and-contradicted-it.*
- 17 *BUT-for all that so-as-to "keep-it-from-having-got further to-spread in-the-direction-of the populace, let-us-have-gone-and-frightened-threaten-ingly them with-terrible-threats never-again to-be-opening-their-mouth upon*
- 18 *this name to-a-single soul." And-so having-got-to-summon them-as they did, they-went-and-gave-strict-injunctions to-them to-be-[¶]abstaining alto-gether-from making-an-utterance, or teaching upon 'the name' of-'Jesus.'*
- 19 *—But Peter and John got-to-break-out-in-reply unto-to undeceive them and-to-say, "Whether it-is-a-righteous-*
- thing before God to-be-obeying YOU not§ GOD, have-got-to-decide-your-selves. For we cannot-possibly what- as historic facts we-got-to-see and to-*
- listen-to "abstain-from uttering."— But they having-got-to-threaten-them, further-as they did went-and-dis-*
- charged them, finding no possible-way of-having-got-to-punish them, on ac-count-of the populace; because the-whole-of-them were-glorifying God upon what had-been-happening.—*
- For more-than forty years-old was the person upon whom had-been-su-pervicing the miracle, that of-the healing.*
- But discharged-as they got to be they went-and-made-straight-off home-unto their-own-people, and got-to-recount all-that advancing the cause-unto them the chief-priests and (c)presbyters got-to-say. But they having-got-to-*
- listen, moved-by-one-common-impulse went-and-lifted-up their-voice grate-fully-unto God, and said, "Absolute-ly-lord! Thou The God Who didst-*
- get-to-make the heaven, and the earth, and the sea, and everything that-is in them. Who through the-*
- mouth-of-David Thy child didst-get-to-say 'Why went-and-raged-did the-heathen, and-did God's-people go-and-imagine-in self-olatri vain-things?— Went-and-stood-in-array-did the kings*
- of-the earth, and the rulers got-to-be-convened-in Solemn Council upon the same-thing against The Lord, and against His Christ.' For convened-*
- got-to-be as-a-fact, in this-very City, upon Thy holy Child, Jesus,— Whom Thou - didst - go - and - a-oint - as (c)Christ,—Herod—as well-as also Pontius Pilate, in apostate conspiracy-*
- with the-heathen and the-Israelitish people, to-have-got-to-give-effect-to all-that Thy Hand-of might and Thy counsel-of wisdom got-to-forc-ordain should-have-got-to-be. And as for-*
- the present-threatened dangers, Lord, have-got-to-look-down upon those threatenings of-theirs; and have-got-to-vouchsafe to-us THY home-slaves with bold-confidence of-every-kind¶*

* Matt. xxi. 42—there the problem is left unsolved.

† Verse 7.

‡ John xviii. 15—17.

§ For force of the Greek adverbial phrase here see note on Luke xvii., xviii. 14.

¶ Lit., (c) "despot."

¶ Physical and moral.

- to-be-uttering *This Truth* of-Thine, 30 in the-systematic aid of *THY* stretching-out Thine Hand in-gifts of healing, and-that signs and portents becoming-to-be through The Name of
- 31 The Holy Child, Thy Jesus!" And having-gone-and-prayed-as they *did* the place went-and-was-shaken-rocking in which they had-been-gathered-together; and filled-got-to-be the-whole-of-them-full of the-Holy Spirit. —And 'uttering-were-they The Truth
- 32 of-God with bold-confidence.' But of-the mass of-those that-got-to-be-trusting-in-*Him* there-was the heart, and the soul, one; and neither-was any-one the-large-property-even of-which he-was-possessed reckoning-it to be his-own-merely, BUT-instead of that they-used-then*-to-be-enjoying
- 33 everything in-common. And with-great power giving-forth their testimony-were The (G)Apostles to the fact-of-the Resurrection of-The Lord, Jesus, God's-free-gift-of the Holy Spirit too was largely upon the-whole-
- 34 of them-as well. —For neither-was there any-species-of poverty being-experienced amongst them; for as-many-as were-in-the-position-of possessors-of land or-of house-property selling-it-as they were were-bringing the moneys being-realized-at-the-sales,
- 35 and were-arranging-them in rows-along-at the feet of-The Apostles. But distribution-kept-on-being-regularly-made to-each-person, in-exact-proportion-as the-wants-of-each were-requiring. But *Jesus*,—who got-to-be†-surnamed (G)'Barnabas' on-the-part-of The (G)Apostles, which is, when-it-has-been-translated, 'Son of-Consolation,' a-Levite, of-Cyprus by-
- 36 his birth,—having-land belonging-to-him went-and-sold-it and-brought the available-result and-then arranged-it in the row-along-at-the feet of-
- 1 The (G)Apostles :—V. but a-baptized-man a-thorough-hypocrite Ananias by-name, in conspiracy-with Sapphira his wife, went-and-sold a-bit-of-property,
- 2 and-then went-and-reserved-for-himself some-from the money-realized,—
- having-been-cordially-cognizant also-as had that his wife—and-then having-gone-and-brought some-contemptibly insignificant portion down in the rows-along-at the feet of The (G)Apostles he-went-and-ostentatiously put-it.—Got-to-say, however, *did*-Peter, "Ananias!—For-the sake-of-what-possible fancied advantage-did Satan go-and fill that heart-of-thine-full, so-as-for-thee-to-have-gone-and-lied-to The Spirit, the Holy-one, and to-have-gone-and-reserved-for-thyself some-from the money-realized by-thy land?—Whilst-remaining-unsold to-thee it-was-remaining,—and when it-got-sold honestly in thine-own power it-was-in-a-realized-form, was-it-not? Why-ever is it that thou-didst-get-to-conceive-by Satan in-deliberately that heart-of-thine a-work such as-THIS? —thou-didst-not go-and-lie to-men-it is true, BUT-then thou didst to-GOD!"—But whilst-there-in the act of listening-to these words as-Ananias-was down-he-got-to-stagger and-to-breathe-out-his-soul.—And there-got-to-come-a-great awe over the-whole-of those actual-listeners-to these-things.—But having-got-to-stand-up-as did the young-men-of the community they-got-to-wind him-round, and-to-carry-him-out-of the City, and-to-bury-him.—But so-it-got-to-be-that after-about a-three hours' interval, that his wife, "entirely ignorant-as she had been-of what had-been-transpiring, went-and-came-in.—But then immediately-went-and-accosted her-did Peter-with, "Have-gone-and-told me, whether for-so-much-and no more the land ye-got-to-sell?" But she went-and-said, "Yes, for-so-much-and no more." But Peter got-to-say with severe directness-unto her, "How-ever was it that it-got-to-be-agreed-upon-between you to-have-gone-and-tempted The Spirit of-the-Lord?—See-now, the feet of-those that-got-to-bury that thy husband are-upon the threshold, and they-shall-now-be-carrying-out THEE." —But-then down-she-got-to-drop instantaneously all-along-at† his feet,

* During the fervour of the "love of the espousals" of The Church dispensationally—foreshadowing for a little moment the eternal future.

† St. Mark iii. 17.

‡ Where the spurious offering to God had been arranged in the rows.

- and - got - to - breathe - out - her - soul. — But *then* come-in-us got to be the youths they-got-to-find HER dead, and went-and-carried-her-out-of the City and-buried-her *judicially* in the same 11 grave along-with her husband. — And there-got-to-come a-great awe over the-entire Church, and over the-whole-of those hearing-tell-of these-things.
- 12 But through the hands of - The (g) Apostles there-were-coming-to-be signs and portents amongst the populace, a-great-number. — And they-used-to-be by-common-consent the-whole-of-them-in-as *their official centre* the portico of Solomou.* But of the remaining-classes not-a-soul was-daring to-be-identified-with them, BUT-for all that extolling them-were the populace.
- 14 But all-the-more-for that there-were-increasingly-being-added those-reposing-their-trust-in-Him to-The Lord, hosts both of-men as-well-as-yes-too of-women. — So-that along the streets they-were-carrying-forth the sick, and laying-them-in-rows upon mattresses and couches, in-order-that of-Peter as-he-was-going-along perchance the shadow might-have-got-to-cast-its-shade-as it moved along-upon certain- 16 elect-one† of them. But there-were-coming-together also the bulk of the surrounding towns Jerusalem ward, carrying sick-folk and those-tormented by spirits foul-and-wicked; the-which were-being-healed the-whole-of-them.
- 17 But having-gone-and-uprisen-out of inaction as did the High-priest and the-whole-of those-of-his party, — which was-the-(g) heretical-sect of the Sadducees, — they-got-to-be-filled-full of-bigoted-fury, and went-and-laid-upon 18 The (g) Apostles their hands, and put them-all right under arrest in-the 19 prison of the-common people. But an-(g) angel of the-Lord in-the-course-of the night went-and-opened the doors of-the jail, led them-forth too and-got- 20 to-say, "Be-proceeding-on-your-way, and having-got-to-take-your-stand be-uttering in-as part of the temple-system to-The People the-whole-of the overflows of-The Life, THIS-of God in the New Creation." But having-gone- 21 and-listened-obediently they-went-and-entered upon-its being the dawn the temple ward, and went-on-teaching-systematically. But having-got-to-come-all-right-as did the High-priest and those of his-party, they-went-and-convened the Council, even the-whole-of the Bench-of-the children of-Israel; —and-then went-and-sent-a-messenger the prison-house ward-for THEM to-have-got-to-be-brought. But the con- 22 stables having-got-to-be-come-all-right-could-not get-to-find them in the jail. But having-got-to-return they-went-and-made-their-report, saying, "The 23 prison-house-itself indeed we-got-to-find shut-up-fast-as it had been with-all for-safety-possible, and the jailors on-duty-as they had been-standing in-front-of the doors; —upon-having-got-to-open-them, however, inside not-a-soul-of our party could-we-get-to-find?" —But when got-to-listen-to such sus- 24 picious sounding† statements as THESE, § both the High-priest and the captain-of the Levite guard of-the temple and the chief-priests, they-were-doubting to-WHAT-pitch possibly THIS-affair might-have-got-to-reach-already. But- 25 just then got-to-present-himself-did a-certain-magistrate and-to-report-to-them, "Why, the men whom ye-went-and-pnt-all-right in the jail, there-they-ARE—in the temple standing-as they have been there, and teaching-systematically The People!" —Then 26 off-got-to-go the captain-of the Levite guard, attended-by his constables, and-got-to-bring them, —not with-any display-of-roughness, for they-were-in-terror-of the populace, so-as to have- 27 escaped having-got-stoned. But 27 having-got-to-bring them they-went-and-stood-them-up in-as prisoners before the Council. And got-to-put-the-question-to them-did the High-priest, saying, "With the strictest 28 orders did we-not go-and-order you to abstain - from teaching upon this name? —and, there! filling Jerusalem itself-have ye been full of this teaching of - yours, and what-ye-want-to-do-is

* John x. 23.

† xiv. 9.

‡ To their ears latently ironical.

§ They could not be quite sure that these very men were not laughing in their sleeve, or even in active collusion with the jailors.

- to-have-got-to-bring-round-in revenge upon us the blood-of-the person—
 29 THAT-*impostor!* But got-to-break out-in-reply-*did* Peter, and The (c) Apostles were joining him in-saying, "To-be-obeying-the-authority-of GOD not* that of-MEN is-our-duty.—
 30 The-covenant GOD of-our forefathers it was who-went-and-raised-up Jesus, —Him-whom YE went-and-judicially-murdered by-having-got-to-impale—
 31 Him upon a piece-of-limber,—HIM God as-a-Prince and a-Saviour went-and-exalted-on-high to-His-own right-hand, for-Him-to-have-got-to-give-the gift of change-of-heart to our Israel—even forgiveness of sinful-wrong-
 32 doings. And we-are His witnesses of-the realized-promises—THESE-now before your eyes and-so is The Spirit, The Holy-one Whom now-went-and-vouchsafed did God to-those that-are-
 33 obeying HIS-authority."†—But they, having-got-to-listen, were-being-as it were-sawn-in-two, and were-deliberating how-they-might-have-got-to-kill
 34 them-out of the way. But having-got-to-stand-up-as did a-certain-leading magistrate in-acting on the Council,—a-(c) Pharisee, by-name Gamaliel, a-teacher-of-The-Law, respected universally by-The People,—he-went-and-gave-orders to-have-got-to-remove The (c) Apostles outside just for-a-
 35 short-time.—Got-to-say-did-he aye-and unto—to warn them, "Men, Israelites, have-a-care for-your-own-sakes, upon-action with reference to these men, as to-what-renditive imprudence ye-propose to-be-doing. For
 36 before these-present days-of ours there-got-to-start-up Theudas asserting-as he kept on that-he-was-essentially a-Certain-One himself;‡—with-whom there-got-to-be-identified a-number of-men, somewhere-about four-hundred;—a person-who got-to-be-killed-

off, and the-whole-of those-who were-reposing-their-trust in-HIM got-to-be-dispersed, and got-to-be fooled. Sub-
 37 sequent-to this-fellow up-went-and-started Judas the Galilean, in the days of-and raising a riot about§ the Tax-registration,|| and got-to-draw-away a-good-few people at-his tail; and-THAT-impostor-too got-to-come-to-a-violent-end, and the-whole-of those-who were-reposing-their-trust in-him got-to-be-scattered-abroad. And, now, 38 as to-this-present case let-me-advise you —have-gone-and-drawn-off-from THESE men, and have-got-to-leave them-to their fate:—because supposing¶ that having its origin-from man should-be** this scheme or this undertaking, it-will-be-dissolving-into ruin-too; but if its origin-from God is,** ye 39 cannot-possibly have-got-to-dissolve it,—lest-in the attempt ye incur the-peril-of actually God-withstanders your-having-got-to-be-found-to-be."—
 40 But they-got-to-be-persuaded-by-him. And-so having-gone-and-called-in The (c) Apostles, after-having-gone-and-given-them-a flogging, they-got-to-order-them to-(c) abstain-from making-utterances upon the name of-Jesus,—and-then went-and-discharged them. As-far-as-they-were concerned, then, 41 they-were-going-their-way rejoicing from the-presence-of-the Council, because-that on-behalf-of 'The Name' they-got-to-be-deemed-worthy-of-the-honour of-having-got-to-be-dishonoured. The-whole-of-every day, 42 moreover, in the temple-system and at home they-went-on- ceaselessly teaching-systematically and preaching-the-glad-(c) evangel-of Jesus, The Christ-of God.

VI. 1. But during these days,—increasing-in-numbers-as the disciples-were-now,—there-got-to-be discontented-irritation on the part-of-the (c) Helle-

in the Subjunctive, and of its Divine in the Indicative,—from such premisses but one reasonable conclusion can be drawn, and we have only to surmise how far gone he was in belief in Christ—Paul's rabbi! This speech and that of the Mayor of Ephesus (xix.) are essentially alike in matter and style; in the matter, for both are broadly liberal; and in style, for both are masterpieces of the "intaglio" style of rhetoric—saying one thing and meaning another—which flourished in such times.

* See note on iv. 19.

† Upon which we are acting—in no way traversing yours, if you will leave us alone.

‡ I.e., Theudas did just what Jesus did—made himself out to be God.

§ This is in the proposition 'in.'

St. Luke ii. 2 (the same word).

¶ Not the same word as the "if" in verse 39, that often means "since."

** Subjunctive mood. ** Indicative mood—Gamaliel, a grammarian, as a professional teacher, puts the hypothesis of Christianity's origin in man

- nistic-Israelites for their own interests—against the (c) Hebrew-Israelites, because that being comparatively neglected in-systematically the daily dispensing of food-were THEIR widows.
- 2 But having got-to-call-together-to-them-as did The Twelve the mass of the disciples, they were-proceeding-to-say, "It-is not right that-we should-have-gone-and-neglected The Word of-
- 3 God to-be-dispensing-at tables. Have-got-to-select-carefully-for-yourselves, therefore, brethren, some-men, from-among you, of-acknowledged-character, seven-of them, full of-the-Holy Spirit and of-business-sagacity, whom we-shall-be-appointing-to-superintend this-
- 4 new necessity. We, however, to-the-devotional-part and to-the dispensing of-The-food Truth-of the soul will-be-devoting - ourselves - entirely." — And got-to-find-favour-did the suggestion in-the-sight of-the-whole of-the mass of-the disciples.—And-no they-got-to-select Stephen,—a-noble-man full of-trust-in-Christ and-so of the-Holy Spirit,—and Philip, and Pröchörus, and Nikanor, and Timoon and Parmenas, and Nikolas, a-proselyte of-
- 6 Antioch; whom* they-went-and-set in-front of-The (c) Apostles, and having-gone-and-offered-up-a-prayer-as they did they-went-and-laid-upon-them† their hands.
- 7 And The Truth of-God was-going-on-increasing, and going-on-augmenting-was the number of-the disciples in-organic influence upon Jerusalem bravely,—a-good-large number too of-the priests wore-yielding-obedience to-trust-in-Christ.
- But-as for Stephen, he,—full of-trust-in-Christ and-so of-power, was-working miracles and convincing-signs, mighty-ones, amongst The People. But there-got-to-rise-in-opposition special-persons-selected to argue from the (c) synagogue which-is-called (that of the-Freed-men,‡ and of the-Cyrenians, and of the-Alexandrians, and of-those from Cilicia, and Asia, holding-disputations with Stephen. And powerless-were-they to-have-got-to-keep-their-stand-against the cleverness and the spirit with-which he-was-making-utterance.—Then they went and got-men-to-take-their-oath, saying, "We-have-been-listening-to him whilst-he-was-uttering utterances of-a-grossly-derogatory-nature Moses ward, and God ward." They-went-and-stirred-up too§ the populace, as-well-as the (c) presbyters, and the scribes, and having-gone-and-pounced-upon-him they-got-to-drag him-off, and to-bring-him the Council ward. They-went-and-set-up too witnesses speaking lies saying, "This person here never leaves-off uttering utterances against The Place the Holy-place and The Law:—for we-have-been-listening-to him whilst-he-was-saying 'Jesus,—the Nazorene,'—THAT-fellow!—'is-going-to-destroy this place-of legislation and to-be-entirely-changing the customs|| which-got-to-hand-down-for-us-did Moses.'" And having-got-to-gaze-intently him ward-as did the-whole-of those sitting-in-on-the Bench at the Council, they-got-to-see-that his countenance was-just-like the countenance of-an-(c)angel.*—VII. 1 But got**—to-say-did the High-priest,

* All have Greek names.

† As Lay-helpers.

‡ Manumitted Roman slaves—evidently Jews, with a sprinkling possibly of proselytes.

§ The little Greek particle translated "too"—but often for pungent significance untranslatable—marks the turn of the tide of popular favour against the new religion.

|| What these two indictments meant to the lower orders—the strong-hold of conservatism in a nation, ever,—we may understand by realizing their terror lest through the Romanizing infatuation of the Herods and their party they would be made part of the Roman empire. And it seems most likely that when told that this was really the mission of Jesus of Nazareth, now revived by his Nazorene followers, Sutan succeeded in causing the revulsion of feeling noticed above (verse 12).

¶ Before Stephen could open his mouth to defend himself Jehovah officially to Israel's rulers theocratically defended him. This 'glory' was the same as that which flashed over the face of 'Moses.' The connection between the 'glory' and 'angels' is that Moses presided over the deriving upon earth at Sinai the Civilization of the angelic commonwealth. The charge against him was of apostasy from God in disparagement of Moses; God defended Himself as Moses' Lord, and proved to the Jewish authorities—in a way singularly privileged to them—that His servant was as innocent as an angel.

** In this 'got' is the time it took them—professed unbelievers in the supernatural, 'in angel or spirit'—to recover from their fascination, succeed in 'resisting the Holy Ghost,' and harden their hearts against Stephen personally.

- "Dear-me, is all-THIS then really so?"
- 2 But he got-to-reply, "Men, brethren, and fathers, have-got-to-listen-to me. The covenant God of the glory-which startled you went-and-as an Angel-appeared to our-own forefather Abraam whilst-he was-still dwelling-in Mesopotamia there, before his ever having-got-to-pitch-a-home as a dweller-in Charran, and got-to-say electively-unto him,
- 3 'Have-gone-and-departed out-from this thy-native land, and from this thy kindred, and come-along a-land ward which all-in-good-time to thee I-will be-pointing-out.' Then, having-got-to-go-away-as he did out-from-the land of the Chaldeans, he-got-to-pitch-a-home as a dweller-in Charran. And-from-thence subsequent-to the-time of his father's having-got-to-die, he went and shifted-his abode this land ward here in-as its proprietors which
- 4 ye now are-pitching-a-home;—and yet He did-not go-and-vouchsafe to him right-of-possession in-as proprietor of it, no not-enough to-stand his-foot-on; and-still He-went-and-gave-His promise* to-him of having-got-to-give it as an-actual-possession-to him, and to-his seed after him,—whilst-there-he-was-all the while without any-child! The-terms-used-by God got-to-be these,—There-shall-be that seed of-his a-stranger in a-foreign land, and-that they shall be reducing-it to-slavery and not blessing but-maltreating-it,—for-four-hundred-long years.
- 7 'And the nation, that one-by-which some-time-or-other they-shall-have-got-to-be-enslaved, will I be-judicially-punishing,' said-did God-get-to; 'and-then subsequently-to all-this shall-they-be-coming-out-again, and be-serving-as My servants, on this-very spot.' And He-got-to-vouchsafe to-him as-a-covenant-token circum-cision. And so-it was that he-got-to-beget-offspring, Isaak,—and to-circumcise him on-the day, the eighth,—and Isaak Jacob, and Jacob 'The
- 9 Twelve (c)patriarchs. — And the (c)patriarchs jealous-of Joseph-as they got-to be went-and-got-him-out-of-the-way Egypt ward. And God
- was-there as a Friend along-with him, and got-to-rescue him from-out of the-whole-of those afflictions of-his: and He-got-to-give to-him favour and cleverness in-the-sight-of Pharaoh the-king of-Egypt, and he-went-and-set-him-up to-be-ruling-in-chief over Egypt, and his-own entire Court. But got-to-come-did a-famine over the entire land of-Egypt, and Chanaan, and desperate distress; and not finding fodder-were our fathers. But having-got-to-hear-tell-as did Jacob about-there-being victuals-for beast and man Egypt ward, he-got-to-send-out our fathers, on-their-first-visit; and during the second-visit got-made-known-was Joseph to-his brethren; and enlightened-did Pharaoh get-to-be as to-the kindred-of-Joseph. But Joseph went-and-sent-a-message and invited his father Jacob, and the-whole-of the kin, to-the-number-of seventy-five souls. But-so got-to-go-down-did Jacob Egypt ward; and got-to-end-his-days-there, he, and our fathers-too, and got-to-be-transported-all of them Sychem ward, and to-be-deposited in the sepulchre which purchased-him-did Abraam-get to-for-its-value in-money, from the sons of-Emmor Sychem's-father. But at-the period - when approaching - was the epoch of-the promise, which went-and-made with-an-oath-did God to-Abraam, increased and multiplied-did God's people-get to in-as dwellers in Egypt,—up-to the-time-when there got-to-arise a-monarch of-a-different-dynasty, one-who had-never-been-knowing - anything about Egypt's 'Joseph.' This-king, having-as he got to - inaugurated - a - crafty - policy - towards our-own race, got-to-maltreat our fathers, by-making-them expose their new-born-infants, so-as to-take-from them - any - chance of - being-reared. At which critical-time got-to-be-born-did Moses, and was divinely fair, so that-he got-to-be-nourished for-three months in-regularly suckled at the house of his father;—but having-then-got-to-be-exposed-as he-did, went-and-picked

* Stephen's entire speech is an [ad captandum historic] Howily upon salvation through TRUST

(Hebrews xi. 8—32), whereas they never would trust.

- him-up *did* the daughter of-Pharaoh, and got-to-tenderly-nourish him for-
 22 herself as a-son. And-so educated-got Moses-to be in-the-whole-of the-cleverness* of the-Egyptians; but he-was-indeed an-able-administrator in-as a writer and orator words, and in-as a statesman and general action.
 23 But as-he was about completing his fortieth year, it-got-to-come-up-and-well-all over his heart to-have-gone-and-paid-him-a-visit-to his brethren
 24 the sons of-Israel. And having-got-to-esp-y one-of-them being-lawlessly-treated, he-went-and-interfered-to-help-him and got-to-avenge him that-was-being-lawlessly-treated,—having-gone-and-slain-as he did the Egyptian.
 25 But he-was-imagining that-recognizing-would-be his-own brethren how-that God through-the-instrumentality-of HIS hand is-now-vouchsafing to-them salvation :—they,† however,
 26 never got-to-recognize-it-at all. On-the following day, too, he-got-to-manifest-himself to-them, quarrelling and-fighting-as there they always were, and went-and-urged them-chidingly peace-ward, saying, 'Men! brethren are YE,—how-comes it-that ye-are-lawlessly-treating ONE-ANOTHER?' But he
 27 that-was-lawlessly-treating his neighbour went-and-pushed him-away, saying, 'What-Being, pray, human or divine went-and-set THEE-up as-a-slave-justice and slave-arbitrator over us?‡
 28 —Thou dost-not want-dost thou to have gone and put-ME out-of-the-way, after-the-same-very lawful§ fashion in which-thou-didst-go-and-put-out-of-the-way yesterday yon Egyptian?—
 29 But got-to-flee-did Moses in-connection with the stir about the subject of that accusation, and-so got-to-be-a-stranger in-as a dweller in the-land of (c)Madiam,

—where he-got-to-beget two sons. And completed-as forty years-got to 30
 be, there-got-to-manifest-himself to-him in the desert-home-of-the mount (c)Sina-district an-(c)angel-of-the-Lord in-as face-glorified by] a-flame-of-fire of-the-bush. But Moses having got- 31
 to-esp-y-it-was-in-a-state-of-wonder-at the vision;—but approaching-as he-was to-have-gone-and-examined-it there-got-to-come-to-be the-voice of-the-Lord majestically warning-unto him, "I-am The GOD of-thy fore- 32
 fathers, The GOD of-Abram, and The GOD of-Isaak, and The GOD of-Jacob."—But all-trembling-as got-did-Moses to-be, he-was-not daring to-have-got-to-prosecute-his-in- 33
 vestigation. Said, however-did The Lord-get-to-him, 'Have-got-to-loose thy sandals from-thy feet for the spot upon which thou-hast-been-standing is-and is indeed to be sacred ground. Having-got-to-see I- 34
 went-and-saw the maltreatment of My people, which-is-in-national oneness with Egypt, and the groaning of-them did-I-get-to-listen-to, and I-went-and-condescended-to-come-down-now-to-have-gone-and-rescued them:—and-so now, come-along, I-shall-send thee Egypt ward.' This-very- 35
 person the-man¶ Moses,—the man-whom they-went-and-repudiated, saying, 'What-Being, pray, human or divine went-and-set THEE up as-a-slave-justice and slave-arbitrator?'—HIM-did GOD Himself to-be-a-magistrate and deliverer get-to-send-as His-(c)Apostle, in-organized oneness with the-mediation-of-an-(c)angel, The-One that-got-to-manifest-Himself to-him in-as face shined on at the bush-scene. —He got-to-lead them-out, having- 36
 wrought-as he first got to portents and

the reasons for his lengthy probation perhaps on reflection would be by him seem to be that no novice could be the lawgiver of and exorcise the demons of lawlessness from a nice one of whose humbler sons could reply like that.

¶ Literally, 'in-organic oneness with. Here the 'angel' and the 'glory' of vi. 15 and vii. 2 again appear, as characteristics of their Dispensation.

¶ Stephen keeps coming upon these suggestive parallels—which doubtless lost nothing from lack of emphasis, expression, or fire.

* The heirs of the cleverness of the Chaldeans, and hence the depositaries of the most authentic traditions of the earlier history of man.

† Just as the case with his hearers and a greater than Joseph—the speech full of such side hits, keen and sent home by the emphasis and manner of the speaker (verse 0).

‡ Matt. xxi. 23, 24 (verses 35, 37).

§ Exquisitely well winged shaft of repartee! After Moses had taken refuge beneath the shadow of the mount of Law and there found himself apprenticed so long to patient obedience, in training for the post he intelligently desired, one of

- signus in-systematic scorn of the objects idolized by the land of Egypt and in-organic oneness with the red sea,—and in the desert-economy forty years.
- 37 This is the Moses who got-to-say to the sons of-Israel, 'A-(G)Prophet for-you raising-up-shall The-Lord your God-be from-amongst your brethren, like me, to-Him ye-shall-be-listening.'
- 38 —This-Moses is he who got-to-be in-us the temporal head of The Church* in the desert-economy with-as Counsellor and Helper Tho (a)Angel-of the Covenant—the-one that-was-in-the habit-of-making-spiritual utterances to-him in-the privileged privacy-of-the mountain Sina-district, and-so thus to those our fore-fathers;—who got-to-personally-receive revelations-of-eternal-life to-have-got-to-give them-as-a-gift to-us.
- 39 Obedient to - whose authority those-fore-fathers of-ours-did not choose to-have-got-to-be-being, BUT-instead of that went-and-scornfully-repudiated†-him, and got-to-turn-back-hankering in-the ingrained idolatry of those hearts of - theirs Egypt ward,
- 40 saying-as they were to-Aaron, 'Have-gone-and-manufactured for-us gods which shall-be-going-in-front-of-us-always on our marches; for us-for Moses,—that-fellow ‡— he-who went-and-led us-out from the-land of-Egypt, we have-not the-least-idea what-awful mischance§ can-have-been-happening
- 41 to-him!' And they-went-and-bulldozer-manufactured in-the apostasy of those the days-of Israel's Idolatry and they-got-to-lead-up the high-place|| sacrificial-victims to-the (g)idol-image, and there-they-were-finding-their-delight idolatrously-in the workings
- 42 of-their-own hands. But went-and-turned-them-back-into the desert-did
- GOD, and got to give-them over-judicially to-be-worshipping-in astrology and sorcery the starry-clusters-of-the material-heaven;—even-as it-has-been-written by Inspiration-in a-Book-of-the (g)prophets, 'Ye did-not go and-slaughtered-things and sacrifices offer-unto ME-did ye forty years in the desert, O-House of-Israel, why ye- 43 went-and-lifted-up-to-carry-on the march the tabernacle-of-Moloch, and-over it the star¶ of-your god Remphan, the (g)types-of-attributes which ye-went-and-manufactured-your-selves to-be-groveling-in-worship-unto THEM?—yes-and I-mean-to-be-transporting you right-away-there-to Babylon.**—The Ark-Tabernacle of- 44 Testimony-to the actual fact of The Presence was-there right-in-the very midst of our fore-fathers in-the economy of the desert, exactly-as He-went-and-gave-directions Who whilst-in-conference-with-said-to-Moses that-he-was-to-have-got-to-manufacture it in-strict-accordance-with the (g)type upon-which he-had-been-gazing.†† The-which tabernacle also got-to-bring- 45 in-did those our fathers who-got-to-receive-it-as an heir-loom under Joshua into-organic oneness with the territory-possessed by-the Gentile-race-nations,—whom expelled-got-to-did God from-before the-face-of-those our fore-fathers;—and there it remained-until the days of David, he-who got-to-find 46 especial-favour before God, and-so he-went-and-craved-as-a-favour that-he-might-have-got-to-find some-home for-the God of-Jacob.—Solomon,‡‡ 47 however, it-was-who-got-to-erect-for-Him a-House.—BUT-of course The 48 Highest does-not in-material-manufactured-things make-His-abode;—even-

* Lit., (g)ecclesia—an elect congregation.

† Same word as in verse 27. ‡ vi. 14.

§ Vulgar euphemism for suicide (John viii. 23).

|| Like the lofty 'teocalli' of Mexico (see Prescott's history, for a vivid realization of the awful scene).

¶ Doing duty as 'the glory,' over the true tabernacle.

** The cradle of all the idolatry they practised.

†† The symmetrical sacrificial system in the angel's heaven.

‡‡ Stephen has disposed of the first count in his indictment, now, about 'The Law,' and proceeds to

the second, about The Temple,—like all Christ's faithful servants and ministers, since, turning his own impeachment into an opportunity for acting as GOD's prosecuting counsel. But we must be careful how we credit Stephen with the ever deeper and deeper revelations of logical sequences and subtleties which scientific induction will find in such God-aided witness. Stephen's speech is a beautiful illustration of the fulfilment of the promise that the witnesses futuramente for God and for truth were not to be anxious about 'matter or manner,' for that Christ Himself would 'give them mouth and wisdom which their adversaries should be able neither to gainsay nor to resist.'

49 as the (c)prophet says, 'The angels'-
 heaven-is to-ME a-throne, but man's
 earth-a-foot-stool of-MY feet; what-
 kind-of house will-ye-be-erecting for-
 ME,' saith The Lord, 'or WHAT-large
 50 enough place can there be-of-the per-
 manent-abode of-ME?—Did not MY
 Hand get-to-manufacture the-whole-
 51 of these-things?—Stiff-necked-ones!
 and uncircumcised in-the affections and
 intellect of your heart and your ears, YE-
 of the Mosaic and Aaronic succession* of
 Israel's rulers always The Spirit, The
 Holy-one, are-running-counter-to,—as-
 did those fore-fathers of-yours, so-too-
 52 now YE. WHAT-exceptionally righteous
 man of-the (c)prophets-did those
 fathers of-yours not hunt-down?
 and-in doing so they-got-to-be-the-
 murderers-of those who-got-to-foretell
 about the coming of-The Just-one,
 of-Whom now YE-yourselfes the-be-
 trayers and the-murderers have-been-
 53 in climax-coming-to-be;—ye-who-
 were-the-privileged to-be-receiving
 The Law by-the-providential-ministry
 of-(c)angels,—and never-yet got-to-
 54 guard-and-obey-it!—But listening-
 as there they were-to all-THIS, they-
 were-being-as it were-sawn-in-two in-
 their very hearts, and kept-on-gnash-
 55 ing their teeth at him.—But his-con-
 dition-was-that of-one filled-so-full-of-
 The-Holy Spirit that-having-got-to-
 gaze-concentrately the-angels' heaven-
 ward he-got-to-see-already The (Glory)†
 of-God, and Jesus standing-as He

had been all along at the-right-hand
 of-GOD, and he-got-to-say, "LOOK I— 56
 I-am-gazing-actually-at-the-spectacle-
 of The Heavens opening-wide-as they
 have been, and-of The Son of-Man at
 the-right-hand side, there, of-our cove-
 nant God standing-up-as He has been."
 . . . But having-gone-and-yelled-out- 57
 hideously-as they did with a-loud
 voice, they-went-and-hold their ears-
 tight with their hands, and got-to-make-
 a-rush with-one-common-consent upon
 him; and having-got-to-cast-him-out- 58
 as they did outside the City-excom-
 municate-they-were-stoning-him.—And
 the witnesses got-to-lay-aside their
 garments along-in a row down at the
 feet of-a-young-man called Saul.‡—
 Well-and-so there-they-were-a-stoning- 59
 of Stephen all-calling-upon and say-
 ing-as he was, "Lord! Jesus! have-
 got-to-welcome-home the spirit of-
 me."—But having-gone-and-thrown- 60
 himself-upon his knees,§ he-got-at last-
 to-cry-out with-a-voice of-piercing-en-
 treaty, "Lord!—"keep-as a favour-
 from having-gone-and-rockoned-
 against them the-guilt-of-THIS-sinful-
 wrong-doing!—And-then having-got-
 to-say this, he-got-to-be struck-by the
 stone by which he was-put-to-sleep.—
 VIII. But-yes there-was Saul co-con- 1
 scientiously-acquiescing in that-their
 putting-out-of-the-way of-this-grand
 man.—But there-got-to-be-inaugur-
 ated upon that very day a-bitter per-
 secution-tempest|| over The Church

* And the same in the Christian system, in every section of the Church, Reformed and unreformed, Popish and Puritan, it has been, and is, the respective hierarchies which have "fallen into the condemnation of the devil," intoxicated like him with pride of authority, being unprepared endowed and seasoned for 'dominion' by not participating in "that which is behind of the afflictions of The Christ." Stephen's (vi. 8, note) martyrdom is the key-note of Church history: the laity—with glorious and abundant exceptions—have provided the martyrs and the hierarchies have provided the executioners. Satan's power to tempt is in the direct ratio of the authority devolved upon an individual in the State, but reaches the climax of the power of creature to tempt creature in the spiritual world of the Church. Jesus was a layman (Heb. viii. 4). † vi. 15.

‡ Paul's stern Legal devoteism must have made it very necessary for him, surely,—with his kind heart, and fascination for the heroic,—to take care to 'press his hands tight to his ears' (verse 57)

for fear he should be seduced from fancied duty, by that mixture of the natural and the Spiritual in the true Soldier of The Cross which makes rough and bigoted men even to say of the servant too as of the Master 'never man spake like this man.' The opening of verse 59 curiously betrays by its grammatical construction how the parenthetical statement about Paul so absorbed for a time the mind of his 'beloved physician' Luke that it broke off the thread of his narrative: and then his pen returned, by attraction, to Paul again immediately after the close of verse 60, for the parenthetical notice of the persecution under Saul's auspices 'on that very day' is irrelevant to Stephen's own history and burial, for that such was the sad truth—lovingly general in its wording—has to be told in viii. 3, and by the copula 'still' in ix. 1.

§ To pray more bumbly, persuasively, and prevailingly.

|| Because now too Satan had succeeded in stirring up the populace, the old friends of Jesus, against them.

which was in so benefiting Jerusalem. The whole of them too got to be scattered hither and thither, all about the rural districts of Judæa, and those of Samaria,—all but The (g) Apostles.—
 2 But got to band together to take up Stephen and bear to his burial did saintly men; and they got to celebrate a great mourning over him.—
 3 Saul, however, was ravaging The Church, systematically and searching at their own homes going and entering in,—dragging off as he was too both men and women there he was handing them over to imprisonment. Those therefore* indced scattered hither and thither went and travelled about preaching the joyful news of The
 5 Truth. But Philip having got to go down as he did a town ward of Samaria, was preaching to THEM The Christ.
 6 Paying attention too were crowds to what was being said by Philip, by one common consent, upon their listening to him, and seeing the miracles in evidence which he was effecting—for out of many possessed of spirits foul and wicked, they, crying out with loud cries, were going out; but many (g) paralyzed as they had been, and
 8 lame, got cured. And there got to be great joy in the Gospel-leavening of that town.—But a noble charactered man, one well known, by name Simon there was already settled in as a dweller in the town, a regular practitioner of sorcery† and bewitching the heathen folk, of Samaria, asserting as he was and believing, that he was a Certain
 10 One himself, a Great one. To whom they were paying attention, the whole of them from the least up to the greatest, saying as they were, "This man is The Power of God,—that power denominated 'Great.'" But they were paying attention to him, owing to the fact that for a considerable period by his sorceries he had been bewitching
 12 them. But when they went and with characteristic fickleness put their trust in Philip preaching the joyful Gospel-

news, that about The Kingdom of God and The Name of Jesus, Christ, (g) baptisms went on taking place of men also as well as of women. But 13 Simon also himself got to trust in Him, and having got to be (g) baptized there he was in close attendance on Philip eye-witness as he was constantly thus of acts of power and miracles in evidence essentially 'great' taking place, there he was getting to be bewitched§ himself! — But having got to hear tell as did those in the centre 14 at Jerusalem, The (g) Apostles, how that welcoming has been Samaria The Truth of God, they went and sent with aid unto them Peter and John, who as being fit went down and they 15 got to offer up their prayers unto God on their behalf, in order that they might have got to receive The Holy Spirit;—for not as yet was He there 16 upon a single one of them, as having been fallen at least, but their position was that merely of being water-(g) baptized as they had The Name ward of The Lord, Jesus. Then they were 17 laying their hands upon them, and they were receiving The Holy Spirit. But having got to notice as did Simon 18 how that through the instrumentality of the act of laying on of the hands of The (g) Apostles conferred is to be The Spirit, the Holy one, he went and made them the offer of a sum of money each, saying, "Have gone and 19 conferred on me also such a power as THIS, so that supposing that upon anyone I shall have gone and laid hands, why there he may be receiving The Holy Spirit?"—But Peter went and 20 said unto with awful directness him, "That money of thine runs a chance of going in close partnership with thee perdition ward,—because that which is essentially the gratuitous gift of God thou didst get to imagine anybody can be getting by means of a money bargain! — Thou as a sorcerer hast neither 21 share nor vocation in THIS truth, for the heart of thee is not yet straight-

* The rest of the chapter a parenthesis to show how this all led to evangelizing the provinces (xi. 19).

† Not necessarily all diabolical. Simon seems to have been a false character, self-deceived, am-

bitious and money-loving, under the full influence of religious enthusiasm, according to his light—or rather darkness.

‡ Verse 10.

§ Same word as in verses 9, 11.

22 forward in-the-sight of-God; have-gone-and-yielded-*thee-to-a-change-of-heart*, therefore, away-from such-wickedness-as this, of-thine, and got-to-beseech *thy** God, if possibly there-shall-be-forgiven thee the reserved-
 23 hankering of-*that* heart of-thine; for the-deadly poison and thralldom of-unrighteousness - in money - grubbing ward I-detect-that thou art now."—
 24 But got-to-break-out-in-answer-did Simon and-to-say, "Have-gone-and-besought YET on my-befalf for aid-unto The Lord, so-that not-a-single-curse may-have-got-to-come upon me of-those-of which ye-have-been-speaking."
 25 They, indeed, therefore, having-got-to-bear-witness-as they did, and to-make-utterances-of The Truth of-The Lord, got-to-return Jerusalem ward,—on their way-too many villages of-the Samaritans did-they-get-to-(g)evangelize. But† an-(g)angel of-The-Lord went-and-made-an-utterance confidentially-unto Philip, saying, "Have-gone-and-arisen and be-proceeding-on-thy-way in a-southerly direction, keeping-upon the high-road which treuds-down from Jerusalem Gaza ward :"—
 26 the-same-road is a-lonely-one.§ And-so having-got-to-arise he-went-and-proceeded-on-his way :—and, lo, a-personage, an-Ethiopian, an-(g)eunuch a-grandee of-Candace's the queen of-the-Ethiopians, —one-who there-he-was over the-whole-of her-national Treasury,—one-who had-come-all the way with-a-view-to-worshipping-Jehovah|| JERUSALEM ward, aye-and there-he-was, too, whilst-on-his-return-jour-

ney employing his time whilst-sitting upon his chariot, in-studying the (g) prophet Esaias. But got-to-say-did 29 The Spirit to-Philip, "Have-gone-and-approached-near and -then- have got-to-manage-to-be-closely-connected-with this chariot here." But having- 30 gone-and-run-up-close-as did Philip he-got-to-hear-that this-same-personage was-studying¶ the (g)prophet Esaias, and went-and-politely-said, "May I be permitted to ask-now-whether thou-perceivest-the-real-meaning-of that-which thou-art-studying?" But he went- 31 and-petulantly-said, "No-for how-ever-shall I by-any-chance be-able-to save-on-the-unlikely-hypothesis that -some-Divine guide shall - have - gone - and guided me."—Went-and-cordially-invited-did-he Philip too-at his instance to-have-got-to-come-up-and-take-a-seat as fellow-traveller-with him. But the 32 argument of-The Scripture which he-was-studying was just-THIS,—“As a-sheep to slaughter He-got-to-be-led, and as a-lamb before the shearer of-it mute, so-He does not open His mouth : in the-depth of-His degradation the- 33 right of a-fair-trial went-and-was dishonestly-taken-from Him ;—but-as the result the (g)progeny of-His what-the wisest creatures shall-be-able-to-catalogue? just-because is-being-lifted-up** above-away-from the earth His life” . . . But went-and-broke-off-did the 34 (g)eunuch-from reading and-got-to-say to-Philip, “I-do-pray of-thee, about WHAT-divine personage is-the (g)prophet saying all-THIS?—about himself, or-rather surely about a-different-kind

* Literally, ‘the God [of thee—a Christian-baptized person].’ He was Regenerate, but that was compatible with the overwhelming influence in him of previous error and sin. In the New Creation of the soul of man after ‘the image and likeness’ of his God if we do not keep our minds scientifically ballasted and guided,—by some such sacramental parallel as the gradual growth of the seed of the patient husbandman, the germ-life of the egg in a bird, or (most perfect symbol, but most delicate to unfold, to all) the fetus in the womb of mammals but especially of man,—we shall be easy victims of the crass empiric theology of some one or other of the floating nebulous theorizings of contemporaneous Christendom, with audacity and positiveness flung off into the maelstrom of current Christianity in the geometric ratio of the ignorance and pious pride of the

Sects. A Niagara cataract of this hazy philosophizing mingled with sickening sentimentalism thunders, seethes, and disports itself in the multitudinous boiling waters of modern ‘religious thought,’ in press, pulpit, lecture-hall, committee-room, and private converse.

† Simon’s soul, balanced, at this the crisis of his probation, is, thanks to his humility, seen to be trembling towards the truth.

‡ I.e., Philip an exception, he is told off from their body for special Duty.

§ And therefore suited for just what was the object of Philip’s confidential expedition.

|| 1 Kings x. 1—13.

¶ Lost to all externals, and talking aloud in his concentration of abstract thought.

** John xix. 16. Same word (‘Hoist’).

- 35 of Person?" But then Philip freely and copiously,* — having gone and started from this very passage of Scripture, — got to preach his Gospel glad tidings to him of Jesus. — But as they were proceeding on their way along the road, they got to come upon a certain well known stream of water; — and exclaims does the (g) eunuch, "Look! WATER! WHAT insuperable impediment is there to my having-
 36 got to receive (g) baptism?" — † Went and freely said, however, did Philip, "Since thou art trusting in Christ out from thy entire heart, it is already lawful." But having gone and broken out in reply he got § to say, "I trustfully believe The Son of God of the Scriptures to be Jesus, The Christ."
 38 And so then he went and gave orders for them to have got to keep waiting for him the chariot; and went and descended did both of them the water ward, — both || Philip and the (g) eunuch, — and he went and dipped
 39 him in Holy (g) Baptism. But when they got to come up out from the water, The Spirit of The Lord went and rapt away Philip; and no eyes for ¶ him longer as a guide got to have did the (g) eunuch, for he was proceeding on his way under the spell of an ecstasy of rejoicing as there he was; —
 40 but Philip got to be found thus useful as a first teacher on Duty** Azotus

* Lit., opened that his mouth.

† He says this meditatively (verse 30) and longingly, as thinking *When* will the long course of preparation make me holy enough for such 'water' in Baptism?

‡ Verse 37 is not found in the MSS. ABCG. But it is genuine.

§ In the course of a longer Confession of intelligent trust in Christ.

¶ A side light is thrown by this pregnant little Greek particle upon a fact in baptism which perhaps may not have been thought of by us all, but one which full-orbs the symbolic oneness in Baptism of inauguration into organic oneness with both the creature and the Creator in the New Creation. The celebrant in Holy Baptism is supposed to baptize the person into oneness with himself (as a representative person), being buried with the candidate into organic oneness with the Church, as well as into oneness with God. — Thus in both The Sacraments ordained of Christ Himself is vertical organic oneness blended with horizontal organic oneness of Holy Communion; — as symbolized by the shape of the cross. The solemn, deliberate, logical, and exceptional, use of the sign of the

ward; — and then going along through the country he was acting as an (g) evangelist to the whole of the sea side towns, up to the time of his having got to reach Caesarea.

IX. 1 But Saul, still breathing out into Christianity cursing threats and slaughter, the disciples of The Lord wards, having gone and applied to the High priest got to enter a demand †† for from himself (g) letters dismissory Damascus ward, unto so far as jurisdiction over the (g) synagogues was concerned, to the effect that supposing any members he might have got to find of 'The Way,' †† aye men as well as women, §§ he might have gone and brought them, after having bound, Jerusalem ward. — But in the fact of their proceeding on their way, it got to be that he was nearing Damascus itself, when all on a sudden got to shed around him brightness did a light from the heaven; and having got to fall upon the earth he got to listen to a Voice saying to HIM, "Saul! Saul! WHY ever ME art thou hunting down?" But he went and said, 'What angelic being art thou, my lord?' But The Lord got to say, "I AM Jesus, Whom THOU art hunting down." |||| — Both trembling and dazed as there he was he got to say, "Lord! WHAT penance is it that thou wilt for me to have gone and cross in Baptism therefore is not necessarily superstitious. Another nicety of organic articulation of Sacramental Theology connects homogeneously the twin Evangelical Sacraments; — the Water of Holy Baptism is present and yet absent from the Bread of the correlated Sacrament, — it was there but has been evaporated by extreme heat, and in an exactly analogous way the mere Regeneration-life of Font-religion becomes evaporated in the furnace of sanctified affliction as the stage of new-Birth — represented by the greater Sacrament — is being attained (see Introduction, p. 11).

¶ Consistently with the character of this powerful thinker (verses 30, 38).

** Force of the 'But.'

†† As being a member of the Sanhedrin.

‡‡ Just as in France it used to be called by all "the religion," in the days of the Huguenots. ('I am The Way' the origin of the phrase.)

§§ I.e., women most easily proselytes to anything new, since they act from feeling more than conviction and reason.

||| "It is painful for thyself to be kicking against the goad-spikes" — an interpolation (from xxvi. 14).

done?" And The Lord said unto out of consideration for him, "Have-got-now-to-get-up and-then have-gone-and-entered the city ward, and an-utterance shall be made thee respecting-that great commission it is reserved-
 7 for thee to-be-discharging."—But the men, those that were journeying with him, had been standing absolutely speechless, listening to the tones of the Voice, indeed, but ~~kept from seeing~~
 8 anybody.—But lifted-up-got-to-be Saul from the earth; but opening-as he had been his eyes^o no-body was-able to be-seeing,—but leading him by-the-hand they-got-to-guide-him Damascus ward.—And there he was for three days ~~deprived of sight~~; and ascetically[†] he went and-neither ate,
 10 nor-even drank.—But there-used-to-be-at that time a-distinguished Jew, a-disciple, in-as a resident Damascus, by-name Ananias, and-got-to-say enlighteningly-unto him-did The Lord, in vision-medium, "Ananias!" But he-got-to-say, "See, I-am here, Lord."
 11 But The Lord said explaining-unto him, "Have-got-to-get-thee-up and-then have-got-to-go-thy-way upon the street which is called 'Straight,' and have-got-to-ask-to-see,—in the-house of-Judas,—Saul by-name, of-Tarsus,—for look! he-is-now-engaged-in-
 12 praying-for guidance-unto-Me;—and got-to-see in vision-medium a-man by-name Ananias have-got-to-enter and-then to-have-gone-and-put-upon him his-hands, to the end-that he-may-have-got-to-look-up-upon-things-see-
 13 ing." . . . Went-and-broke-in-now, however, did-Ananias, "Lord!—why-I-have-been-hearing-tell, from many-

correspondents about this-very man,—what-and-how-great bigoted-outrages he-went-and-perpetrated towards-those saints of-Thine in Jerusalem:—and he-is HERE with special-authority 14 from the chief-priests to-have-gone-and bound all those that-call-upon The Name of-Thee." But went-and-said 15 peremptorily-unto him-did The Lord, "Be-going-thy-way, because an-instrumentality of-priceless-value[†] to-Me is-indeed this-same-man, for having-got-to-carry The Name of-Me conspicuously[§]-before Gentile-nations, and kings,—as-well-of course-as the-sons of-Israel. For I-personally shall- 16 be-showing to-him-personally what-and-how-much it-is-absolutely-necessary for-him for-the extension of-The Name of-Me to-have-got-to-undergo." —But-then Ananias got-to-go-his-way, 17 and-then to-enter-into the house, and having-got-to-place upon him his hands, he-went-and-said, "Saul, brother, The Lord has-been-sending me, Jesus, Who went-and-appeared to-thee in the way by-which thou-wast-coming, to the end-that thou-mayest-have-got-to-look-upon-things-seeing, and-have-got-to-be-filled-full of-The-Holy Spirit."—And-then that-instant 18 there-got-to-drop-off from his eyes a-species-of thin-films, he-got-to-get-back his sight too simultaneously;—and having-got-future to this-to-arise he-went-and-received-(c) baptism;—and having-gone-and-taken some- 19 nourishment, he-got-to-feel-invigorated. But got-to-be did Saul as a guest-with some residents-in Damascus, disciples, some-considerable time.—And with-out-delay in-ecclesiastical 20

* This is the only intimation here that Paul saw The Lord as He was seen on the mount of transfiguration. If we might venture so to phrase it, our Lord seems to have had no mercy on him, but answered his Jewish (but genuine) prayers for light to search out the Nazarenes in their darkest corners and show him to demonstration the real secret of their tenets, with so blinding a deluge of His glory and of Himself that 'he could not see for the glory of that light.' There was mercy in this light, and the supervening darkness, because for three days he had (important corroboration to a Jew) sacramental proof to buttress the Holy Spirit guided searching of the Scriptures subjectively; he could not explain away the vision, and, to rivet conviction, a man came instructed entirely

from without himself, and apparently a perfect stranger.

† He began at once to carry out, with characteristic thoroughness, his Jewish ideal of atonement for his treasonable Theocratic mistake about The Messiah (verse 6). As yet his state was accurately sacramentally emblemized by the previous statement 'deprived of sight,'—a merely Regenerate embryo, though now at the 'Quickened' stage, he was lying, and writhing conscience-con-vulsed, in the dark womb of his Mother Church. 'Thou blind pharisee.'

‡ Lit., "a vessel selected."

§ In contrast to thine own commission and witness.

- connection with the (g)synagogues was-
 preaching Jesus, that He is-essen-
 21 tially The Son of God. But as-
 founded-got-to-be the-whole-of those
 hearing-tell-of it, and they-were-say-
 ing, "Is not THIS he who-went-and-
 slaughtered in Jerusalem those super-
 named-after 'the name,' this-one;—
 and hither for this-reason too had-
 been-coming, in-order-that them all-
 bound he-might-have-been-leading
 into-the-power-of the high-priests?"
 22 But Saul was waxing-all-the-more
 powerful, and was-dumbfounding the
 Jews, those that-were-dwellers in
 Damascus, proving-to-demonstration
 that THIS-Man is-undoubtedly The
 23 Christ. But as-soon-as being-fulfilled-
 were-a-sufficient*- number-of days,
 went-and-took-counsel-together-did
 the Jews to have got to put-him out-of-
 24 the-way.—Got-to-be-known, however,
 to-Saul-did that stratagem of-theirs,
 —there they were, too, closely-watching
 the city-gates,† both day and night,
 so-that him they-might-have-got-to-
 25 put-out-of-the-way.—But having-got-
 to-take him-as did the disciples by-
 night, they-went-and-all ignomini-
 ously‡-lowered-him-down through
 the-embassage-of-the-city-wall, having-
 got-to-let-him-down-as they did in a
 fish-basket.
 26 [But when-he-did-get§-to-return
 Jerusalem ward, he-was-preparing to-
 have-gone-and-united-himself-with the
 disciples,—and there were-the-whole-
 of-them in-terror of him, refusing
 to-be-trusting-in-him-that he-really-is

a-disciple. Barnabas, however, hav- 27
 ing-gone-and-taken-charge-of him-as
 he did, got-to-introduce-him lovingly||
 unto The (g)Apostles, and got to give-
 them a-detailed-account-of how on his
 journey he-went-and-saw The Lord-
 personally and how-that He-went-and-
 made-an-utterance to-him; and-then
 how in-as officially recognized by the
 Church at Damascus he-went-and-
 lifted-up-his-voice-bravely in-organic
 oneness with The Name of-Jesus.—
 And-then there-he-was amongst them, 28
 going-on-his-way-in and going-on-his-
 way-out in-recognized oneness with the
 Church at Jerusalem. And lifting-up-
 his-voice-boldly in-organic oneness with
 The Name of-The Lord Jesus, there 29
 he was-too speaking-with other world
 tongues and holding-disputations with
 the (c) Hellenistic-Israelites:—but
 THEY were-making-every-attempt to-
 have-got-to-put-him-out-of-the-way.
 But the brethren having-got-to-be 30
 come-apprised-of-it, went-and-con-
 ducted him Cæsarea ward, and sent-
 him forth-on-a-mission Tarasus ward.]
 Therefore¶ indeed-through this in 31
 deed the Churches throughout the-
 length-and-breadth of-Judæa, and
 Galilee, and Samaria, were-being-left-
 in-the-possession-of toleration, tho-
 roughly-organized-as they were, and
 thriving in-the fear of-The Lord, and
 in-the (c)paraclete-guidance of-The
 Holy Spirit, wore-increasing-in-num-
 bers.

But so-it-got-to-be-that as-Peter 32
 was-penetrating through-and-through-

Master; and, then, perhaps, it will be found that
 all Paul's special humiliations were an exactly
 meted out punishment for the horrors he perpe-
 trated on God's Saints. Paul's glory (as ours) will
 be this, that he transmuted this very chastisement
 into a martyr's crown, by the ever-increased ratio
 of multiplying humility, patience, activity, meek-
 ness, and trust, which the sufferings produced.
 He made Christ and Christ's to be 'the discarding
 of all things' in curses and blood, and (as with
 David, and all of us) as he sowed so he had to reap,
 in acts deliberately done and past recall.

§ Here (in this Aorist) comes in Saul's three
 years in Arabia (under Sinai, most likely, Gal.
 i. 17—20), and a short digression to complete the
 account of his cordial reception by the Judæan
 Church. ¶ iv. 36.

¶ The conversion of Saul—together with other
 causes—such as the attempt of the Emperor Cali-
 gula to erect his own statue in the temple.

* "Sufficient" to prove whether he was in earnest, or practising a clever ruse-de-guerre, under secret instructions.

† Having bribed (doubtless) Aretas.

‡ So Saul left Damascus less bravely than he was preparing to enter it. To this disgusting and humiliating exodus he refers with such anguish of contrite humility when he says, "it is not expedient doubtless for me to glory"—as he would have done if it had been a sting-less episode in martyr warfare—for therein lay the officially-expressed contempt for him of his (now adorable) Lord. We are apt to imagine that when unconverted we are open to receive vindictively from Christ all sorts of evil, and when converted the treatment only of favourites, but it is far otherwise.—The biography of Paul the idolized of the most enlightened section of the Christian Church will have to be re-read in the light of a more clearly focused knowledge of both Paul, and Paul's

- in charge of the-whole-of-them, he-got-to-go-down also with aid-*unto* the saints that-were-dwelling-at Lydda.
- 33 But he-got-to-find there a-person-*well known* Æneas by-name, for-a-period of-eight years lying upon a-couch,—a person-who had-been (c)paralyzed.—
- 34 And got-to-say to-him-*did* Peter, “Æneas, curing thee-is Jesus, The Christ, have-gone-and-got-up-and-have-got-to-tidy-up *independently* for-thyself.”—And instantly he-did-go-and-get-up. And in-the-habit-of-seeing him-*were* the-whole-of those residing-at Lydda, and Saron certain-*elected ones of whom* got-to-turn-round upon-the service of The Lord.—But in-the Church at Joppa a-certain-devoted-person there-was, a-disciple, by-name Tabitha,—which being-translated is-called ‘Dorcas,’*—she-was-always devoted-to-schemes-of-benevolent enterprises and (c)eleemosynary which
- 37 she-was-always-carrying-out. But so-it-got-to-be that-as a regular miracle to aid Gospel advancement-in those-critical days† having got-to-sicken-as she-did she-got-to-die:—but having-got-to-wash-her-sweet and clean they got-to-lay-her-out together with her
- 38 works-in an upper-chamber. But being close-as is Lydda to Joppa itself, the disciples having-got-to-hear-tell-already as they did how-that Peter is in-the Church at it, went-and-sent two men for aid-*unto* him, beseeching-of-him to have-^mkept-from having-got-to-deem-it-beneath-him to-have-got-to-come-through as-far-as themselves.
- But having-got-to-arise-as *did* Peter 39 he-did-get-to-go-with them; whom upon-his-having-got-to-arrive, they-went-and-took-upstairs the upper-chamber ward, and-then got-to-press-round him-*did* the-whole-of the widows weeping and showing-him-the-exhibition-of† the shirts and upper-garments which-so many and so well used-to-be-making, when-one-amongst them as (there-*alas*! § she-used-to-be, *did* *dear*!) Dorcas.—Hav- 40 ing-gone-and-summarily-put-out outside, however, the-whole-of-them-as *did* Peter, he-went-and-dropt-upon his knees and-engaged-in-prayer. And-then having-got-to-turn-right-round-as he *did* with aid-*unto* the dead-body he-went-and-said, “Tabitha, have-got-to-arise!”—But she got-to-open her eyes, and having-got-to-catch-sight-as she *did*-of Peter, went-and-sat-up-right; but having-gone-and-given her 41 a-hand he got to get-her upon-her-feet:—but having-gone-and-shouted-out-for the saints and the widows, he-went-and-presented her-to them living-as there she was.—But a-known-fact 42 it-got-to-be throughout the entire Joppa district, and many-persons got-to-repose-their-trust upon The Lord. But it-got-to-be-that a-sufficient-num- 43 ber-of days-for this result he got-to-remain in-the Church at Joppa,—lodging as guest-with a-well known

* I.e., the gentle doe of a buck.

† Such is the mysterious meaning of this pregnant sentence, through the power of the preposition which plays so prominent a part in the grammar of the analysis of ‘the spirit’ in ‘the letter’ of Inspiration, coupled with that of the concretely strong demonstrative pronoun. And yet we cannot say that we are altogether ignorant of the meaning here,—is not just one corner of the veil lifted which hides the great organic work of The Head of The Church on His Mediatorial Throne, that we in these latter times ‘upon whom the ends of the world are come’ (for whom especially all these actings were ‘written’) may have a scientific idea of His Providential intermeddling in every age of The Church with its affairs. It must be remembered, in this connection, that this Dorcas-link at Joppa brought Cornelius, a Roman gentleman of high position and far-radiating influence, into the concerns of The Church at just that critical epoch (xii. 28).

‡ True to fallen human nature, even when Ro-

generate, these good people acted from the very mixed motives which still characterize our own funerals; Peter was a great man, now, and they wanted to impress him very favourably with their zeal and taste in connection with their dead sister-chief, which they did in so exquisitely feminine a way. But the beautiful ‘touch of Nature’ in the ‘exhibition’—of fair Dorcas laid out as the central jewel of gems of useful woman’s skill—was that Peter was as characteristically a mere masculine man as they feminine women, consequently we are all of us familiar enough with the cruel and summary style in which he foreclosed the well-intentioned display, turned them all out of the room, and in a most business-like way solemnly addressed himself to accomplishing simple-heartedly the work his Master sent him there to transact.

§ The ‘alas’ is in the Tense—“used” (the Imperfect participle).

‡ The force of the Article here.

- 1 person Simon, a-tanner.—X. But-a gentleman of-position there-used-to-be in-as a resident at Cæsarea, by-name Cornelius, a-centurion-of a company in a-regiment called the (a) 'Italic,'—a-religious-proselyte and a man-fearing God-as he was, as-also-were the-whole-of his household, carrying-out too-as he was many (a)eleemosynary-plans for-God's People;—and whilst praying to-God-for what he wanted regularly-as he was ever, he-got-to-see with-unmistakable-clearness, in vision-medium, about the-ninth hour of-the day, an-(a)angel of-God having-gone-and-come-in with guidance-unto himself, and saying, "Cornelius!" to-him. But he having-got-to-gaze-intently-at him, and all-terrified as-he-got-to-be, got-to-say, "What is-there-wrong* Lord?" But he-got-to-say to-him, "Those petitions of-thine, and those (a)eleemosynary-acts of-thine went-and-ascended-as incense as-a reminder in-the-sight of-God.—
- 5 And-so now, have-got-to-send-off Joppa ward some-men, and have-gone-and-sent-an-invitation-to Simon, the-one-who is-surnamed 'Peter,'—he is-staying-as-guest along-with a-wall-known-man-to the Jews 'Simon,' a-tanner, whose house is on the-sea beach, this-man will-make-an-utterance to-thee of that thou didst pray about-what-to be Saved thou-must be-practising-always." But as-soon-as-ever got-to-depart-did the (a)angel who was-making-the-utterance to-him, having-gone-and-shouted-as he did-for two of-his-own house-slaves, and-a-soldier-a-pious-proselyte-of-those
- 8 attached-to-himself-as orderly, and having gone and given-them a-detailed-account-of all-the-particulars, he-went-and-sent them-off Joppa itself ward.—
- 9 But upon-the morrow,—as-those-men were-pursuing-their-journey, and were now-the town approaching,—got-to-go-upstairs-did Peter quiet-upon the house-top to-have-gone-and-per-
- formed-his-devotions,—about the sixth hour. But-then he-got-to-be very-hungry, and was-wishful-to-have-got-to-get-him-a-taste-of-something,—but in the interval-whilst they were-getting-dinner-ready there-got-to-fall-upon him an-(a)ecstasy; and he-sees a-vision-of the heaven thrown-wide open-as it had been, and descending an-apparatus-of-a-nautical cast looking-like an-immense sail,† by-its-four corners made-fast-as it had been by ropes, and-then being-gradually-lowered upon the earth:—in-blended harmony with which there-were-in-their-natural-condition the-whole-of the four-footed-beasts of-the earth, and the wild-beasts, and the birds-of-the heaven.—
- 13 And-then there-got-to-be a-voice Majestically-unto him, "Have-gone-and-got-up, Peter, have-got-to-sacrifice, and-then have-got-to-eat."—But Peter went-and-said, "By-no-means, Lord, because-I never-in my life went-and-ate anything unconsecrated or defiling." And the-voice again, for the second-time, came-oracularly-unto him, "That-which GOD went-†-and-cleansed pray-do-keep-from THOU unconsecrating."§—But all-this-got-to-take-place up-to-THREE-times; and-then again received-up-got-to-be the apparatus the heaven ward. But whilst within himself thoroughly-uncertain-was Peter what-deep significance in-the vision there could-possibly be which he-got-to-see,—and-simultaneously lo! the men that-had-been-sent from Cornelius having-got-at last-to-successfully-enquire-for the house of-Simon got-to-come-to-a-stand at the gate, and got-to-shout out and were-making-enquiry whether "Simon the-one surnamed 'Peter' in-hereabouts is-staying-as-guest."—But whilst Peter was-meditating over the vision, went-and-said to-him-did The Spirit, "See-now, some-men, three,|| are-enquiring-for thee,—BUT-mark

* The 'wrong' belongs to the 'what'—the spirit of [those even under God's own revealed] Law is but too truly exhibited here; Cornelius instinctively expects something 'wrong' if it is God who is to appear.—'The Law worketh wrath.'

† Peter a fisherman.

‡ The tense points to a fixed time, the terminus ad quem of The Cross.

§ Now that the 'Blood of God' 'sprinkling the unclean' world has reversed the Curse (xi. 9).

|| "Three" men, and "three" times the vision!—the very number "three" would instinctively take Peter to the Master thrice denied and thrice Challenger of the denier as the Sander of both the vision and the men.

now have-got-to-arise, and-to-go-down, and bo-going-thy-way *religiously one*-with them, "*free-from all-prejudiced-misgivings*;—because—that I have-been-sending them."—But having-gone - and - descended - as *did* Peter *frankly*-unto the men,* he-went-and-said, "Behold, I am he-for-whom ye-are-making-enquiry, *WHAT*-is the object for which ye-are-here?" But they got-to-say, "Cornelius, the-centurion, a-man upright and fearing-as he does GOD,—witness-the esteem-in-which-he-is-held too by the entire-resident section-of-the nation-of-the Jews,—got-to-be-miraculously-instructed by a-holy (G)angel to-have-gone-and-invited *THEE*-as guest his house ward, and-thus to-have-got-to-listen-to *Divine*-utterances from thee."—Having-gone-and-asked-him-them-in, therefore,† them he-went-and-entertained-hospitably. But on the morrow having-got-to-rise out-he-got-to-go *religiously one*-with them,—and a-selected-few-of-the brethren, those resident-at Joppa, went-and-accompanied him. And on-the-morrow-after that in-they-got-to-go Caesarea ward.—But-simultaneously there-was Cornelius all-ready-waiting-for them,—having-gone-and-as to a solemn conference-called him-together his-own relations, and his intimate-personal friends. But when it-got-to-be that got to make his entrance-did Peter, having - gone - and - ceremoniously - received him-as *did* Cornelius, and-got-even-to-fall down-at his feet he-went-and - bowed - down - in-adoring-reverence. But Peter went-and-raised him, saying-as he was doing so, "Have-gone-and-stood-upright!—I-also myself a-mere-human-being am-essentially."—And chatting-familiarly with-him-as there he was, he-got-to-go-in, and-then he-becomes-aware that assembling - together - had - been - many-28 persons. He-got-just-to-make-the-remark too to avoid mistakes‡ unto

them, "Ye are-perfectly-well-aware how-that specifically-unlawful it-is for-a-strict Jew to-have-gone-and-be-come-identified-with, or-even to-be-coming-to-see, an-alien,—and-yet§ to-*ME personally*-God now-went-and-demonstrated that I must-keep-from unconsecrated or ceremonially-defiling calling any human-being. Wherefore also without-demurring-29 the-least I-went-and-came upon-having-got-to-receive-the invitation:—may-I-ask, therefore, with-*WHAT*-specific object-in view ye-got-to-be-inviting *ME*?" And Cornelius got-to-30 reply, "Four days since up-to the-very time-of-day it is-now there-I was, fasting, and at-*this* ninth|| hour being-engaged-in-prayer,—here at home-in my-own house,—and lo, a-noble-man got-to-be-present there-in-front-of-me vested-in raiment all-shining, and got-to-say, 'Cornelius, 31 graciously-listened-to-got-to-be of-thee the prayer, and those (G)elemency-acts-of-thine got-to-be-remembered-in-the-sight-of-GOD. Have-32 gone-and-sent-off therefore Joppa ward, and-invited Simon, the-one-who is-surnamed 'Pcter,'—he is-staying-as-guest in the-house-of-Simon a-tanner on the-sea-beach,—one-who when-come will-be-making-an-utterance-to-thee.'—Instantly, therefore, I-33 went-and-sent-off for aid-unto thee,—thou, too, having-got-to-act courteously-as thou didst being-come, now, therefore, the-whole-of us in-the-presence of-GOD are-present to-have-gone-and-listened-obediently-to everything which has-been-enjoined-upon thee on-the-part-of-God." But Peter 34 freely-and-copiously¶ got-to-say "In very-truth I-now-realize how-that no partial-favourer-of-persons is GOD, BUT-rather in-organic oneness with 35 every nation** he who-is-fearing Him and practising virtue acceptable is-necessarily. The message which God 36 went-and-sent to-the sons-of-Israel

* The next redundant clause in the Authorized Version a gloss. † Verse 20.

‡ They must not think it was lax liberalism.

§ Cornelius, as a proselyte-of-the-gate, might wonder at Peter's thus breaking a Law which he had come to believe in as from his Maker; this

"yet" marks the gentle transition to specific Christian teaching. || Matt. xxvii. 46, 50.

¶ Lit., having-gone-and-opened-his-mouth.

** If that could be said of all the nations of the world, how much more can it be said of all the Churches of Christendom?

heralding-the-glad-tidings-of reconciliation through-the Mediation of Jesus, The-Christ,—THIS-Being is absolutely Sovereign-Lord of-every-thing, YE-even are-familiar-with as-
 37 that which-got-to-be the one-topic-of conversation throughout the-length-and-breadth of-Judæa; having-got-to-take-its-rise-however as did this message from Galilee there, immediately-subsequent-to the (G)baptismal-system
 38 which got-to-herald-did John—yes-Jesus, the-one from Nazareth-I am referring to how got-to-anoint Him-as (G)Christ-did God with-The Holy Spirit and-so with-power; One-who went - and - passed - through - and - through-the land doing-practical-acts-of-kindness* and curing the-whole of-those held-in-tyrannical-bondage on-the-part-of the devil, because there-
 39 was God along-with Him. And WE-are witnesses of - the-whole of - the-things that - He-went-and - wrought in-searching systematic oneness with actually-even-too† the rural-district of-Judæa and in-searching oneness with the lowest purlieus of Jerusalem; Whom they-went-and-put-out-of-the-way having-got-to-impale-him upon
 40 a-piece-of-timber, THIS-Being God went-and-raised-to-life on the third day, and-then went - and - graciously-vouchsafed-for Him conspicuously-
 41 evident to-have-got-to-be,—not to-the-whole-of The People, BUT-instead of that-to-some-witnesses to-those pro-selected as they had been on-the-part-of our Covenant God,—to-US, highly privileged persons-who went-and-ate-with and drank-with Him, subsequent-to-the-fact-of-His having-got-to-be-risen-again from-among the-
 42 dead.—And He-went-and-charged us to-have-got-to-herald-Him to-The People, and to-have-got-to-bear-solemn-testimony how-that HE it-is Who has-been-ever-præordained on-the-part-of our Covenant God as-
 43 Judge of the-living and dead.—To-THIS-Being the-whole-of the (G)prophets bear-witness, that-absolute-for-giveness-of-sinful-wrong-doings secure-shall-have-got-to-through-the-agency of-The Name of-Him, every-one that is-trusting-in Him ward.”—Whilst-
 44 still-in the act of-uttering these utterances as there-Peter-was, descended-did The Spirit-get to the Holy-one upon, the-whole-of those listening-to The Truth. And amazed-got-to-be those
 45 of-the circumcision, trusting-believers, as-many-as got-to-accompany Peter, because-that also upon the Gentile-nations the gratuitous-gift, that-of-The Holy Spirit, has-been-outpoured.—For there-they-were-listening-to
 46 them making-utterances in other world-tongues, and praising-the-great-glory-of God.—Then got-to-break-out-did Peter, “Who-the most bigoted
 47 the WATER have-got-to-grudge possibly-can so-as to have-” hindered-from having-got-to-be -(G)baptized these-
 persons—persons-such-as The Spirit, the Holy-one, went-and-secured-possession-of—exactly-like ourselves also?”
 48 Get-to-rule, too,—did he that-they-were-to-have-gone-and-received-(G)baptism into-organic oneness with The Name of-The Lord. Then they-went-and besought him to-have-got-to-stay-on some-few days-at least.

XI. 1. But got-to-hear-tell-did The (G)Apostles and the brethren, those-of them that-were-still throughout Judæa, how-that now-too the Gentile-race-nations got-to-give-a-welcome-to The Truth of-God.—And-yet when
 2 Peter got-to-reach Jerusalem, passing-censure specifically-upon him-were those out-from-the-circumcision, saying-
 3 as they were, “Unto-as a visitor men possessed - of uncircumcision thou-didst-get-to-go-in-on intimate terms and didst-go-and-eat-meals-with them!”—
 4 But got-to-set-to-work-did Peter and-was-relating-to-them systematically, saying, “I-myself was-there in the
 5 town of-Joppa engaged-in-prayer, and I-got-to-see in-from The Spirit an-(G)ecstasy a-vision, descending-was an-apparatus-of-a-nautical cast looking-like an-immense sail by-four corners

* This (verse 31) a convincing “evidence” in itself of the Divine Mission of Jesus, and of the Heavenly origin of Christianity, to Cornelius.

† We even deem a self-denying country clergy-

man who reckons the souls of hinds and clowns as precious in the sight of God as a man of God whose commission is proved thereby.

being lowered out-from-the-heaven, and it-went-and-came-*scintillatingly* directly-up-to me. Which ward having-got-to-gaze-intently I-was-examining-closely, and-then I-got-to-see the four-footed-beasts of-the earth, and the wild-beasts, and the creeping-things, and the birds of the heaven. But I-got-to-hear a-voice saying to-me, 'Have-gone-and-got-up, Peter, sacrificed, and-then eaten.' I-went-and-said, however, 'By-no-means, Lord, because everything unconsecrated or defiling never-at-any-time went-and-entered-in my mouth ward.' But went-and-replied to-me-*did the-Voice* for-the-second-time out-from the heaven, 'That-which GOD went-and-cleansed *pray*-keep THOU-from unconsecrating.' But *all*-this got-to-take-place up-to THREE-times, and again drawn-up-got-to-be everything the heaven ward.— And, now-mark-me, suddenly *simultaneously* three men got-to-come-to-stand at-the-very house in which there-I-was, having-been-sent-with-a-message-as they had from Caesarea for guidance-*unto* ME.—But went-and-said to-me-*did* The Spirit, that-I-was-to-have-gone-and-accompanied them, *free-from all-prejudiced-misgivings*. But there-got-to-go *Ministerially associated*-with me also these six brethren, and we-got-to-go-in the house ward of the good-man. *He got to give-to-us a beautiful** detailed-account, too, how he-went-and-saw the (G)angel in-covenant blessing on that his house who-got-to-stand and to-say to-him, 'Have-gone-and-sent-off Joppa ward, and sent-to-invite Simon, the-one-surnamed Peter,' one-who-will-be-uttering utterances *enlighteningly*-unto thee, in-obeying which Saved-shall-be thou-thyself and-on the same terms the-whole-15 of thy household.'—But as-soon-as

* The 'beautiful' belongs to the 'too,' in the Greek; it is in the spirit of the narrative, and would be expressed by *tone*.

† On the Day of Pentecost.

‡ The attempt has been made to reproduce the eloquent cast of the Greek here in depicting the struggle between the natural and the renewed man in them upon the startling discovery that *they* were not to have the fee-simple of The Son of God all to themselves. The scale turned, although somewhat tardily, in the right direction. What made the Jewish populace so friendly, and blunted

ever I went-and-began-to-be-speaking, went-and-descended-*did* The Spirit, the Holy-one, upon THEM, just-as also upon us at the-beginning.†—But-then I-got-to-call-to-mind the utterance of The Lord, how He-was-in-the-habit of-saying, 'John indeed got-to-(G) baptize with-water, ye however shall-be-(G)baptized in-the power of the Holy Spirit.'—Sincere, therefore, equally the gratuitous-gift got-to-vouchsafe-*did* God to-them, as also to-us, who-got-to-be-believers-trusting-upon The Lord Jesus, Christ,—I! who-in the world was-I in-power to-have-gone-and-stood-in-the-way-of GOD?" But having-gone-and-listened-attentively-to *all*-this, they-got-to-acquiesce-silently, and-then were-glorifying God, saying, "Why-then, actually-now-too, to-the-Gentile-race-nations God change-of-heart got-to-vouchsafe life-eternal ward!"‡

Those, indeed, then, who-got-to-be all-scattered-about owing-to the trouble which got-to-supervene over Stephen's-case got-to-penetrate as-far-as Phenice and Cyprus, and Antioch,—*strictly restricting-as they were then*-their utterances-of The Truth-to-the Jews only; but some-few out-of them were natives-of Cyprus and Cyrené, persons-who, got-come Antioch ward, were-speaking *enlighteningly*-unto the Hellenistic-Israelites, preaching-the-glad-tidings-about The Sovereign-Lord, Jesus. And there-was the Providence of-The Lord in league-with them;—an-immense number, too, having-got-to-put-their-trust-in-Christ went-and-turned-right-round-in life in reliance-upon The Lord.—But favourably received-got-to-be the report sent-for the hearing of-the Church *which-was in-connection with* Jerusalem concerning *all*-this. And they-went-and-sent-

somewhat the jealousy and spite even of the hierarchy and upper classes, was complacency arising from a fact which might be big with possible results even yet of power and grandeur for Israel. When this vision rolled up, persecution rolled on, as we see in the beginning of the next chapter; and which helps to explain the (political, and from the expediency point-of-view) fatal blunder of Paul in his oration from the Gentile stairs of the Roman Prætorium in xxii. 21.

§ *Lit.*, "hand."

forth Barnabas to-have-got-to-pene-
 23 trate just-to Antioch.* Who when-
 he-did-get-to-arrive and-then-to-see the
 glad-work of-God got-to-be-glad-him-
 self, and was-setting-about-stimulat-
 ingly-encouraging† all-of-them with-an
 enthusiasm-of-purpose to-be-abid-
 24 ing-in The Lord.—Because he-was a-
 large hearted-man unselfishly-benevolent
 and-moreover filled-full of-The Holy
 Spirit‡ and of-trust-in-Christ.—And
 there-got-to-be-further-added a-number
 sufficiently-numerous§ to-The Lord.—
 25 But got-to-go-out-of-it-did Barnabas
 Tarsus ward to-have got-to-look-up
 26 Saul. And-then having-got-to-find
 him-as he did he-got-to-bring HIM||
 Antioch ward. But it-got-to-be-that
 THEY-two¶ for-an-entire year-went-and-
 exercised-the-co-leadership in-organic
 oneness with The Church, and-by that
 means got-to-teach a-number suffi-
 ciently-numerous :—aye-and-too the
 Divine-order-went-and-came, first-of-
 all in -ecclesiastical connection with
 Antioch for the disciples-to be called
 27 '(a)CHRISTIANS.'—But in these
 days there-got-to-come-down from
 Jerusalem preachers-in-Spiritual-truth
 28 Antioch ward ; but having-gone-and-
 arisen-as did one of them, by name,
 Agabus, he-got-to-point-out-the fact
 through-the guidance of The Spirit
 that-great scarcity is-about-to-be-com-
 ing-to-prevail over the entire world-of
 civilized man^{oo} ; the-one-which got-to-
 come-to-pass in-the reign of Claudius
 29 Cæsar. But of-the disciples, just-in-
 proportion-as prospering-in-trade-was
 each-merchant, determine-did every-
 individual-of-them-get to towards the-

dispensing-of-food to-have-got-to-send
 to-those-residing in Judæa, being
 Christian-brethren. Which-plan also 30
 they-got-to-carry-into-effect, having-
 got-to-send-it-off-through-the-agency
 of-Barnabas and Saul unto-for dis-
 pensing the (a)presbyters.

XII. But just-then went-and-ad- 1
 dressed-himself-did Herod the king to-
 have-got-to-maltreat the-principals of-
 The Church ;—but he-got-to-get-rid- 2
 of James, the brother of-John, be-
 headed-with-the-sword. And having- 3
 got-to-perceive how gratifying it-is
 to-the Jews, he-went-and-actually-
 proceeded-to-have-got-to-arrest even
 PETER,††—it-was-in-the midst of the
 days of-unleavened-loaves,‡‡—whom 4
 also having-got-to-take-into-custody-
 he-went-and-put-him-carefully in jail,
 having-gone-and-given-him-in-charge-
 as he did-to-four guards-of-four-men,
 soldiers, to-be-doing nothing but-guard-
 ing HIM :—fully-purposing at The
 Pass-over to-have-got-to-bring him-
 out-as a victim-to-the populace.—Peter, 5
 then, on-the-one hand, was-being-
 carefully-kept-guarded-in-thus watched
 the jail ; but intercession-on the other-
 was there, intensely-earnest, going-up
 constantly on-the-part of-The Church
 for aid-unto God on-his behalf.—But 6
 when on-the-eve of-bringing-forth
 him-was Herod, on-that-very night-
 even there-was Peter sleeping-com-
 posedly between a-pair of-soldiers se-
 cured-as he had been with-chains in-
 the-pair,—jailors too-as well in-front
 of-the door were-on-guard-before the
 jail. And, behold, an-(c)angel of The- 7
 Lord got-to-be-suddenly-present, and

* Sprouting of the germ of the Gentile Church.

† How beautiful the coincidence that the first
 use in the Revelation of the New Creation upon
 earth of a word now to be sanctified as expressing
 the Sovereign work of The Holy Ghost The
 (a)Paraclete is in connection with 'Barnabas
 which being interpreted is The son of (a)Para-
 clete-(stimulating encouragement)'. It is used
 everywhere throughout the Epistles, and therefore
 had better be explained now. It is graphically
 illustrated by The Paraclete Himself, in the action
 of The 'Other (the first) Comforter' (Christ) in
 'pouring in oil and wine' into the bodily and
 inner wounds of poor fallen man, in Christian
 Civilization, and in personal individual sanctifica-
 tion. This makes up the word under explanation,
 —'encourage (oil) stimulatingly' (wine). The

Gospel of the God of Calvary and Sinai was never
 meant to pauperize man, in a covenant-system of
 enervating favouritism ; it is now all the more laid
 upon us 'to work out our own Salvation (in works
 of moral principle) just because it is GOD that is
 working in organic oneness with us' to love and
 enjoy Him.

† iv. 38, 37.

§ For God's present purpose there.

|| Note on verse 23.

¶ Verse 30.

** As he put it, that is all round the Mediter-
 ranean Sea, a longer or shorter distance inland.

†† For the emphasis see note on verse 19.

‡‡ Pass-over—the time of his Master's death.
 Did not this noble Episcopal fisherman of Galilee
 need some such sharp reminder and searching
 Spiritual tonic just at this stage? (ix. 38, x. 25).

a-light to-make-an-illumination in-to show light his dungeon; but having-gone-and-struck-a-blow-on the side of Peter-as he did, he-got-to-rouse him, saying, "Have-got-to-get-up with speed." And-then went-and-fell-off-from him-did the chains away-from his hands. Got-to-say too-did the (c)angel sharply-unto him, "Have-got-to-gird-thyself-up-well, and to-put-on those (c)sandals-there* of thine;" and he-went-and-did so, and-then he-says to-him-whilest he is doing so, "Have-got-to-throw that upper-garment-of-thine-there round thee, and-then be-following me." And having-got-to-go-out there-he-was-following him.—And he had-not been having-the-slightest-idea-all along that an-actual-occurrence it-is which-is-taking-place through-the instrumentality of-the (c)angel, but was-under-the-idea-that a-dream he-is-gazing-at.—But having-got-to-pass-through the first guard-of-warders-as they did and-then the second, they-got-to-come upon the gate, the one-of-iron, that leading-out-as it does† the City ward, the-which as though an-(c)automaton got-to-be-opened for-them:—and-then having-got-to-go-out they-got-to-pass-down a-single street, and-then instantaneously the (c)angel went-and-withdrew away- from him.—And-then Peter having-got-to-be in-organic oneness with him-self, went-and-said, "Now I-know-for-certain, as-an-actual-fact, that went-and-sent-forth-did The Lord His (c)angel, and went-and-rescued me out-of the hand of-Herod and the-whole-of that end-expected-by the populace-of-the Jews.—Having-got-to-think-it-over-with-himself, too,‡-as he did he-got-to-go up-along-to-the-house

* Vivid depicting of one wide awake and clear-headed in charge of one all dazed and hesitating and blundering.

† This present-tense fixes the date of the Acts (and therefore of Luke's Gospel) as before the destruction of Jerusalem.

‡ The particle in Greek suggests the idea of self-evident Spiritual guidance.

§ "Mark"

|| A 'blind.' Any suspicious police-officials coming would find only a young girl—evidently of weak mind, out of whom they would not make much, and in the meantime the inmates would scatter.

of-(c)Maria, the mother of-John sur-named (c)Marcus,§ where there-were a-considerable-number collected-to-gether-as they had been and interced-ing-in-prayer-for-aid-in his case.—But 13 having-gone-and-knocked-as he-did at the wicket-of-the great-gate, there-got-to-come-to-answer-it a-young-girl-to-have-got-to-find-out-who-was there, by-name Rhoda;|| and having-got-to-re- 14 cognize-as she did the tones of-l'cter's-voice, from sheer delight she did-not go-and-make-the-opening-in the gate, but having-gone-and-rushed-in she-went-and-informed-them that-there-all-the-while-standing-had-been Peter in-front-of the gate!—But they pityingly-unto 15 her were-saying, "Thou-art-all-wan-dering-poor child!"¶ But she kept-on-giving-stronger-and-stronger-ra-tional-proofs that-such-is-actually-the-fact. But they-were-saying-then, "It-is his guardian-(c)angel."** But Peter 16 was-persisting-in knocking; but hav-ing-got-at last-to-open-as they did the door they-went-and-saw him,—and got-to-be-astounded. But having- 17 gone-and-made-as he did-quick-impa-tient-signs to-them with his hand to-keep-from-making-such a-noise, he-got-to-detail-to-them how The Lord went-and-delivered him out-from the jail:—but he-got-to-add, "Have-got-to-report to-James†† and-then to-the brethren all-THIS."—And having-got-to-go-out-of-the neighbourhood he-went-and-took-himself-off quite-a-re-motely-different‡‡ locality ward. But 18 having-got-to-be day-light there-there-was a-panic, by-no-means small, in-as a matter of each one's character amongst the soldiers what-in the world then had-gone-and-become-of Peter.—But 19 Herod having-got-to-institute-as he

¶ 'Poor child' is in the tender tones of a pray-ing Christianity (verse 12).

** To tell us he is in Heaven—having guarded him safely there first.

†† Head of the Jewish Church—took our Lord's place—see xv. 19, xxi. 19; Gal. i. 19, ii. 5 (and notes); also Jude v. 1—Peter's commission (Matt. xvi. 18, 19) pastoral evangelical missionary and representative of the nature and triumphs of TRUST (Gal. ii. 8) in the "binding" and "loos-ing" he represented the whole Ministry and governing body in the Church (Matt. xviii. 18).

‡‡ Luke xxi. 37 (note).

did-a-diligent-search-for him, and-yet
 having-failed-to-have-got-to-find-him,
 after-having-got-to-examine the
 guards went-and-gave-orders for-
 them-to-have-gone-and-been-exe-
 cuted;—and having-got-to-go-down-
 as he did away-in-suspicion-from Judæa
 Cæsarea* ward there-he-was-spending-
 20 luxuriously-his-time.—But there-was
 Herod enraged-to-the-brink-of-war
 with the-Tyrians and Sidonians; but
 by-common-agreement they-were-
 sending-a-deputation for aid-unto him,
 and having-got-to-win-over Blastus
 who-was over the bed-chamber-of-the
 king, there-they-were-petitioning-for
 peace, on-the-ground that dependent-
 for-food-supplies-is their-own district
 on what was drawn-from the Royal-
 21 territory:—but on the-appointed day-
 for the Conference Herod having-gone-
 and-decked-himself-out-as he did-in
 Rome-aped-Imperial robes, and-then
 taken-his-seat upon his throne-on-the-
 dais, there-he-was-entertaining-them-
 with-a-popular-harangue unto-to win
 22 the flattery of themselves.†—But there-
 the public kept-on-applauding-
 with, “Of a-god‡ the voice, and not
 23 of a-man!”—There-and-then, however,
 went-and-struck§ him-did an-(G)angel
 of-The-Lord, in-penal-revenge-for the-
 things-in-which he got-not-to-give
 glory-to-GOD,—and having-got-to-
 be so diseased as literally to be-
 eaten-away-by-worms he-got||-to-
 24 breathe-out-his-soul.—But¶ The
 Truth-of-God went-on-increasing-in-
 influence, and-there-it-was thriving-
 blessedly.
 25 Barnabas, however, and Saul got-
 to-return-out-of-Jerusalem as soon as

ever-they-got-to-settle-the-business-of
 the food-dispensing,—having-got-to-
 associate-now-and-to-bring-along-with-
 them-as they did John, the-one sur-
 named Mark XIII. But there-used- 1
 to-be a-noble-cluster-of Ministers-in-
 the Church of Antioch,—in-official-
 connection-with the then-existing
 Church,—preachers-in-Spiritual-
 truth and teachers, such men-as Bar-
 nabas, and Simeon the-one called
 Niger, and Lucius the Cyrenian, why-
 and Manaen Herod the (G)tetrarch's
 kinsman, and-last, not least Saul.—
 But-as there they were-in the course of 2
 their-ministering-to-The-Lord, and
 fasting, went-and-said-did The Spirit,
 the Holy-one, “Have-gone-and-told-
 off now-immediately for-Me Barnabas
 and Saul the-particular work ward
 unto-which I-have-been-calling THEM.
 Then having-got-to-fast and to-en- 3
 gage-in-prayer, and-then to-lay their
 hands-upon them, they-went-and-dis-
 solved-their-Ministerial-connection-
 with themselves.

These-two, indeed, therefore, having- 4
 got-to-be-sent-forth-as they did on-the-
 part-of The Spirit, the Holy-one got-
 to-go-down Selencia ward,—from-
 thence** mind-they-made-their-real-start
 for the work and-got-to-sail-away Cy- 5
 prus†† ward. And having-got-to-be
 in-on Duty at Salamis, there-they-were-
 spreading-tidings-of The Truth of-
 God in-ecclesiastical oneness with the
 (G)synagogues of-the-Jews.—But
 they-were-enjoying-the-services-of
 John-Mark too as an-assistant-Min-
 ister. But having-got-to-go-through 6
 the entire island right-out-at Paphos,
 they-got-to-fall-in-with a-notorious

* The connection is this, so successfully had
 Satan poisoned public opinion against the infant
 Church at Jerusalem that actually Herod (vi. 12, 14)
 now could conspire against it and seize its ring-
 leader Peter, who for every reason was calculated
 to be the hero of the Jewish populace. But Herod
 thought he had made some blunder somewhere,
 for Roman trained soldiers, picked men on special
 duty, to evidently be influenced secretly by the
 populace so as to dare everything to favour the
 escape of the favourite, Peter. He thought that
 his own life was not safe from assassination in
 Judæa, and consequently went to enjoy life where
 Rome and Cæsar could better protect him from
 his own subjects.

† The deputation.

‡ The point of this flattery was that the Roman
 emperor whom he was apeing—Caius Cæsar (Calig-
 gula), who was a raving madman at large, thanks
 to his diabolical debaucheries—was at this very
 time going about Rome arrogating to himself
 Divinity, appointing the wealthiest his priests
 and compelling the people to do sacrifice to him.
 The highest ambition of the king of God's People
 Israel had come to be the pious, intelligent, and
 very definite one of being a ‘god’ of the Classical
 pagan mythology!

§ Verse 7, same word.

|| After lingering tortures.

¶ Magnificent ‘but’!

** A sea-port—for the world-wide commission.

†† iv. 36.

- 7 sorcerer, a false-(g)prophet, a Jew, who had the name of Bar-Jesus;—one who was on intimate terms with Sergius Paulus the proconsul a sagacious man. This personage having got to invite to his house as guests Barnabas and Saul got to be anxiously desirous of having got to hear about The
- 8 Truth of God. But kept on captiously interfering with them did Elymas, the sorcerer,—for so is his name when it is translated,—aiming as he was at having gone and warped the mind of the proconsul away from
- 9 trust in Christ.—But Saul,—who is also 'Paulus'—the same as his noble host*—filled full as he got to be of The Holy Spirit, went and fixed his eyes
- 10 him ward, and got to say, "(g)O filled full of every species of deceitfulness, and of every species of reckless wickedness, own child of the devil,† inveterate hater of everything just and right, wilt thou never leave off sophistically distorting as thou always art those dealings of The Sovereign
- 11 Lord, so true and right?—And now, mark me! the Providential hand of The Lord is heavy upon thee, and thou shalt see what thou art essentially a blind man "deprived of the power of discerning the sun,—up to the time appointed."—But there and then down there went and fell upon him twilight, and then night;—and groping about there he was feeling about
- 12 for hand-guides. Then having got to perceive as did the proconsul the significant miracle which had been taking place, he got to become a trusting
- believer,—in a state of astonishment at the teaching‡ about The Sovereign Lord.
- But having got to sail as they did 13 away from Paphos, Paul and his party, they got to go Parga ward, the Pamphylian one—John Mark, however, having gone and severed himself as he did away from them, went and returned back again Jerusalem ward.—But THEY having got to penetrate 14 away from Parga, got to become Antioch ward, the Pisidian one, and then having got to enter the (g)synagogue ward, on the (g)sabbath day, went and took their proper§ seat. But at the close of the public reading of The Law and the (g)Prophets, went and sent a message did the officiating ministers fraternally unto them, saying, "Men, brethren, if ye have any good advice to be giving the congregation, be now addressing them."—But 15 having gone and stood up as did Paul, and got to wave his hand about for silence, he got to say, "Men, (g)Israelites, and those fearing The God of Israel, have got to give me a patient hearing.—The God of this The People 17 went and selected for Himself those our forefathers: and then The People He got to raise to eminence on their going to sojourn in the land of Egypt: and subsequently with majestic might He went and lead them out of it. And then for a space of about forty 18 years He went and nourished them like a nursing mother in the desert economy. And then, having got to 19 conquer seven nations in the land of

* This parenthesis marks the epoch in the ministry of the Apostle of the Gentiles when his Roman citizenship began evidently to afford a strong fulcrum for the Gospel lever.

† "Devil"—scoffing slanderer in the Greek.

‡ Paul's Jewish and liberal education, now for the first time tested upon a man of S. Paulus's position and culture, at once placed him in the fore-front of the Church as a theologian as well as apostle, pastor, and evangelist. From henceforth it is—out of Jerusalem—'Paul and Barnabas.'—As very small motives very largely influence (even truly) great men, so we cannot shut our eyes to the high probability of the connection between this Cyprus episode and the sudden defection in the next verse of the truly excellent Mark; as Joshua was jealous for Moses (Numbers xi.), under similar circumstances, so Mark was for his kinsman Barnabas, and that the young man in each

case was the 'minister' of the elder helps to explain their being so very conveniently zealous for the Lord God of Israel. As with Moses so with Barnabas the jealousy so terribly liable to arise between associated spiritual professional men was conquered, and doubtless by the same broad and lofty exercise of TRUST in GOD, which makes the enlightened soul start back with horror when the Holy Spirit reveals the essential devilishness of the spiritual pride and haughtiness at the root of Ministerial jealousies. That Parga experiences only confirmed those at Paphos, and yet with this effect, is shown in the emphasis of the 'they' of verse 14. But, unfortunately, as meek Moses got to fly into a passion, so patient Barnabas got to grow impatient about his nephew (xv. 39).

§ *I.e.*, in the seats reserved for the Presbyters—which both of them were.

Canaan-tribal-kingships, He got to divide amongst them as an inheritance the land of them. And subsequent to all this, about four-hundred and fifty years, He got to give them judges, up to the time of Samuel, His (G) prophet.

21 —From that date they got to make a demand for a king, and so went and granted them *did* God Saul son of Kish, a man of the tribe of Benjamin, 22 forty years. And having got to discard him, He got to raise up for them David king ward, of whom also He went and said by way of having gone and given him a testimonial, "I got to find David the son of Jessé, a man after this My own heart—one who will be carrying into effect the whole of My commands-willed."* Of this man God from his seed, in accordance with prophetic promise, went and chose for Israel a Saviour, JESUS;†

24 —herald-already-as got to did John, actually in His Presence, (G) baptism of change of heart to the whole of 25 The People of Israel. But just when completing was JOHN his commission, he was saying, 'A certain One secretly do ye imagine that I am?—No I am not, BUT so far from that lo! there is coming immediately after me One of whom I am not worthy the sandals of his feet to have gone and 26 undone.'—Men, brethren, sons of the race of Abraam, and those in prophetic oneness with you who are fearing The God of Israel, to you got to be did the tidings of The Salvation, THIS, sent.

27 For those dwelling in Jerusalem, and their magistrates, having gone and ignored This Being-as they did, as well as the voices of the (G) Prophets which on every (G) sabbath day in the year are systematically read out, got to condemn Him and so accomplished 28 them. And "less than no penal crime though they got to find, they went and pressed their demand on Pilate that He should have got to be put out 29 of the way. But when they got to end the whole of what respecting Him had been written, having got to take-

Him down off the dead timber, they went and deposited Him a tomb ward. But GOD went and raised Him from among the dead, Who went and appeared visibly upon a number of days to those having got to come up in association with Him away from Galilee Jerusalem ward,—persons who now are witnesses of Him unto to bless The People. And so we you are telling the glad tidings of the promise got made *seminally* unto our forefathers, namely that God this has been fulfilling to the children of them, OURSELVES, having gone and raised-as He did Jesus:—as, for instance, in that (G) Psalm, the second, it has been written, 'My Son art Thou, I to day have begotten Thee.' But because He did go and raise Him alive from among the dead, never again to be returning to where is corruption, He has been speaking as follows, 'I will be giving to you the mercies of David, those insured.' Wherefore in a different one He says, 'Thou wilt not be giving Thy Holy One to have gone and experienced corruption.'—For David, indeed, in his own generation merely, having as mere servant got to serve the good pleasure of his God, got to be put to sleep and so to be added in hope unto his fathers, and got to experience corruption; but He whom God went and raised alive never got to experience corruption.—Let it be realized therefore as a fact by you, men, brethren, how that through the agency of This man to you absolute forgiveness of sinful wrong doings is being now announced; and so, from the whole of those things from which it got to be absolutely impossible for you in organic oneness with The Law of Moses to have got to be justified, in organic oneness with This Being all who individually are trusting in Him are accounted just. Be seeing to it then, that there may escape having got to come down upon you that spoken of as it has been in the Messianic witness of

* A man that does just what he is told—not like Saul, and his Amalekites under Agag.

† Paul's emphasis was a suggestive argument in itself (Matt. i. 21). Although so common a

name, the emphasis was enough to show Who was meant; it was well enough known now.

‡ Like Lazarus, etc.

§ John xv. 5, 6.

- 41 the (a)Prophets, 'Have-got-to-see, ye haughty-scorners, and to-be-stupidly-astonished, and-yet after all to-have-gone-and-vanished-into oblivion;* because an-enterprise I-myself achieving in-political relation to your-own days, an-enterprise which ye shall have gone-and-obstinately refused to-repose-your-trust-in, even-though a Divine-person be-bringing you information-about-it." But upon-their-going-out† they-were specially-requesting that sometime-during-the-intervening week ward revelations of so important a character as-**THESE** might have-got-to-be-uttered to-them. But, when-the (a)synagogue-Service got-to-be-over, went-and-followed-did many of-the Jews, and of-the pious-of-the (G)proselytes, some Paul and some Barnabas, who-out of their own experience meeting-their difficulties-as-they-were-in-private-converse were-encouraging them to-be-patiently-persevering in-the free-gift-of-a Covenant God. On-the following (a)sabbath, why, well-nigh the-whole-of the town went-and-was-packed-together to-have-got-to-listen-to the truth-of-our Covenant God.—But having-got-to-perceive-as did the Jews the crowds-of-people they-got-to-be-filled-full of-envy, and went-on-contradicting the arguments-advanced by Paul, capiously-contradicting and foully-reviling-them. But grown-bold-now as got Paul and Barnabas, they-went-and-said, "To-you first-of-all it-was necessary‡ to-have-got-to-make-an-utterance-of The Truth-of-God, but inasmuch-as ye-are-pushing it away-from-you, and are-passing-the-sentence-upon your-own-selves-of-being-unworthy of-eternal life,—why, we-are-now-turning the 47 Gentile race-nations wards. For this-is the course that-has-been-expressly-marked-out-for us by-The Lord—"I-have-always-been-intending Thee to be-a-light the-Gentile-race-nations wards, so-as-for Thee to be-salvation ward 48 to-the ends-of-the earth."—But having-got-to-listen-as did the Gen-
- tiles-to the news, they-were-rejoicing, and glorifying The Truth of-The Lord;—and got-to-become-the-subjects-of-trust-in-Christ-did as-many-as had-been-specifically-disciplined-and-educated§ life eternal ward. But being-disseminated-was The Truth of-The Sovereign Lord throughout that entire district. But the Jews got-to-poison the minds of the religious women,—those of-position-in-society,—and the principal-men-of-the town, and-then went-and-stirred-up persecution down-upon Paul and Barnabas, and went-and-ejected them away-from their neighbourhood. But they having-gone-and-shaken-from-them-as they did the dust-of-their feet, in judgment-upon them, got-to-go Iconium ward:—but the DISCIPLES-them-selves were-being-filled-FULL of-happiness and The-Holy Spirit. XIV. But so-it-got-to-be that in-on Duty at Iconium, adopting-still the same-course,¶ they got-to-go into the (a)synagogue ward-of-the Jews, and to-make-an-utterance to-such-purpose that got-to-become-the-subjects-of-trust-in-Christ-did of-Jews, as-well-as of-Hellenistic-Israelites a-large number. But the unbelieving Jews went-and-stirred-up and prejudiced the passions-of-the Gentiles against the brethren. A considerable time, indeed, therefore, did-they-get-to-remain, relying-boldly in trust-upon The-Sovereign Lord bearing-testimony-as He-was-to-The Truth of-the free-gift-of-His-own-Holy Spirit,—by-giving-a-grant-of evidential-signs and portents to-be-taking-place through their instrumentality. But got-to-be-split-did the bulk-of the town, and some indeed were on-the-side-of the Jews, but some-however on-the-side-of the (G)apostles.¶ But when a-rush got-to-be-made-of-the Gentile-heathen, as-well-as-of-Jews, with-the connivance of their magistrates, to-have-got-to-publicly-fool and-then-to-stone-them-to-death, conscious-as they got to be-that-it-was-so they-got-to-escape the towns of-

* As a Theocracy, in their present dispersion.

† "The Gentiles" spurious.

‡ "Beginning at Jerusalem-always."

§ I.e., so far ripened in Regeneration under the Jewish teaching and discipline as to be at the

Quickened stage, ready for what is loosely called 'being converted' in empiric theology.

¶ Verse 48.

¶ The word 'apostle' already getting elastic—for only Paul was of The Apostles (verse 14).

Lycaonia wards, Lystra and Derbé, and the surrounding-district;—and there they were telling the Gospel glad-tidings. And a well-known man in the Lystras powerless in his feet was in the habit of sitting, lame congenitally from his mother's womb, the case of a person who never* had been walking in his life. Well this man was in the act of listening attentively to Paul whilst he was making utterances, who having gone and kept his eye on him as he did, and having got to perceive how that the spirit of trust in God he possesses for the having got to be restored, went and said in his loud voice, "Have gone and stood up upon thy feet—ALL-RIGHT!" And he went and gave a bound, and then there he was walking. But the multitudes having got to perceive what went and effected did Paul, got to lift-up their voices, in the Lycaonian language, saying, "The gods, after having got to make themselves like men, went and came down unto purposely to bless us:—" there they were calling too our Jewish Barnabas indeed Jupiter,† but our Paul Mercury,‡ from the fact that he was always the one taking the lead in the speaking! But the priest of their Jupiter,†—whose statue was in front of as an idol the town,—bulls and their garlands up to their lodging's gates having gone and brought, in a Service of religious worship with the people were having all the will to be sacrificing. But having got to hear of it as did the (Apostles Barnabas and Paul, having gone and rent in twain their garments they went and rushed out the crowd ward loudly vociferating, and saying, "Sirs! why ever are ye doing all this?—and there while we too are of similar infirmities with yourselves, mere men! cheering you as we are with the Gospel glad-tidings that ye away from these barren vanities are to be turn-

ing-right-round in reliance upon The one God, the Living-God, He-Who went and created the heaven, and the earth, and the sea, and everything that is in organic oneness with them. He-Who as regards the generations that have been passing away went and judicially-permitted the whole of the Gentile-race-nations to be proceeding in those their own ways. Nevertheless for all that Himself He never went and left unwitnessed, ever blessing as He was,—

'From heaven-high to us cool-showers
'Giving, and thus our harvests-lent;
'Filling-right-full, of-nourishment
'And-so of-bliss, these hearts of-ours.' "§

And, speaking in this-strain, they only just got to succeed in preventing the crowds from persisting in the offering-sacrifice to them.—But there got to come out sent from Antioch and Iconium some-Jews, and having got to wheedle over as they did the mob, and then to stone Paul, there they were dragging him to outside the town, having taken it for granted as they did that he had been dying;—having got to make a ring-round him, however as did the disciples, he got to come to again and got to go in the town ward.—And on the next-day he got to go in, and Barnabas Ministerially with him, Derbé ward; having got to preach the Gospel glad-tidings too to that town, and to make disciples of a sufficiently¶-large number, they went and bravely-made-another visit Lystra ward, and Iconium, and Antioch; firmly-fixing as they were the souls of the disciples, stimulatingly-encouraging in persevering in their trust in Christ, and as to the fact that through the formative agency of many afflictions only shall we have got to succeed in getting into the kingdom of God ward. But having got to select-by-vote as they did for them (e) presbyters, for each Church, and-

† *Lit.*, "(a)Hermes," the messenger of the gods—patron of trade, and of eloquence.

§ Seems to be, from its rhythm in the Greek, a quotation from some popular poet—there is a sting of scorching satire in the tail of the stanza, which the poet little dreamt of. || vii. 58.

¶ To form the nucleus of an organic Church.

* So that it was a double miracle—the organs restored, and experience in using them suddenly acquired.

† *Lit.*, "Zeus," the Father-king of the gods. In Latin 'Deus'—not obsolete with us, but preserved in the vulgar oburgation 'whut the deuce,' and (perhaps) in 'Tuesday.'

having-gone-and-offered-a-prayer with fastings, they went and placed them immediately under the charge of The Sovereign Lord on Whom ward it was that they had been trusting. And then having-got-to-pass-right-through Pisidia, they-got-to-go Pamphylia ward. And-then having-got-to-make utterances in-on Duty at Perga-of The Truth, they-got-to-go-down Attalia ward. And-from-thence they-got-to-sail-away Antioch ward;—from-whence they-had-been-specially-committed to-the free-gift-of-The Holy Spirit-of-our Covenant-God the enterprise ward which they-thus-got-successfully-to-accomplish. But having-got-to-arrive and to-convene-a-meeting-of The Church they-went-and-gave-a-full-report-of-everything-which wrought-did God-get to by-means-of them,—and the fact-that He-got-to-open-to-the Gentile-race-nations-a-door of-trust-in-Christ. But they-were-spending some considerable time Ministerially-with the disciples. XV. And some-important-persons having-got-to-come-down out-from Judæa were-systematically-teaching the brethren, "If ye—refuse to-be-circumcised in obedience-to-the Mosaic economy ye-are-not-within the covenant of having-got-to-obtain-salvation." There-having-got-to-be, therefore, a definite-stand-being-made, and warm-debating not a-little with Paul and Barnabas in opposition-unto them, they-got-to-decide that-going-up-should-be Paul and Barnabas, and some-delegates chosen-from-amongst themselves, for guidance-unto The (g)Apostles and (g)Presbyters, Jerusalem ward, respecting this matter. They, therefore, having-got-to-be-sent-forward at The Church's-expense, were-passing-on-their-way-right-through Phenice and Samaria, reporting-fully-as they went along the conversion-of-the Gentile-race-nations:—and-thus they-were-affording very-great exultation-to-the-whole-of the brethren.—But upon-having-got-to-arrive Jerusalem ward they-got-to-experience-a-cordial-reception—on-the-part-of-The Church, and of-The (g)Apostles, and of-the (g)Presbyters;—they-went-and-gave-

a-detailed-account, too, of-what-extraordinary-things GOD went-and-effected by-means-of them. But got-to-stand-up-from-among-the rest-did representatives-from the sect-of-the (g)pharisees that-had-been-trusting-in-Christ saying, "It-is-essential-to-be-circumcising them;—and-to-be-strictly-enforcing-upon-them, more-over-too, that-they-are-to-be-religiously-observing The Law of-Moses."—But got-to-be-convened-did a-meeting-of The (c)Apostles, and the (g)Presbyters to-have-got-to-look into this position.—But after-much discussion-as-there-got-to-be, Peter went-and-boldly-rose-and-got-to-say unto-to-clear-the-question-for-them, "Men, brethren, ye-are-well-acquainted-with-the-fact-how-that in-our-early days GOD-in-organic-oneness with us went-and-revealed-it-as-His-will-that-through-the-instrumentality-strange-to-say-of-this-mouth-of-mine have-got-to-listen-should-the-Gentile-race-nations-to-The Truth-of-the Gospel-glad-tidings, and-too-have-got-to-trust-in-Christ. And-thus The Heart-reading God went-and-stood-Sponsor-to-them, having-gone-and-given-the-gift-as He-did-to-them-of The Spirit, the Holy-one, as-much-as also-to-ourselves:—and was-making-no distinction-ever-in-our-favour-over-them, by-trust-in-Christ having-got-to-purge-their-hearts. Now, therefore, why-for-what-reason-are-ye-tempting GOD, by-having-gone-and-imposed-a-yoke-of-spiritual-bondage-upon-the-will* of-the-disciples,—the-which-neither-our-forefathers-nor-we-ourselves-ever-got-to-be-morally-strong-enough-to-have-got-to-bear?—But instead-of-that-yoke-thanks-to-the-free-gift-of-the-Holy-Spirit-of-The-Sovereign-Lord, Jesus, we-trustingly-believe that-we-shall-have-got-to-be-Saved, in-exactly-the-same-way-as-they-themselves." But perfect-stillness-got-to-reign-over-the-whole-body-and-thus they-were-listening-to-Barnabas-and-Paul-giving-a-detailed-explanation-as they-were-of-what-extraordinary-things God-went-and-effected, signs-and-portents, amongst-the-Gentile-race-

* Lit., "neck"—entailing mere 'will-worship.'

- nations through their instrumentality.
- 13 — But after that they got-to-be-silent, went-and-Judicially-summed-up-did
- 14 James^c in-these-words; — “Men, brethren, have-got-to-listen-to-me; — (G)Simeon† went-and-gave-us-an-explanation-of-the-way-in-which first-of-all GOD went-and-looked-down-in-pity so-as-to-have-got-to-take-out-from-the-Gentile-race-nations an elect-people-for-the-glory-of-The-Name-of-
- 15 Himself. And with THIS-fact in-perfect-harmony-are the words-of-the (G)prophets, even-as it-has-been-
- 16 written, ‘Subsequently-to all-this I-will-be-turning-again and rebuilding the tabernacle-of-David which had-been-in-a-state-of-ruins, and the-ruins-of-its-temple which-had-been-destroyed I-shall-be-rebuilding, and I shall be making-it-to-be-standing-upright-again; — so-that got-to-search-out-may the remaining-portion-of-man-kind-have-got-to-The-Sovereign-Lord, even the-whole-of the Gentile-race-nations, upon whom has-been-called-in My-eternal-purpose The-Name-of-Me:’—saith The-Lord-Who-is-realizing all this.’ Known-absolutely from-cternity-are-necessarily-to-God the-whole-of those His works.—Consequently I do-hereby-rule†-that we-^{are}refrain-from unnecessarily-troubling those from-amongst the Gentile-race-nations now-turning-in-trust-upon their-God; — BUT-so-far-from-that that-we-have-gone-and-sent-written-instructions-to-them-to-be-keeping-clear-of-the-polluting-influences-of-idolatry, and from-fornication, and from-eating the-flesh-of-strangled-beasts, and from-
- 21 blood-as-food. For Moses, from-the-times-of-the-generations-of-old, in-each-city, those preaching his-system-possesses,—in-its-traditions-of-the (G)synagogues on all the-(G)sabbath-days-in-the-year being-publicly-read-as he-al-
- 22 ways-in.”—Then it-got-to-be-thought-best, by-the (G)Apostles, and the (G)Presbyters, with the-unanimous-ap-proval-of The-Church, having-gone-and-specially-delegated men from-amongst themselves them-to-have-gone-and-sent Antioch ward officially associated-with their-§ Paul and Barnabas,|| —Judas, the-one surnamed Barsabas, and Silas, leading men amongst the brethren:—having-got-to-dictate-as 23 they did-to-them the-following-letter, “The (G)Apostles, and The (G)Presbyters, and the-lay Brethren, to-those throughout the Antioch, and Syrian, and Cilician-districts who-are-brethren from-amongst the-Gentile-race-nations, greeting. Since it-got-to-be-reported- 24 to-us how-that some-important-persons from-amongst ourselves got-to-go-forth and-to-bewilder you with-non-essential-questions,—unsettling-as they-are your minds, that-ye-are-to-be-circumcised, and to-be-religiously-observing The Law, to-whom we-issued no-such in-structions,—it-got-to-seem-advisable 25 to-us-assembled-as we-got-to-be-with-one-consent, specially-delegated-men-to-have-gone-and-sent-with-aid-unto-you officially-associated-with our Divinely-LOVED Barnabas and Paul,—large- 26 hearted-men exposing-heroically-as they-have-been-the-very life-of-them-to-give-lustre-to The-Name-of-The-Sovereign-Lord-of-us, Jesus, The-Christ.—We-have-been-sending-forth-as special 27 agents-therefore Judas and Silas, and them-by-word-of-mouth-to-be-reporting in-accordance-with all-this. For it- 28 got-to-be-the-good-pleasure-of The Holy Spirit, and-so-to-us, nothing additional-to-be-laying-upon you-as-a-burden, except the essentials, such-as- 29 these, to-be-keeping-clear-of-idol-sacrifices, and-of-blood-as-food, and-of-flesh-of-strangled-beasts, and-of-fornication:—from-which-things successfully-guarding-yourself, ye-will-be-doing-all-that-is-necessary. Fare-ye-well!”—
- They, therefore, when-got-to-be-dis- 30 missed-went-and-proceeded Antioch ward. And having-as-they-did-gone-and-convened-a-meeting-of-the-whole-body, they-went-and-delivered the (G)epis-

* The very silence about James's status are eloquent of his Patriarchal Headship, and the way in which he refers to Peter as on the same level with Paul (Gal. ii. 8). Luke iii. 23 (note).

† Hebrew for “Simon,” 2 Peter i. 1.

‡ Why this royal style? See note on the genealogy in Matt. i., and on James i. 1.

§ The Gentiles' Paulus, at the Antioch centre.

|| Compare verse 12, and Jewish preponderance again in the Jerusalem letter (verse 25).

31 to lary-Charge. But having got-to-read-
it, they went-and-exulted over the *sti-*
32 *mulating*-encouragement;—Judas, too,
as well as Silas, themselves also being-
preachers-in-Spiritual-truth* by word-
of-mouth went and gave-much stimulating-
encouragement to the brethren, and got-
33 to-fix-them-firmly-in their trust.—But
having-got-to-make-out-as they did the-
time, they got-to-be-dismissed with
peace from the brethren with a *reflex*
blessing-unto those that went-and-sent
34 them:—it got-to-seem-his-duty, how-
ever, to-Silas-to-have-gone-and-made-
35 a-stay there. But Paul and Barnabas
now-were-spending - their time in - on
Duty at Antioch, giving-systematic-
instruction-as they were and spreading-
the - glad - tidings, assisted-by many
other-different-persons, of-The Truth
36 of-The Lord.—But after a-certain-
præ-determined† time got-to-say-did
Paul unto-to remind Barnabas, "Let-
us-have-gone-and-returned and-got-to-
inspect the brethren, in-each-of-the-
whole-of-the towns in-organic oneness
with which we-got-to-preach The Truth
of-The Lord, how they-are faring."
37 But‡ Barnabas went-and-strongly-re-
commended their-having-got-to-take-
with-them John too, the-one called
38 Mark; Paul, however, was-of-opinion-
that one-who went-and-deserted them
at Pamphylia, and "declined to-
associate-with them-as he did the-
Gentile work ward, that such-an-one
they-mought-not-to-have-gone-and-
39 taken-with-them. There-got-to-be,
therefore, some-friction-of-temper, so-

much-so-that they got-to-be-disso-
ciated§ away-from one-another,—and-
too, Barnabas having-gone-and-per-
sisted in-taking-as he did Mark got-to-
sail-off Cyprus ward. — But Paul 40
having-gone-and-fixed-his-choice-upon
Silas got-to-go-forth,—after-having-
got-to-be-consigned-as he did to-the
free-gift-of The Holy Spirit of-our
Covenant God on-the-part-of-the-breth-
ren. [But there he-was-passing-through- 41
and-through Syria and Cilicia, fixing-
firmly the churches-in their trust.
XVI. But he-got-to-go-on Derbé 1
and Lystra wards; and, note-worthy-
fact, a-disciple, one-of-great-celebrity-
since, there-used-to-be there-at the latter
town, by-name Timothy, a-son-of-a-
woman that was-a-Jewess a-trusting-
believer-in-Christ but of-a-Greek
father, a person-who was-being- 2
spoken-highly-of on-the-part-of-those
in the-Lystras and Iconium who were-
brethren.—This-man Paul got-to-fix- 3
upon-to-have-got-to-go-forth in Minis-
terial association-with himself; and-so
he-went-and-took and circumcised him,
with-an-eye-to-the-scruples-of-the-Jews,
which were in those-particular-Jewish
frequented localities,—for they had-the-
whole-of-them been-knowing his
father, how-that his-position-in-so-
ciety-was-that-of-a-Greek. But as 4
they-were-proceeding-on-their-way-
through the-various towns, they-were-
delivering-to-them-for-them-to-be-ob-
serving, the ordinances which had-
been-passed-on-the-part-of The
(a) Apostles and The (g) Presbyters

connections and Roman citizenship pointed him out as the more fit assistant. The hiatus is occasioned by this 'But'—to what else can it refer? The 'too' evidently indicates a compromise of Barnabas's, namely, that John-Mark should go 'too.' For the Jewish side of the work Paul's deep knowledge of human nature soon provided another splendid agency, in another young man as devotedly attached to himself as Silas (xvi. 1-3) and yet his father was a Greek, so that he was as at home amongst Gentiles as his co-assistant and august brother.

§ The "unruly wills and affections" of holy as well as of "sinful men" are over-ruled of God to His own purposes—the time had come for Paul to cast off the patronizing trammels of the Judæan and act unfettered as Patriarch of the Gentile Church.

|| So Paul was right.

* What we call 'preachers'—persons endowed with oratorical gifts, and men full of trust in the Holy Spirit, and of burning zeal to save and bless mankind.

† A time arranged between them how long they would thus lend themselves to the home-centre.

‡ Is there not a delicate hiatus here, from Luke's wish to spare Barnabas? Did not Paul propose Silas, whose lingering behind at Antioch, and subsequent cooperation with Paul, affords very strong *prima facie* ground for believing that Paul had exercised over Silas the attraction of sanctified genius and heroism? At least, it may have been well known to Barnabas that Paul wished it, although too delicate to tell the approving uncle why he himself disapproved of one so instinct with Jewish prejudices as his nephew going upon Gentile Duty in very difficult and character-testing ministries, whilst Silas's Gentile

- 5 *which-were* in Jerusalem. The churches indeed therefore were-being-consolidated in-as one homogeneous *Gentile Church* their trust-in-Christ and were-multiplying in-the number-of them
- 6 every day. But having-got-to-go-throughout the Phrygian and the Galatian district, having-gone-and-been-held-back from having-got-to-make-an-utterance-of The Truth in-to plant Churches in the Asian-district,
- 7 —having-got-to-come trending-down-towards the Mysian, they-were-assaying the Bithynian-one ward-to-be-proceeding-on-their-way,—and went-and-permitted them not-did The Spirit
- 8 of-Jesus;* —but having-gone-and-passed-by the Mysian-district they-
- 9 got-to-descend the-Troad ward. And an apparition† in-the-course of-that night got-to-be-seen by-the Paul-
- of the Gentiles;—a-man-of distinguished mien there-was, a-Macedonian, who-had-been-standing-there, beseeching him-as there he was and saying, “Have-got-to-cross-over-from Asia Macedonia ward, and-gone-and-come-to-the-rescuing-of us†-of-Europa.”—But as of-the apparition he-got-to-see-the meaning we||—immediately went-and-sought-out-means-of-having-got-to-go-out Macedonia ward, feeling-perfectly-assured-as we were how-that a-special-call-has by-The Lord been given unto us to-have-got-to-herald-the-glad-tidings-to THEM.—Having-got-to-set-sail, therefore, away-from the Troad, we-went-and-ran-in-a-straight-line Samothracia ward, and-on the day-following-in the same way¶-too Neapolis ward, and- from-thence in the same way-too Phi-

* Genuine reading. The beauty of the prominence given to the human side of Christ here is seen by the context. A relatively perfect idea of a man,—such as God designed in His own image, and Jesus absolutely realized on the mount of transfiguration,—was about in vision to appear on classic ground identified in Pagan Grove and Christian University with the ideal of mere man-like manliness, and the time had come for Paul no longer to be skirmishing in Asia, but to cross over to Europe on his way to the Gentile centre, Rome—and to inaugurate the great campaign of Jesus in that quarter of the world where, through the Civilizing and Evangelizing power of The Holy Spirit in Christianity, the noblest specimens of the human family have been, are, and are to be, quarried, squared, carved, and polished, for the most responsible and honourable portions of The Temple of CHRIST'S Body, throughout eternity.

† “Just before Brutus quitted Asia and crossed the Hellespont to proceed to Macedonia, he was sitting one night meditating in his tent, when on a sudden a gigantic figure appeared before him and seemed to approach him. Brutus had the courage to ask, ‘What man or god art thou, and with what purpose dost thou come to me?’ The phantom replied, ‘I am thy evil demon, Brutus, and thou shalt see me at Philippi.’ Brutus, undisturbed, merely said, ‘We shall see,’ whereupon the vision vanished.” How like the situations of the two representative men, Brutus, and Paul, the one upwards of forty years before, the other upwards of forty years after, Christ! How contrasted the meeting at Philippi of Brutus’s (faucied) demon, and of Paul’s known and trusted Lord! (Philip. iv. 6). Only Paul did meet a demon at Philippi—not however to the rejection of Paul, but of itself.

‡ The emphasis on ‘us’ can here have but one meaning; for since the Trojan war, and the Ilia,

the rivalry of European and Asiatic was intense, and it was just here that it was geographically sharply defined, the very part confronting Europe being emphatically called ‘Asia’ (verse 6). Although it was only a vision it would be in perfect harmony with facts, which facts were the coinage of Paul’s own intellect, and all his aspirations were moulded in the shape of Europe, which was the goal of his ambition.

§ After much prayer and thought, perhaps.

¶ Then Luke joined them in the Troad. Significant fact! Of all noble men in the economy of Christian civilization, a ‘beloved physician’—beloved, that is, of Christ, as well as of the members of His Church—is one of the very noblest, and his power of wisely influencing the Pauls of the Ministry as well as the lay members is a gift worth the prayerful cultivation of that potent personage the physician. Being a scientific man, daily, hourly coming into contact with the most practical evidences and effects of sin, his influence is invaluable upon the spiritually minded pastor, whose whole life is one peril of growing theoretic and unscientific; whilst in return the doctor learns how to counteract his own (necessarily) irregular hours, to escape the mental slavery incident to the most materialistic of all professions, where cause and effect are always palpable, and to realize the awful responsibility of his baptismal vow in being thus made his ‘brother’s keeper’ by God, for rich and poor are morally and spiritually in the power for good of a firm, loving, and true physician to an extent and in ways one trembles to think of—under present circumstances. Why should not men—and women, too—be educated by the Church as medical practitioners, and then set up in practice and for a time helped, all over the heathen and Mohammedan world? Their influence for Christ’s Christianity would be unbounded, and most would prosper.

¶ I.e., in the same direct line.

- lippi ward,—which *has the honour of being as it is the first town of the quarter* of the globe to which Macedonia belongs which was evangelized*,—a (G) COLONIAL† town.—Well, there we were *actually*, in *on Duty* this very town, expending *as we were fruitlessly* a considerable number of precious
- 13 days!—*On THE‡ day*, too, of the week we got to go out outside the town on the river bank, where it used to be customary for a prayer-meeting to be held, and having got to take *as we did our seats* we were in the habit of conversing *on Spiritual truth* to those
- 14 gathered together,—WOMEN.§ And a well-known woman, by name Lydia, a purple-garments-dealer of the town of Thyatira, devoutly serving God *as she was*, used meekly to listen:—of whom The Lord went and opened the heart, that she was yielding it to what was being uttered by means of Paul. But when she got to receive (G) baptism, and her household, she went and gave us an invitation saying, “Since ye have now been solemnly affirming my being faithful to The Sovereign Lord, having gone and come in *as guests* into my house *as ye ought to*, have got to make that your abode:”—and she went and forced us into doing so.—
- 15
- 16 But so it got to be that *while on* our way to the prayer-meeting, a female slave notoriously well-known, possessed *as she was of an evil spirit*, got to fall in with us:—a character that a large revenue was bringing in to the owners of her, making oracular utterances *as she used to be*.—She having gone and closely followed Paul and us|| *as she did*, kept on yelling out these words, “Now THESE human beings here home-slaves of The God, the Most-high-one, ARE *really*;—of a sort that are revealing to us the way
- 17
- 18 of salvation!” But this conduct she kept on repeating upon a great many
- days. But Paul’s patience—having got to be exhausted, he went and turned right round and to the SPIRIT got to say, “I am now strictly charging THESE¶ in The Name of Jesus, Christ, to have got to go out away from her!” And he got to go out quitting her the very same instant. But having got to perceive *as did* the 19 owners of her how that went *at the same time* and quit her—did the prospect of their own future revenue, having gone and pounced down upon Paul and Silas, they got to drag them along the forum ward before the magistrates; and having gone—
- 20 and brought them up to the pretors—*as they did* they got to say, “These persons here are sure to be disturbing any city of ours, from the simple fact that they are Jews.—And *here*—
- 21 they are busy broaching principles such as it is not right and proper for us to be patronizing, or to be carrying into practice, Romans as we are.” And *thus* got to join cordially in—
- 22 cruelty—did the mob against them, —and *too even* the pretors, having gone and torn their clothes off *their backs*, kept on giving orders to be still going on scourging them. Right—
- 23 many, too, having *as they did* laid upon them of rod-lashes, they went and threw them jail ward,—having gone and given *as they did* an extra-charge to the governor of the jail safely to take care and keep
- 24 THEM.**—Who *so* special a charge *as* this having been receiving *as he had* went and threw them the innermost part of the jail ward, and their feet he went and locked him up securely the wooden fetters wards. But
- 25 throughout the midnight Paul and Silas engaging in prayer *as they were* kept on singing (G) hymns to God;—but there *liking* to listen to them—were the prisoners. But sud—
- 26 denly *without any warning* a gene-

* Europe—verse 9; Phil. iv. 15.

† Significant fact, and emphasis!—(America, Australia, etc.)

‡ For our business always—the Jewish sabbath and synagogue.

§ When to the significance of Luke’s joining the mission (verse 10) we superadd the singularly prominent part played by women in the opening

Act of the great Christian Civilization drama in Europe, how eloquent is the suggestive fact!

¶ But Luke appears to have left Philippi before the exorcising, and its consequences.

** As in our Lord’s case, Paul looked at the human being and spoke to the demon.

Since they were powerful exorcists.

ral-quaking got-to-come-on, intensely-great, to-such-a-degree-that went-and-rocked-did the foundations of the prison,—opened too simultaneously-got-to-be-did the doors, the whole-of-them, and-everybody's bonds
 27 to-be-coming-undone.—But suddenly-awake-as-got-to-be the governor-of-the-gaol, and-then having-got-to-find opened-had-been-the doors of his prison, having-gone-and-drawn-his sword, there-he-was-just-going himself-to-be-putting-out-of-the-way, under-the-impression that-escaping-
 28 had-been the prisoners.—But went-and-shouted-with-a-loud shout-did Paul, saying, “Keep-from having-got-to-do-to-thine-own-self any-harm!—for-too the-whole-of-us are in-here-
 29 safe enough.” But, having-gone-and-ordered-a-light, he-went-and-rushed-in, and-trembling-with-agitation-as-he-had-got-to-be-went-and-dropped-at-the-feet-of first-Paul-and-then Silas, and having-gone-and-conducted them outside, he-went-and-cried, “My-
 30 masters, WHAT-fearful penance is-it-necessary-for-me-to-be-doing-now that-so ‘saved’-I-may-have-got-to-be?”—
 31 But they got-to-say, “Have-gone-and-reposed-thy-trust-upon The Lord, Jesus, Christ, and-then being-saved-shalt-be thou-thyself, and-on the same
 32 terms thine household-too.” And they-got-to-spiritually-explain-to-him The Truth-of-The Lord, and-to-the-whole-of those-of his family-in his
 33 house.—And having-got-to-take-them-as he did to him, at that-unusual hour of-the night, he-went-and-cleansed-them the-gore-from their wounds, and-then got-to-be-baptized* himself, and his, the-whole-of-them, there-and-then.
 34 —Having-got-to-take-them-upstairs, moreover-as he did his house-ward, he-went-and-placed-heside-them a-table, and there-got-there-to-be-the-joy-of-a-united-family that-had-been-
 35 reposing-its-trust-in-God.—But having-now-got-to-be day-went-and-sent-a-message-did the prætors-by the lictors, saying, “Have-gone-and-set-those
 36 parties-at-liberty.”—But got-to-duly-report-did the governor-of-the-gaol this order-of-their's unto-to cheer up

Paul, “Gone-and-sent have the prætors a-message-to-the-effect-that ye-have-got-to-be-discharged:—so-now therefore have-gone-and-departed-and-be-proceeding-on-your-way-in-peace-and-safety!” But Paul went-and-ex-
 37 claimed direct-unto THEM,† “After having-gone-and-given-us-a-public flogging-of the severest kind, unconvicted-of-any-crime, Roman citizens-as-we-have the honour-to-be, they-went-and-flung-us-in jail ward, and now-forsooth in-an-underhand-way they-are-flinging-us-out!—No, for-that will never do, BUT-instead of that let-them-have-gone-and-come-themselves-personally-and have-got-to bring-us-out-respectably.” But went-and-reported-did
 38 the lictors-to-the prætors so-serious-a-message-as THIS. And they-got-to-be-terror-stricken when-they-got-to-hear-the-news how-that Romans they-really-are. And-so having-got-to-go-
 39 as they did they-went-and-implored them-to-forgive-them, and-to-say-nothing about-it, and-then having-got-to-bring-them-out they-were-begging-of-them-much-for their-sakes-to-have-got-to-go-out-of-the town.—But having-got-
 40 to-go-out-as they did-of the gaol, they-went-and-cutored-in unto-to cheer up Lydia, and-then having-got-to-go-and-see the brethren, they got to THEM stimulatingly-encourage, and-then did-get-to-go-out-of-the town.

XVII. 1 But after-having-gone-and-made-a-journey-to Amphipolis and Apollonia, they-got-to-go Thessalonica ward, where there-was-a-(G)synagogue of-the Jews-as a nucleus to go to.†—But, in-accordance-with his invariable
 2 practice, Paul got-to-go-in ‘first’-unto THEM:—and upon (G)sabbath-days, three-in succession, there-he-was-discussing-to-them from The Scriptures,—opening-out-in-argument and com-
 3 paring-passage-with-passage-as he was in order to prove-that The Christ must-from the nature of the case have-got-to-suffer-death-and-then have-gone-and-risen-again from-amongst the dead,—AND-moreover how-that “THIS is The Christ, this Jesus Whom I am-
 4 now-introducing-to-you.” And a-set-number from-amongst them got-to-

* By immersion, in a bath in the prison, possibly.

† The lictors.

‡ xvi. 12, 13.
16—2

- become-trusting-believers, and-to-attach-themselves-severally-as-disciples-to some Paul,—some* Silas;—of the pious Greeks, too, a-considerable number, of-women, too, of-the-highest-station not-a-few. But inflamed-with-
 5 envy-as the disbelieving Jews-got-to-be, and having-gone-and-picked-out-from the refuse-of-the street-idlers a-set of notorious rascals, and-having-got-to-get-up-a-riot, there-they-were-disturbing-with-a-series-of-tumults the town. —Having got-to-make-amongst others-too, an-attack-upon the house-of-
 Jason, they-were-endeavouring THEM† to-have-got-to-get-into-the-hands-of the
 6 County-magistrates;‡ “disappointed, however, in-having-got-to-find them they-were-dragging-along Jason himself, and some-persons of position, brethren, before the City-magistrates, shouting-as they kept on, “Those that-went-and-turned the world’s-course
 7 upside down, the-very-same in-this place are-present-now; whom Jason has-been-harbouring;—and-so these-revolutionists the-whole-of-them, in-open-violation of-the-express-decrees of-Cæsar are-acting, declaring-as they are-that our-king really-is, quite-a-different-one, ‘JESUS.’” —But they-got-to-stir-the-fears-of the populace as-well-as-of the City-magistrates, listening-as they were-to all-this.—
 9 And-so having-gone-and-taken bail from Jason, and the rest, they-went-
 10 and-discharged them. —But the brethren on-the-spot through-the-help of-the night went-and-sent-out-of-the-way first-indeed Paul and-then Silas, Berea ward; who, when-got-come-there, the (G)synagogue ward-of-the
 11 Jews were-making-straight. —But THEY were more-truly-noble-than they in-the-religious circles of Thessalonica, being-such-as-went-and-welcomed The Truth with all eagerness, day-after

day studying-as there they were The Scriptures to see-if all-this is really-true.—Many indeed ‘therefore from- 12 among them got-to-become-trusting-believers,—both of-gentile women of-good-social-position, and of-men not a-few. But when got-to-know-did 13 those there-from Thessalonica, Jews, how-that also in-Jewish quarters of Berea proclaimed-got-to-be under Paul The Truth of-God, they-went-and-came§ and-there-too were-stirring-up the lower-orders. But on-the- 14 spot then PAUL went-and-sent-off-did the brethren,—to-be-proceeding-on-his-way just-as-though bound-for the sea. —But ‘being-left-behind-in their plans-were well-enough| Silas and-Timothy there.—They however 15 escorting Paul, brought him just-to Athens; and, after-having-got-to-receive instructions as-to Silas and Timothy to-the-effect-that as-quickly-as-possible they-should-have-got-to-come with aid-into him, they-wended-their-way-back. But in-on Duty at 16 Athens, whilst-waiting-for them as Paul-was, there-chafing-was the spirit of-him within him become-as now he-was-an-actual-spectator-of how-steeped-in-idolatry was the city. He-was- 17 discoursing indeed therefore in-as far as they were concerned the (G)synagogue with-the Jews, and the pious-generally, and in-as far as the Gentiles were concerned the forum the-whole-of each day just to do them some little good-onto those that-were-chancing-to-be-about.¶ But representative-delegates of-the 18 (G)Epicurean and of-the (G)Stoic (G)philosophers were-by-mutual-appointment-meeting-with-him.—And some-of-the first sect were-in speaking-of him-saying, “WHAT-nonentity forsooth has this such-a-gossiping-fellow got-to-be-saying?”—but some-of-the second sect, “Of-very-odd ascetic-(G)dæmons he-

* Hence “I am of Paul, I of Apollos,” etc.

† The apostles (verse 7).

‡ The division of Macedonia for the administration of justice answered in essentials to our own, and to the English reader “county magistrates” corresponds well to ‘Demos,’ and ‘City magistrates’ to ‘Politarches.’

§ Sent for by those Thessalonica Jews mentioned as in Berea already.

| The meaning brought out by this eloquent

little Greek particle is, that as only esquires riding behind the all-achieving knight they were safely insignificant.

¶ The force of the qualifying parts-of-speech in this verse is, that Paul deemed all this as mere skirmishing, whilst waiting for his colleagues to come in order to begin a regular campaign. But Paul’s modest conversational Ministry stirred up inquiry, and precipitated his campaign.

- seems the advocate to-be :—because-
 of 'Jesus' and 'The Resurrection'*
 the-Gospel-glad-tidings-he-was to-
 19 them-*proclaiming*.—Having-got-to-
 take-charge-of him, too,—*as they did*
 upon the Mars' hill they-went-and-
 introduced†-him, saying, "Is-it-
 possible-now-for-us-to-have-got-to-
 know the nature of the wonderful mystery
 of this-same new teaching which under
 thy-auspices is-being-promulgated?—
 20 For being-quite-out-of-the-common-
 way-as are these ideas-which thou-art-
 introducing our ears ward, we-wish
 therefore to-have-got-to-know WHAT-
 new philosophy haply all-this may-please
 21 to-be :"—but Athenians the-whole-
 nation-of-them, and resident-visitors
 foreigners, for nothing else have-any-
 leisure or taste‡ except to-be-retailing
 some-very wonderful new theory, and-
 then listening-by way of a capping
 rejoinder-to a-greater-paradox-still!
 22 But having-got-to-take-his-stand-as
 did Paul in the-centre-of the Mars' hill,
 he-went-and-burst-out, "Men, Athe-
 nians, on all-sides of-how-very-religious
 you-are I-am-as I stand here-an-eye-
 23 witness-indeed!—For-too going-about-
 everywhere-as I was and inspecting
 those religious-monuments-of-your's-as
 I was, I-got-to-find even a-podestol-altar
- on-which had-been-written, 'To-an-
 unknown god,'—Him-therefore Whom
 without-knowing ye-are-reverencing,
 Him I-am-now-to-be-revealing-to-you.—
 The-one only GOD, Who got-to-create 24
 the (α)cosmos, and-every-single-thing
 that-is in it, HE of-heaven and earth
 being-absolutely Sovereign-Lord, does-
 not in-organic oneness with manufac-
 tured temples dwell; nor on-the-part 25
 of human hands is-being-served, so-
 far-as-His-being-in-want-of-anything-
 is concerned,—He-who-Himself is-
 always-giving-to-all-His creatures life
 and breath and everything that-they
 possess. — He-got-to-create too-much 26
 you out-of one-single individual man
 every race-of-mankind, to-be-erecting-
 dwelling-places-civilized over the-
 whole-of the surface-of-the earth,—
 having-got-to-præ-arrange the præ-
 assigned seasons-for, as-well-as the
 exact-limits of,—that emigration-dwell-
 ing-place-erecting-in Civilization of-
 theirs,—for-them-to-be-seeking GOD 27
 if oh! only-haply they-might-have-
 got-to-succeed-in-touching-and-
 handling Him¶ and-so-to-have-got-to-
 discover-Him—albeit-indeed not far
 from each-individual one-of-us He-
 actually-is-ever-sacramentally,** for 28
 in-organic oneness with HIM we-are-

* The Epicureans pounced upon 'Jesus,' the (according to Paul) more Homeric hero than their old stock of paragons, and as the Centre and Giver-for-nothing too of no ordinary future of luxurious indulgence—'such twaddle!' The Stoics seized upon 'The Resurrection' as a state of refined and intellectual 'nirvana,' for which they were somewhat prepared by the 'regeneration' and 'new-birth' of the esoteric graduates in 'Mysteries' discipline. What did just a little puzzle them, however, was that 'The Holy Spirit's' character and system of Sanctified sufferings were rather new to them—and He rather a curious kind of demon.

† As we should say of any one privileged to lecture at the Athenæum, or before some philosophical (say 'The Royal') Society.

‡ 'Taste' belongs to the preposition.

§ Any one that in their ignorance they might have forgotten,—whose wrath is thus deprecated.

|| "Blood" spurious.

¶ The awful deepest yearning longing secretly in the human breast, and the prolific parent of idolatry inside and outside the Christian Church. Jesus is the genuine 'idōla,' and was by an All-beneficent Father provided to satisfy our craving of our natures, in 'The true Idolatry, for ever and ever (John xx. 17; 1 John i. 1).

** How awfully far gone we are, as a race, from God, we can here gauge by the standard set up in this verse. 'The real presence,' for which dog-in-the-manger theologies are all of them snarling and quarrelling—a physical or metaphysical 'presence'—is within and around us as the penetrating air we breathe, and yet the more pious we are, the more our hearts yearn for IMMANUEL — 'God (Personally) with us.' Christianity only revealed what was in being before the Holy Parenthesis of the Blessedly tangible Babe.—'Sacramentally' is not a contact of God's children, through the senses with which He endowed them, with matter essentially evil moulded into the cruelly tantalizing shapes of PERSONS and things essentially true, good, and benevolent, by Satan the father of lies, evil and murder. If not that, since the cosmos fairly reeks with *some* life and characteristics, and there is none other logically left but God's, the sacramental is a real Presence. Why cannot we kiss Him sacramentally then in our many foods—one of which is enthroned in Christ's Holy Church to tell us this worthy truth,—and touch and handle Him in the clasps and embraces of our fellow-creatures (not only) 'made in His image' but warm, breathing, vocal, smiling, and loving with His Own Life and PRESENCE?

living-always and moving-about, and having-a-being-at-all;—as also some-
men of rare genius of those known by
their relation to yourselves as Greek-
 (1) poets have-been-saying, 'For of-
 29 *Him* also offspring we-are.'—'Off-
 spring,' therefore, being-as we are by
 our very 'birth'* of-GOD, we-surely-
 ought not to-be-imagining-that to-
 gold or silver or stone,—moulded by
 the-skill and creative-genius of-a-
 human-being.—The Divine-nature is
 30 like.—Well, however, *these* indeed the
 times-of-our ignorance having-gone-
 and-overlooked-as did GOD, now-as
 our present duty and interest He-is-
 charging mankind, the-whole-of-them,
 everywhere, to-be-yielding-to-a-com-
 31 plete-change-of-heart.—And for this
 reason-because He-got-to-fix a-Day in
 which He-is-going-to-be-judging the
 civilized-world† by-the standard of
 righteousness, in-organic oneness with
 The-Man Whom He-got-to-constitute-
 the model creature, having-got-to-af-
 ford-graciously a-pledge-whereof-as He
 did to-the-whole-human family by-
 having-as He did-gone-and-raised-
 alive Him from-amongst the-dead."—
 32 But having-got-to-hear-him-speak-of
 a-resurrection of the-dead some in-
 deed were-going-on-laughing; but
 others got-to-say, "We will be giving-
 thee a-hearing again about all-this."—
 33 And-so with-this Paul got-to-go-out-
 of the-hill out of the-midst of-them.
 34 But some-honest-hearted men having-
 got-to-identify-themselves-with him-
 as they did got-to-become-trusting-be-
 lievers; amongst whom was even
 Dionysius the-one who is a-member-of-
 the-Mars'-hill-Council, and a-lady
 named Damäris; and others-of differ-
 ent social rank in Church association-
 with they.

XVIII. 1 But subsequently-to all-
 this having-got-to-remove-as did Paul
 from Athens, he-got-to-go Corinth

ward. And having-got-to-find-an- 2
 elect-person, a-Jew, by-name Aquila,
 Pontic by-extraction, having-recently
 been-arriving-as he had ejected-from
 Italy, and-too Priscilla his wife,—
 owing-to the having-been-issuing-an-
 order-as Claudius-had that-quitting-
 is-to-be every Jew away from-from
 Rome,—he-went-and-called-to-see 3
 them.—And since of-the-same-craft
 he-was, he-was-taking-up-his-abode as
 a lodger-along-with them, and there-
 he-was-working-at-a-handicraft-
 trade,†—for they-used-to-be tent-
 makers by their craft.§ But he-was 4
 delivering-discourses in-at the Services
 of the (G)synagogue regularly every
 (G)sabbath,—blessedly-too was-he-in-
 fluencing Jews and Greeks.—But 5
 when got-to-come-down-did away-
 from Macedonia first-indeed Silas and
 then Timothy, being-irrepressibly-
 moved by-his Spirit-was Paul whilst-
 calling-God-to-witness-to-the Jews
 that Jesus is-in very deed! The Christ :
 —but organizing-a- opposition-as 6
 they-were, and foully-insulting-him-
 as they kept on, having-gone-and-vio-
 lently-shaken-as he did his raiment,
 he-got-to-say judicially-unto them,
 "Your-own blood-be it then in penalty
 upon your-own head; guiltless-of it
 am I!—From this present-moment
 the Gentile-race-utions wards shall
 I-fulfil my destiny and-go-my-way." 7
 And having-got-to-depart as he did
 from-there he-got-to-go the-house
 ward of-a believing proselyte named
 Justus, one-truly-serving GOD;
 whose house used-to-be-occupying-a-
 site-conveniently-contiguous-to the
 (G)synagogue itself.—But Crispus 8
 chief-(G)synagogue-pastor got-to-be-
 come-a-trusting-believer-in The Lord
 together-with his entire household.
 And many-of-the Corinthians were-
 listening-and-persons-kept on-becom-
 ing-trusting-believers and baptism-

* The word translated offspring means 'birth' too.

† The word is essentially the same as those in verse 26, and the idea too—it registers the symmetrical civilizing of the globe as the preparatory stage of the Millennial Gospel—that preliminary is going forward as the characteristic of our times; when-ever in the world's history was the whole planet so alive with house-building of every species

of the genus 'house' and that too as part of a triumphant homogeneous system of civilization?

‡ 1 Cor. iv. 12, ix. 6; 2 Cor. xii. 13—17—the 'there' needs no explanation.

§ Jews of every social grade learned some craft.

|| The last argument left in the logical proof of truth about God for an honest God-sent witness when reason is fooled by prejudice.

- 9 kept on-taking-place. But got-to-say-
did The Lord, by-means of-a-vision,
in the night, to-Paul-himself, "*Be-
the-very-reverse-of-anxious, BUT-in-
stead of that be-speaking-away, and-
whatever thou doest keep-from having-
pusillanimously-got-to-droop-into-*
- 10 *silence;—because-that I am as Com-
panion-with thee, and no-one shall-be-
meddling with-thee, at-least-not so-
as-to-have-got-to-harm thee,—be-
cause-that I-have much people in-*
- 11 *seminally this city.*"—Settle too-*there*
he did get to eye-and-for-a-year and six
months, teaching-systematically as he
was among them The Truth-of-GOD.—
- 12 But, whilst-Gallio was Proconsul of-
Achaia, went-and-pounced by-mutual-
agreement-*did* the Jews-upon Paul,
and went-and-dragged him-off before
- 13 the proconsular-throne, going-on-alleg-
ing-*as they were*, "*Contrary-to law*
this-person is-seducing people into-
- 14 *worshiping One God.*"—But *as just*
going-was-Paul to-be-opening his
mouth, went-and-said-*did* Gallio im-
periously-*unto* the Jews, "*If now*
there-were some-atrociously wicked
charge-of-fraud, or of-lawless wicked-
- 15 *ness, (c)O Jews, there might be some-*
reasonable-chance of-my-having-
gone-and-endured you:—but if
a-nice-point in-an-argument, and about-
names, and of-your-own law, be-seeing-
to-it yourselves; for-a-convenient umpire
I of-such matters as-these have-no am-
- 16 *bition-to-be-being.*"—And-so he-went-
and-turned them-out of- the procon-
sular-Court.—But having-gone-
and-seized-*as did* the-whole-of them,
Sosthōnes, the-chief-(c)synagogue-
minister, they-went-on-beating-him-
with lawless wickedness right-in-front
of-the proconsular-Court:—and-yet
for-none of-these-maneuvres get-to-
move-from-his-contemptuous-inaction-
- 17 *did* Gallio.† But Paul having-still
got-to-stop-on-a-sufficiently long time,
having then-gone-and-bade the brethren
farewell, was-there-on-his-voyage
Syria ward, and in domestic association-
with him-Priscilla and Aquila,—after-
having-got-to-shave his head in Cen-
- chræa, for he-was-carrying-out-a-vow.
But he-got-to-reach Ephesus ward, 19
and-them he-went-and-dropt there,—
but he-himself did-just-get-to-go-in
the (c)synagogue ward and so get-to-
give-a-discourse to-the Jews,—but 20
begging-*as there they were of-him* for a-
long time to-have-gone-and-remained-
there *as lodger along-with them, he*
would-not get-to-consent; BUT-instead 21
of that he went and bade-them farewell,
having-got-to-say, "It-is-most-import-
ant-for me by-all-means The Feast,
the-one approaching, to-have-got-to-
celebrate Jerusalem ward,—again,
however, will-I-be-returning unto-to
be of service to you, God being-willing."
—And he-went-and-sailed from Ephe-
sus.—And having-got-to-disembark 22
Cæsarea ward; having-gone-and-
ascended and saluted The Church, he-
got-to-go-down Antioch ward; and 23
having-got-to-spend some-little time-
there, he-got-to-depart going-systemati-
cally through the-Galatian district and
the Phrygian, consolidating-on-The
Rock the-whole-of the disciples. But 24
a Jew, one-well known, Apollos by-
name, an-Alexandrian by-extraction,
a-rhetorician, got-to-come-to-stay
Ephesus ward, being-well-versed sci-
entifically-in-§ The Scriptures. This 25
scholar had-been-gleaning-a good deal
about 'The Way' of-The Lord, and
glowing-*as his spirit was-with-zeal,* he-
was-making-utterances and teaching-
systematically most-diligently truths
about The Lord.—being-acquainted-
as he was only-with the (c)baptism of-
John.—Aye-and he went-and-ad- 26
dressed-himself to-speaking-out-boldly
in-*as a minister of the (c)synagogue.*—
But having-got-to-hear-tell-of-him *as*
did Aquila and Priscilla, they-went-
and-took him-by-the-hand, and-got to
more-symmetrically explain to-him
The Way.—But wishing-*as he-was-to* 27
have-got-to-pass across Achaia ward,
having-got-to-encourage-him *to do so*
as did the brethren, they-went-and-
wrote to-the disciples *to have got to-*
give-him-a-welcome;—who when-come-
got to be-of-great service to-those-that-

* When they were notoriously monotheistic, themselves!

† Verse 10.

‡ After fulfilling his vow at Jerusalem.

§ Like so many able young ministers at the present transitional period.

- had-been-becoming-trusting-believers, through the free-gift-of the Holy Spirit in him, for with-intense-trained intellectual-power the Jews he-was-convincing in-public-discussion, proving-to demonstration by-means-of The Scriptures that-Jesus is The Christ.—
- 1 XIX. But so-it-got-to-be-that at-the-same-time-that Apollos was-there in-on Duty at Corinth, Paul having-got-to-pass-throughout the more-northerly districts, got-to-go Ephesus ward; and having-got-to-discover-some-excellent-persons-nominally-disciples,* he-went-and-said-frankly-unto them, "Did ye-ever-of The Holy Spirit get-to-be-recipients when-having-got-to-be-trusting-believers?"†—But they went-and-said-as-frankly-unto him, "But-how-could-we-for-of-the-Personal-existence-of The-Holy Spirit we-never-got-to-hear-tell?"—He-got-to-say, then, "WHAT Divine influence ward then got-ye-to-be-(G)baptized?"—But they-got-to-say, "The-influence ward-of John's (G)baptism."—But got-to-say-did Paul, "John undoubtedly did-go-and-(G)baptize a-(G)baptism-of-change-of-heart, telling-the people that The One ward-coming-contemporary-with himself they-should-have-got-to-trust-in,—that is The Christ ward, Jesus."—Having-got-to-receive-this-information, however, they-went-and-got-(G)baptized The Name ward-of The Lord, Jesus.—And-then having-got-to-lay-upon them-as Paul-did his hands, went-and-came-did The Spirit, the Holy-One upon them,—aye-and-there-they-were-making-utterances-with-tongues, and (G)prophesying; the-whole-of-them-was-about-twelve. But having-got-to-go-in the (G)synagogue ward he-was-speaking-out-boldly,‡ for-a-period-of three months holding-discussions-as he-was-and-speaking-persuasively-on-the-truths connected-with The Kingdom of-God. But when a-certain-impor-
- tant-set was-getting-more-and-more-perverse-and-disbelieving,—railing-as they-were-at 'The Way' right-before the congregation,—having-gone-and-succeded from them he-got-quite-to-remove the disciples, holding-as he-was now-a-daily disputation in-as-part-of the curriculum the rhetoric-(G)school of Tyrannus, a-disciple. But this-state of things got-to-go-on-for-a-period-of two years, so-that the-whole-of those dwelling-in the Asian-district got-to-listen-some-time-or-other-to The Truth of-The Lord,—aye Jews, as-well-as Greeks; miracles too-of-quite-an-extraordinary-kind effecting-was God by-means-of-the hands-of-Paul,—such-for instance-as-that even-upon the sick there-were-taken-away-and-applied-constantly from his person (G)sudaria§ or (G)semi-cinctures;|| and quitting them-severally-were-the diseases,—the spirits even-too, those wicked-and-foul were-leaving-them.—But went-and-adopted-the-practice-did a-set-of-notorious impostors-of-the vagrant class of Jews that-go-about-as-(G)exorcists of-naming-over-those-having-the-spirits, those wicked-and-foul, The Name¶ of 'The Lord, Jesus,' saying, "I-conjure you by 'the Jesus' whom Paul is-heralding-not!"** But there-were-a set-of-rascals sons-of-Seeva, a-Judean chief-priest, seven, who this were-doing:—but went-and-broke-out-in-reply-did the spirit, the wicked-foul-one-and-said, "The 'Jesus' I-know-well-enough, and with the 'Paul' I-am-not-unacquainted, but ye!—who-in-the-world-are-ye?"—And springing-upon them-one-after-another, as-was the person-in-organic-oneness-with-whom was the spirit the wicked-foul-one, and having-got-to-obtain-complete-ascendancy-over-them, it-got-to-completely-conquer-them-and-their-spells-so-completely-that-naked-and-covered-with-wounds-as-they-had-been-getting-there-they-were-escaping-out-of-the-house-of-that-person.—But this-got-to-be-a

* Fruits of Apollos's ministry as recorded in xviii. 25.

† There was something about them which Paul could not make out.

‡ Apollos's eloquence,—approaching as he was from another avenue from Paul, that of the Baptist, and one essentially Jewish,—had given them

the benefit of the forerunner's preparatory training.

§ "Sweet-handkerchiefs."

|| "Aprons" (see xviii. 3).

¶ ix. 7.

** This new addition to the exorcising spells since we learned the Craft.

- known-fact aye to-all the Jews, as-
well-as the Greeks dwelling in Ephesus;
and there-got-to-descend a-terror upon
the-whole-of THEM-themselves;* and
more-and-more-revered-was-getting-
to-be The Name-of-The Sovereign-
18 Lord, Jesus.—Aye-and many-exorcists
who-had-been-becoming-trusting-
believers kept-on-coming-up making-
full-confession and making-public-those
19 occult transactions-of-theirs:—but a-
goodly-number, too, of those having-
got-to-practise-as sorcerers the magic-
arts, having-gone-and-collected-to-
gether their libraries there-they-were-
burning-them-to-ashes before every-
body; and they-went-and-calculated
the total-value-of-them, and got-to-
ascertain-it-to-be fifty thousand-pieces
20 of-silver.—So irresistibly-was The
Truth-of-The Sovereign-Lord increas-
ing and prevailing!
- 21 But when got-to-be-fulfilled thus-
much, Paul's-spirit got-to-be-impreg-
nated-by The-Holy Spirit,—after-
having-gone-and-made-the tour-of
Macedonia and Achaia,—to-be-pro-
ceeding-on-his-way Jerusalem ward,
saying-to-himself as he kept on, "After
my having-got-to-go there, it-is my
destiny also to-have-got-to-see ROME."†
- 22 But having-gone-and-sent-as forerun-
ners Macedonia ward two-of-those-serv-
ing-as-assistant-ministers-with him,
Timothy and Erastus, he-himself was-
patiently-restraining-himself-and-work-
ing on-for-a-season there in the-Asian-
23 district ward. But so-it-got-to-be-that
about that-very‡ time there-got-to-be
a-tremendous commotion about The
24 Way; for Dēmétrius, a-person-well-
known-by-name, a-silver-founder,—
maker-as he-was-by-trade-of-models-in-
silver-of-the-temple-of-(G)Artemis,—
used-to-pay-to-his workmen an-enor-
25 mous sum-in-wages; having-gone-and-
collected-whom-to-a-meeting,—and
those engaged-in-works-of-a-similar-
kind, workmen,—he-got-to-say, "Gen-
- tle-men! — ye-are-not-unacquainted-
with-the-fact that from this-par-
ticular-industry OUR prosperity accrues.
And ye-see-with your own eyes and 26
hear-too by report how-that not at
Ephesus alone, BUT-as-if that was not
enough throughout-very-nearly the-
whole-of the Asian-district Paul,—
that-fellow! — having-gone-and-
wheeled-over got-to-put-new-ideas-
into-the-heads-of-a-precious lot, say-
ing-as he does how-that they-are not
gods-at all who through hands-as
the agency are-coming-into being!—
But not only-is this endangering us. 27
that-our interest a-bye-word-of-re-
proach ward shall-have-got-to-be, BUT-
what is far sadder even the temple of-
the great goddess (G)Artemis shall have
got-to-be-nothing ward accounted-of,
—aye-and too that-threatened-with
destruction-be the costly-cultus§ of
HEU whom the entire Asian-district
and the civilized-world worships!"—
But having-gone-and-listened and-so 28
got-to-get full-of-rage, there-they-
were-crying-out, saying-as they kept
on, "Groat-is the (G)Artemis of the-
Ephesians." And-then filled-full-did 29
the city get-to-be, from-one-and-to-
the-other, of-a seething-tumult:—it-
went-and-rolled, too, as-if-moved-by-
one-impulse the (G)theatre ward, having-
got-to-get-hold-by-the-way-as they did-
of Gaius and Aristarchus, Macedo-
nius, fellow-travellers of Paul him-
self.—But Paul wanting-to-have-got- 30
to-go-in to the populace, not permit-
ting him-were the disciples:—but a- 31
certain-set, also, of-the city-magis-
trates,||—being-as they were-to-him
personally-friendly,—having-gone-and-
sent-on-purpose kindly-unto him,
were-entreating-him-to-have-kept-
from having-got-to-gratuitously-throw
himself-away the (G)theatre ward.
Well-then, some-one-thing some 32
another there-they-were-crying-out:
—for there-was the audience¶ all-

* The vagrant exorcists.

† This was Paul's definite call to his great work—or rather the climax of all his work. His subsequent history must be studied in the light of this verse to be thoroughly understood.

‡ A sign that Paul had done enough there.

§ All that is cared for by the artist-parasites who live luxuriously by designing and executing

works to pamper the boundless extravagance in architecture, sculpture, painting, metal-art, upholstery, embroidery, and tailoring of barlot systems of essential paganism.

|| Lit., (G) "Asiarchs."

¶ (G) "Ecclesia" — the word adapted into "church."

mixed-up-together-as it had been, and the majority had-not-been-having-the-slightest-idea for-the-sake-of-WHAT-public calamity they-had-all-been-com-
 33 ing-together; but out-of-the-crowd they-went-and-pushed-forward Alex-
 ander,—putting-him forth-as their spokesman-as-were the JEWS;*—but Alexander, having-gone-and-waved-for-silence-with his hand, was-very-anxious-indeed† to-be-making-an-ex-
 34 planatory-speech to-the populace; but having-got-to-be-certified how-that-a-Jew he-actually-is, a-roar got-to-grow-on-the-air, one-and-unanimous, from-the-entire-body, for about two hours,—going-on-crying-out, “Great-is the (G)Artemis of the-Ephesians;”
 35 —but having-got-to-get-at last the crowd to-be-somewhat-quieted-as did the Mayor, he-breaks-out, “Men, EPHESIANS,—for† what-holy idolator is-there,—forsooth, worthy the name of rational-man, who does-not know-well-enough that-the Ephesians’ city is-indeed a very humble goddess-groom§ of the great goddess (G)Artemis,—yes-remember-of-the Jupiter-thrown-
 36 down-one?—Indisputable, therefore, as-are such self-evident facts as-THIS, it is your duty becoming-quieted-as ye have TO-KEEP—so, and nothing
 37 rashly to-be-doing,—for ye-went-and-dragged-in-here such notoriously benevolent and peaceable-men as-THese,—neither temple-robbers-are they, nor one-ill-word||-do they ever say of that

goddess-of-yours.—If, then, Deme- 38
 trius, and those in sympathy-with him, workmen, for justice-against any-particular-party possess ground-of-com-
 39 plaint we have-Court-days going-on-I believe, and proconsuls are-in-existence,—let-them-be-going-to-law with-one-another.—But if some-mysterious 39
 charge about a-different-class of offenders ye-want-to-be-instituting-enquiries, forensically—in the regular assembly it-will-be-settled-all right for you.—And, for-another thing we-are-in- 40
 great-danger-of-being-prosecuted-for-a-riot such-as-this-to-day,—since-not-the shadow-of-any-fault would-there-be-legally for-the-sake-of-and sanc-
 41 tioned by which-we-shall-be-enabled-to-have-got-to-render a-valid-reason-for-a-concourse-such-as THIS.”—And 41
 having-gone-and-said-all-this he-went-and-formally-dissolved¶ the meeting.—XX. But after-that quieted-down- 1
 a-little-got-to-be the feeling-of-irritation-in the place having-got-to-call-to-
 2 gether-to-him-as Paul-did the disciples, and-to-embrace-them-affectionately he-got-to-take-his-departure, to-
 have-gone-and-proceeded-on-his-pro-
 3 jected-journey Macedonia ward;—but 2
 having-got-to-pass-throughout all-the districts there, and to-stimulatingly-en-
 3 courage-them, without-sparing speech, he-got-to-go Greece ward:—having- 3
 already-got-to-make-out, too, three months, when-there-got-to-be-against-him a-plot-framed-on-the-part-of-the-

* Can it be possible that this Jewish copper-smith (2 Tim. iv. 14) and the pagan silversmith were associated upon the base of common commercial interest, and that the ‘Jews’ of verse 33 are amongst the parties alluded to in verse 25, and in verse 38? † 2 Tim. iv. 14.

† We might wonder what was the force of this copula ‘for;’ it means that to be an ‘Ephesian’ and (unfortunately) to be rated as an idolator were synonymous terms. If we do not remember that in the first part of this masterly speech every third word nearly is a pointed sarcasm, we shall not do its exquisite blending of two lines of treatment wide as the poles asunder—blatant superstition to soothe into order the mob, and intelligent protest against being himself lumped together with the stupid worshippers of Diana—justice (v. 3).

§ Lit., “temple-sweeper”—sexton, vergor; a hint at the vice and degradation which he as chief magistrate had known only too well as the effect of the cause of Diana’s worship by the city, before (as his speech and conduct fairly suggest as highly

probable) his having been enlightened still further about the truth by Paul.

¶ There notorious truth in this respect must have been spoken. If so, have we not here a lesson, and with it no small encouragement, in dealing with similar error in a similar position? Instead of clumsy empiric polemics,—which, when not resounding with the *brutum fulmen* of Chinese warfare, is only redeemed from the chattering din by battering down, generation after generation, parts of the superstructure, as regularly repaired,—let us silently undermine error; by concentrating study upon the scientific translation of the actual text of what God has seen it is All-wise to Reveal of essential Truth, and then in pulpit and Press expounding it—challenging all adversaries which hold the Greek text to be the Canon of Inspiration, to say whether or not our result is or is not necessarily in and out of that eighteen centuries’ old text.

¶ With sarcastically pious invocations of the great goddess Diana of the Ephesians!

- Jews on the base of his purpose to be sailing thence Syria ward, it got to be the opinion that he had better be returning round the route right through Macedonia. And there were accompanying him as co-ministers, as far - at least - as the Asian - district Sôpâter, Pyrrhus* the Berean pastor, but of the Thessalonican - ones Aristarchus, and Secundus, and Gaius the Derbé-one, and Timothy-unattached; but the Asian-pastors Tychicus, and Trophimus:—They having got to go before were waiting for us in on duty at the Troad.—We, however, got to sail away,—subsequently to the days of the unleavened bread,—from Philippi, and to go unto re-joining them the Troad ward on the fifth day; where we got to spend seven days.—
- 7 But on The First-day of the week, summoned together as we had been to have got to Break Bread, Paul was delivering a discourse to them,—being about to be leaving the following-day, aye and there he went on protracting his discourse up to midnight; but there were (G)lamps,† a good many, in to well light the upper room where we had been summoned, —but sitting as there was a young man a Church-member named Eutychus, up in the open window,—being completely overborne by sleep, deep, through Paul's continuing his discourse to such a length, conquered by the sleep as he got to be,—he got to fall down right from the third-story to the pavement below, and then he got to be lifted from the ground dead.
- 10 But having got to go downstairs as did Paul he went and fell flat upon him, and then having gone and wrapped him in his embrace got to say, "Keep from being troubled, for his soul in regular organic oneness with him now is." But having got to go upstairs, and then gone and Broken Bread; and then got to have a meal himself,—aye and for a sufficient time too having gone and conversed
- familiarly,‡ right up to dawn,—thus he got to depart. But they§ went and brought up again their boy all living, and at the same time got to be by the mercy and judgment of the stroke||—stimulatingly encouraged immeasurably. But we having got to go on by ship got to sail away Assos ward, the plan being that from there we should be taking Paul a-board,—for thus had it been all arranged by his planning to be travelling on foot.—But when he got to catch us up Assos ward, having got to take him on-board we got to go Mityléné ward.—And from thence having got to sail away on the following-day we got to arrive opposite Chios:—but in another we got to get on Samos ward; and then, having got to make a stay in on Duty at Trogyllium, on the coming-day we got to reach Milétus:—for got to think it best did Paul to have gone and sailed past Ephesus, so as to prevent his having got to be tempted to have gone and spent his time in the Asian-district,—for he was hurrying on, if at all possible for him, the day of the Pentecost to have got to succeed in being Jerusalem ward.—
- 17 But from Miletus having gone and sent off Ephesus ward he went and asked to come to him the (G)presbyters of the Church.—But when they did get to come for a Charge unto him, he got to say to them,—“Ye are not unacquainted with the fact that, from the first day on which I got to step on the shore of the Asian-district, how companionably one with you the whole time I went and behaved,—as he that serveth waiting always as I was upon The Sovereign-Lord with all absence of self-importance and many tears and temptations, those arising in my case from the constant plotting of the Jews; how NOTHING did I go and shrink from saying of those unpalatable things advancing as they do your essential interests, in the way of the recoiling from having gone and exposed

* Omitted in the Authorized Version.

† So it was a regular Evening Service.

‡ For two reasons: (1) that he might leave no weird impression on their minds of a mystery-man who could raise the dead, and (2) to gently soothe,

and do away with the shock to the nerves of, the parents of Eutychus. § His parents.

|| Their child's death being overruled providentially to riveting the effect of Paul's discourse on their consciences.

anything* to-you, or having-got-to-systematically-instruct-you, in-public, 21 and at-your-own-homes; testifying-solemnly-as there I ever was eye-and-to-covenant-Jews-too as well-as the-un-covenanted Greeks, the GOD ward heart-change, and the trust our Sovereign- 22 Lord ward, Jesus, The-Christ.—And, now, see, I-having-been-bound by-The Spirit†am-proceeding-on-my-destined-way Jerusalem ward,—as to-WHAT-climax of persecution in IT is-to-be-happening to-me †absolutely ignorant, 23 —except-indeed that The Spirit, the Holy-one, in-every town, testifies-solemnly to-me, assuring-me-as He does that prisons and persecutions me 24 are - ever-awaiting :—BUT-although so it is of-none-of-it any-account am-I-making, no-nor do-I-reckon my-own life so-precious to-myself-individually, as the-having-got-to-finish-in masterly style this my race, and the ministry which I-got-to-receive from The Sovereign-Lord, Jesus,—that-of-having-gone-and-solemnly-attested-the-truth-of 25 The Gospel-glad-tidings-of-the-free-gift-of The Spirit of-God,—And, now, mark-me, I know-for certain that no-longer-ever-again are-ye-to-be-seeing this my-familiar face,—ye, the-whole-of-you, amongst whom I-got-to-find-my-way-as a pioneer heralding The 26 Kingdom of-God.—Consequently, I-do-declare to-you-before God, on this solemn day, that clean-guiltless-am I away-from the blood-of-the-whole-of- 27 you ; for-I did-not-yield-to-the-temptation-of getting-to-shrink-from to-you the counsel of-God in-all-its integrity

having-got-to-expose. Be-taking-care, 28 therefore - of your-own-souls, and-of the-whole-of the flock, in-organic oneness with which you-individually The Spirit, the Holy-one, went-and-posted as-shepherd - overseers‡ to-be-shepherding The Church of-GOD, which He-went-and-purchased through - the payment-of-The Blood, HIS OWN.— 29 For I-being an Apostle know this-as a fact, that, after my departure, there-shall-be-getting-in-some other way ravenous wolves§ you ward †every-thing-but sparing the flock.—And- 30 moreover that out-from YOU YOURSELVES|| shall-there-futurely-be-arising men enunciating-as-infallible-utterances what-has-been-sophistically-twisted-all-awry, for the sake-of drawing-off Christ's disciples after them.— 31 Consequently, be-keeping-sleepless-guard, preserving-ever-in-your-remembrance how-that-for-three-years, night and day, I got-never to-be-off-duty, along-with tears admonishing each 32 individually. And, as-for now, I-do commend you, brethren, to-God, and to-The-revealed Word of-His free-gift-of His Spirit to Him-who is-able to-have-gone-and-finished-building-you-up, yes, and then to have-gone-and-given you an-heir's-portion-amongst those being-sanctified-as they have been the-whole-of-them.—Silver, or gold, or 33 clothing, of-no-one got-to-be-what-I-desired :—yourselves know-well enough 34 how-that my-own, and the wants-of those that-used-to-be along-with me toiled-in-supplying-got¶-to-did these hands here-themselves.—In-every- 35

* As moved by the Holy Spirit, in that crucial test of the truly unselfish pastor,—the first duty for importance, and yet a heart-and-brain-wringing obligation, in every Christian minister's commission, the first of His three covenant operations through the Ministry, namely, 'convicting of sin'; not only the sins of the lower orders, gently generalized, in the pulpit essay, or of the respectable, euphemistically glanced at, but the actual sins committed by the people of the day and land and parish, not forgetting (what looks often so ungrateful a return for their support) the 'sins of the spirit' which very religious and very pious members of very expurgated coteries, sects, parties, and sections of the Church commit, but ignore and condone under Satan's subtle guidance with monomaniac perverseness and obstinacy,—to say nothing about 'the sins of the flesh' also as prac-

tised secretly by 'the very elect,' but too frequently. Paul gives them a pungent taste of his meaning in the first words of verse 21. It was equivalent to our speaking thus to the very pious and highly favoured of the Church or Chapel supporters.

† xix. 21.

‡ The Greek word is (α) "episcopoi."

§ St. John x. 12, 13; 2 Tim. i. 15.

|| From out of the Ordained Ministry (i.e.) of Christ's Church, it was to be, that the colossal apostasies of the Western Branch were to spring, and in it organically embodied Satan deftly to take (for permitted wise reasons) the Saviour's place—Apollyon, a 'destroyer.'

¶ The force of the Aorist is that he did not work at a craft until reduced to the necessity: and the force of the 'here themselves' that he held up

respect *I went and set you an example*, that thus labouring ye ought to be helping the weak,—yes to be ever-keeping-in-memory, the words of The Sovereign-Lord, Jesus, that He used to be always saying, 'Blessed is it rather to be always-giving-out than to be always-taking-in.'—And having-gone-and-said all this he went-and-bent his knees, and in oneness as their ecclesiastical head-with the whole of them offered-up-a-prayer.—But worthy of their loss got-to-be the weeping of the whole of them:—and, having-gone-and-fallen-upon the neck of Paul, there they were kissing him, agonizing especially at what he had been saying about their 'no-longer-ever-again being-about-futurely that his familiar face' to be-gazing-upon;—but there they were seeing him off the ship ward.—XXI. But when-at last we really* did get to have-got-to-be-under-way,—having-got-to-manage-to-get-away away-from them,—we went-and-ran-straight-for and-made-Coös ward; but on-the day-after Rhodes ward; and from-thence Pátara ward. And having-got-to-find a-ship on-its-way-as then it was Phenicia ward, we-got-to-go-on-board and-to-get-under-way. But having-just-got-to-sight Cyprus, and-then to leave it-away on-our-left-hand, we-were-sailing-Syria ward; and we-got-to-strike-land Tyre ward;—for at-that-port was the ship to-be-unshipping her freight. And having-got-to-find-out the disciples, we went and made-there a-seven days'-stay;†—some of the principal men in the Church to Paul were saying, under-the-guidance of The Spirit, that he should-keep-from going-up Jerusalem ward. But when it-got-to-be that we got to get-our time completed, we-got-to-go-out and-were-proceeding-on-our-way, setting-us on-our-way-as were the whole of them—women, and children, and all,—up-to the-outside of-the city; and -then

having-gone-and-bent our knees upon the beach we-went-and-engaged-in-prayer. And-then having-gone-and-embraced one-another, we-got-to-go-on-board our ship, but their-party got-to-return home-and-all wards. But we-got-to-complete the ship's-course with her, and-so from Tyre got-to-drop-down Ptolemäis ward; and having-got-to-embrace the brethren, we got to make-a-one day's stay as their guests-with them. But on-the next-day having-got-to-leave we of Paul's party got-to-go Cæsarea ward, and having-got-to-go-in the house ward of Philip,—the (c)evangelist, who used-to-be one of 'The Seven,'—we-went-and-made-our-stay as guests-along-with him. Now he had-there four unmarried daughters, preachers in-Spiritual-truth;—so, making-as we were a-stay of-a-good-many days-there, there-got-to-come-down an-important-person from Judæa who was-a-preacher-in-Spiritual-truth, by name Agäbus; and having-got-to-come-unto to warn us, he-went-and-took-off the girdle-round Paul's-waist,—aye-and went-and-bonnd emblematically-his hands and feet-with it, and-got-to-say, "Thus saith The Spirit, the Holy-one, 'The man, whose girdle this is, in-a-similar-way shall-be-binding, in-experiences at Jerusalem, the Judæans, and-delivering-him-over the authority ward of-the-Gentiles.' "§—But, as we got-to-listen-to all-this, we-were-begging-of-him,—we-ourselves, as-well-as the local-brethren too,—that-he would-^{not}desist-from his-plan of-going-up Jerusalem ward.—Went-and-broke-out, however, did-Paul, "What-uncommissioned cruelty are ye-perpetrating,—weeping-there as ye are, and crushing-out-of me all-the heart? For I-myself not merely to-have-gone-and-been-bound, BUT-far more than that even to-have-gone-and-died Jerusalem ward am-holding-myself ready to-add-glory-to The Name|| of-The Sovereign-Lord,

those honest agents of mechanism, hard and discoloured with toil, witnesses in Christ to respond for themselves, whilst the interpreting smile upon that intelligent countenance perfected the beautiful acted rhetoric which was meant to impress the *a fortiori* argument immediately following all the more vividly upon their minds, consciences, and hearts.—And upon ours?

* Detained by the individual farewells.

† The time the ship took to discharge freight.

‡ Paul's.

§ As with Jesus, so with His Apostles, The Church delivered over the heretic to the secular arm.

|| CHRIST-ianity.

- 14 Jesus." But refusing to be persuaded as he was we got to get silent saying, "The will of The Sovereign-
 15 Lord let that have got to be." But subsequent to this last period, having got to pack and carry away our baggage we were going up Jerusalem ward.—
 16 But there got to go with us also some of the disciples from Caesarea on Ministerial duty with us, leading one with whom as his guest we got afterwards to enjoy hospitalities, Mnason, a well-to-do (G) Cypriote, a very old man and a disciple. Having got to be as we did, however, Jerusalem ward, a hearty welcome went and gave us *duh* the brethren.
 18 But on the following day went in for an interview as had been arranged did Paul, in courtier association with us, deferentially unto James; * — aye and in State the whole of The (G) Presbyters too went and were present, and, having got to embrace THEM† as Paul did, he proceeded to recapitulate seriatim each of the successes which got to achieve did God amongst the Gentile-race-nations through the instrumentality of his own Ministry. — But they, having got to listen to it were glorifying God :—then too at the same time § to him they were adding, "Thou art an eye-witness, brother, of this, what (G) myriads there now are of Jews that have been becoming trusting believers; and the whole of them devotedly attached to The Law as they
 21 still should be are. — But they got to be informed respecting thee, how that (G) apostasy thou dost advocate from Moses of those Jews that are living in as mere residents Gentile-ports, tolling them as thou dost to keep from circumcising their children, and from practising in daily life the ordinances.
 22 — What practically then is the right course to adopt? — for the disciples

generally will be sure to have got to come together, for they will be hearing the news how that thou hast been coming. — THIS, then, have gone and done which we to thee suggest merely. — We have four men that have upon them personal vows; having gone partners with them, have got to ceremonially sanctify thyself as co-devotee with them, and moreover have got to spend a little money in fees upon them, that so they may have got to be able to shave their head; and so have got to become patent to everybody it may how that the statements hazarded as they have been about thyself are just nothing at all, BUT the very reverse thou conformest strictly, even thyself also The Law guarding by-keeping. — As respects, however, Gentiles that have been becoming trusting believers we ourselves got to send instructions, having gone and ruled as we did that THEY nothing of the kind be bound to observe, nothing but that carefully abstaining they be from sharing in idol-sacrifice, and from eating blood, and strangled-flesh, and from fornication."

Then thus superinduced Paul having got to take charge as he did of the men, on the following day as co-devotee with them having got to purify himself was entering the temple ward as had been arranged; giving notice to the priests of the accomplishment of the days of the ceremonial-sanctification, and thus that the time was come that there shall have got to be offered on behalf of each individually of them the prescribed offering. But whilst on the point of coming to a close were the seven days, the Jews from the Asian-district, having gone and seen the sight of HIM in solemnity at Service at the temple set to stirring up the whole of the populace, and went and

† I.e., not James—why not James? See note on James i. 1.

§ The Greek particle delicately marks the transition to compromise.

|| Trying to get him to do what they want by playing upon Paul's kindly feelings (xxiv. 17).

¶ James (xv. 19), the mouthpiece in suggesting this suicidal policy of compromise, — in which they are evidently putting Paul second to themselves.

* As has been sufficiently explained elsewhere, this was all to foreshadow Israel's millennial future, when James, as the legitimate king of the Jews, and above David and all because the half-brother of The Son of Man, will reign over the Jews, restored to possession of their own land, as emperor over the twelve apostles 'on twelve thrones [Royally] judging the twelve Tribes of Israel.'

† To impress Paul; he delicately satirizes it in his notice of it in Galatians.

- 28 laid their hands-upon him, shouting-out-as they kept on, "Men! Israelites! Come-and-help! — *Why-THIS is the-very fellow who apostately-against The People, and The Law, and The Place, THIS-Holy one, everybody everywhere is-teaching!—and, as-if that is not bad enough-too actually Greeks did-he-go-and-bring-in The Temple ward,—and has-been-defiling This Holy Place*":—
- 29 for - *it is true they-had-before-been-seeing Trophimus, the Ephesian, out-in the City in brotherly oneness-with him; whom they-were-imagining that the temple ward went-and-brought-in-*
- 30 *did Paul.* Spread-itself too quickly enough did-the-ferment get to - the entire City, and there-got-to-be a-general-muster of the populace; and-then having - gone-and-pounced-upon Paul, there-they-were-dragging him-along out - from the temple,—and straightway locked - got-to-be-did it*
- 31 *gates. But whilst there-they-were-deliberating-how they-should-have-got-to-murder him, got-to-go-up-did information to-the general-officer of-the garrison how-that Jerusalem has-been-seething-in -tumult from-one-end-to-the-other — who there-and-then having-gone-and-put-himself-at-the-head-of soldiers and centurions, went-and-ran-down-the stairs upon them: — but they having-got-to-catch-sight-as they did-of the general-officer and his soldiers got-to-leave-off beating - Paul.*
- 32 Then having-got-to-come-up the general-officer went and took - him into-custody, and then gave-orders-for-him-to-have-got-to-be-bound with - chains-to-two-soldiers. And - then he - proceeded - to-be-making - enquiry WHAT-*atrocious villain he-was, and WHAT-atrocious villainy it-is that-he-had-now-*
- been-perpetrating; but they-kept on- 34 shouting-out, one one-villainy and another another, in-safe from question-*ing among the crowd:—so, being-kept as he was-from-being-able to-have-got-to - ascertain anything - definite on-account-of the uproar, he-went-and-gave-orders-for-him-to-be-led the castle ward; when, however, he-got-to-get-* 35 *to-be upon the stairs, it-got-to-come-to his being-carried-bodily on-the-part-of - the soldiery, on-account-of the violence of-the populace:—for there-* 36 *following him-up was the whole-mass of-the people yelling-out, "Be-hoisting him!" Just on-the-point-as they* 37 *were of-taking-him-in the castle ward Paul says-to-the general-officer, "Am I in - order in - saying something important unto-affecting† THEE?" But he got-to-make-the-remark, "Why, thou - knowest GREEK - dost thou?" Then art not thou the Egyptian who* 38 *not long-ago got-to-raise-a-riot-and-then got-to-lead-out the desert ward four thousand men of-the (G)Sicarii,†-ch?" But got-to-say-did Paul, "I a-* 39 *human-being‡ am-essentially, at any rate—a Jew of-Tarsus in-Cilicia—of-a-City§ not unknown-to-fame a-citizen.¶ But I-do-so-want of-thee to-have-got-to-give-permission to-me to-have-gone-and-made-a-speech for explanation-unto the people." But hav-* 40 *ing got to give-him permission, Paul, standing-as he had been upon the stairs, went-and-waved his hand-to and fro at the people; — but, complete silence having-got-to-be-obtained, he-got-to-harangue-them-in-loud-tones, in their (G)Hebrew, saying -as he was, XXII. 1*
- "Men!—brothers and fathers,—have gone and given-me a-patient-hearing-for this defence really to benefit-unto[¶] you,

* I.e., Trophimus did go into the temple, but not with Paul.

† About his own Roman citizenship.

‡ Like the "thugs" of India, or the "assassins" of Syria in the twelfth century; cut-throats, more savage than the wildest "wild beasts."

§ Paul by his tone meant to convey the information of his being a Roman citizen, which he had already asked leave to do (verse 37), from desire to save the officer from some rash act which would have placed him in a very different position from the mere colonists at Philippi. But he very naturally thought only of the simple grammatical construction, and took it for granted Paul was

eulogising his native town Tarsus. Paul thought he understood him to speak of Rome, and, on the strength of the supposition that his civic status was recognized, proceeded to ask a favour.

¶ The Greek of this reply, flowing and scholarly, and answer enough to the question of the officer (verse 37).

¶ This suggestive hint, twice repeated, insured their attention; they thought they might now be let into the secret of so clever a man as Paul's becoming a Nazarene, and that it might be shown that it would pay them to be Christians. Moreover, the Theocratic basis upon which the Christian Church of the circumcision was now estab-

- made-under present-painful circumstances." But, having-got-to-hear-as they did, that in their own (G)Hebrew (G)dialect he was haranguing them, all the more did they go and keep quiet ;
- and-so he goes on to affirm—"I am a genuine Jew, born-as I have been in amongst the Jews at Tarsus, in Cilicia, but trained as disciple-as I have been in essential organic oneness with The City THIS-Holy one, down round along-at* the feet of Gamaliel,† well-schooled-as I have been according to the exact-standard of our paternal Law, being naturally-zealous in character-as I was-for GOD, in the same-way as the whole-of you are to-day. I who this 'The Way' went-and-hunted-down even-unto death,—binding and delivering jails wardens-as I used aye men, as well-as women ; as also the high-priest is-able to-to-testify for-me, and the whole-of the (G)Presbytery ; direct- from whom also written-instructions having-gone-and-received for aid-unto the brothron, Damascus ward I was-proceeding-on-my-way, commissioned-to-bring also those that were-out-there, after-having-been-bound, Jerusalem ward, in-order-that they-might-have-got-to-be-punished.
- But this—as-a-fact-got-to-occur to-me whilst-proceeding-there-on-my-way and getting-close-as I was to Damascus, about mid-day,—all-on-a sudden out-of the heaven got-to-shed brightness-around-did-a-flood-of glory-light all-around me ; I-got-to-fall too flat-on-the-ground, and to-listen-to a Voice saying to-me, 'Saul ! Saul ! why-ever Me art-thou-hunting-down ?'
- But I went-and-broke-out-in-reply, 'WHAT-divine being art-thou, Lord ?' To-say-got-he, too, enlighteningly-unto-me, 'I am† Jesus, the (G)Nazorene-one, whom thou art-hunting-down.'—But
- lished was doubtless secretly well known amongst the Jews, who were naturally gratified that the system of the Nazarene was, after all, taking the type so much in a line with their pride and aspirations, which no doubt not a little accounted for what called for the complacent and congratulating style in which James tried to kindle Paul's loyalty by referring to the 'myriads of Jews who believe.' After all, those few 'warm days in February' were evidently fostering the only too ready hopes of the renovated nucleus of the Theocracy that now already God was 'about to restore the kingdom to Israel,' and throw a new light upon our Lord's
- those in association-with me the light indeed did-get-to-see, but the Voice they did-not get-to-listen-to of-Him making-an-utterance-as He was to-ME. —But I-got-to-say, "WHAT-practically am-I-to-be-doing, Lord ?" But the Lord got-to-say enlighteningly-unto me, 'Have-got-to-get-up, and-then be-proceeding-on-thy-way Damascus ward, and-there an-utterance-shall-be-made to-thee respecting everything which it-has-been-ordered-for-thee-to-have-got-to-do.' —But as I was-not able-to-be-looking-up, from-the effects of-the glory-of-THAT glory-light, being-led-by-the-hand by those that-were-with me, I-went-and-proceeded Damascus ward. —But Ananias, a well-known-man, a-man devout according-to The Law,—attested-as-is his-character-on-the-part-of-the-whole-of the Judæans sojourning-there,—having-got-to-come-as he did specially sent-unto me also went-and-stood-over me and-said, 'Saul, brother, have-gone-and-looked-up-seeing-on-me.' And-I that very-same hour did-get-to-look-up him ward, but he proceeded-to-say, 'The God of-our forefathers before-hand-went-and-selected thee-to-have-got-to-become-acquainted-with His-own will-and-plan,—even-to-have-got-to-see§ The Righteous-One, and-to-have-got-to-be-listening-to a-voice issuing-from His-own mouth. —Because thou-shalt-be a-witness-for-him for a blessing-unto the-whole-of mankind, of-those-facts-which thou-hast-seen-with thine own eyes, and didst-get-to-be-listening-to. —And, now, why art-thou-loitering ?—have-got-to-arise and-gone-and-(G)baptized-thyself-and-so have-got-to-wash-thee-right-away thy sinful-wrong-doings, having-gone-and-Christians-named-thyself-upon|| The Name-of-The Lord.—But prophetic warning to them to be prepared suddenly to quit it all, not even 'descending into the house to take away any property.'

* The Rabbi-doctor sat on a seat on a dais, his scholars round on it "at his feet."

† Verse 39.

‡ Paul took care, doubtless, to refrain from intensifying it into what it really was, to his ears, 'I AM.'

§ Matt. xvii. 2.

|| This is the exact translation of the middle voice in Greek.

- this-*ton*-got-to-happen-to-me-as a fact when-I-got-to-return Jerusalem ward, and got to be at my devotions in-ortho-
 18 dox oneness with the temple, I got-to-be in (G)ecstasy, and-then to-have-got-to-see Him whilst-in-the-act-of-ad-
 dressing me-thus-as He was, 'Have-gone-and-made-haste, and got-to-get-out as-quickly-as-possible out-from Jerusalem, because they will-not ac-
 19 cept-from THEE* any testimony re-specting Me.'—And-so-I got-to-say, 'Lord, THEY are-well-aware how-that there used-I to-be-in the habit of im-
 prisoning and flogging (G)synagogue after-synagogue, those reposing-their-
 20 trust upon Thee :—and when being-there-poured-out-was† the blood of-Stephen, Thy (G)martyr-witness there-was actually I-myself standing-by-as I had been, all along, and co-consci-
 21 entiously-countenancing-it, and‡ taking-charge-of the clothes of-those who-were-making-away-with him.'—And He-went-and-said reassuringly-unto me, 'Be-going-thy-way-on thy commis-
 22 sion because I Gentile-race-nations wards far-away shall-be-sending THEE"§ . . . Now there they were giving-him a-patient-hearing up-to THIS-the-very point-of his argument,—and-then out-got-to-roll their voices-on high crying-as there they kept on, "Be-hoisting||-up-away-from the earth such-a-scoundrel as this, for there-not-fit-was-it-ever that-he is-taken from us and allowed to be living-
 23 now." But, as-they-kept going on-shouting, and throwing-up their gar-ments, and casting dust the sky ward,
 24 got-to-give-orders-did the general-officer that he should-be-taken-in the castle ward,—having-added-as he got to that-with scourgings he is-to-go on-being-tortured, that-so he-might-have-
- got-to-know from what motive with-such-intense hatred they-were-shouting him-down.—But when they got to get-
 25 him stretched-out-with-the-whipping-post-straps-all ready, got-to-say con-siderately-unto the centurion-on duty that-had-been-standing-by-did Paul, "A-Roman citizen, all-unconvicted-of any crime-is-it-lawful, for-you-to-be-scourging?"—But having-got-to-hear-
 26 this the centurion went-and-made-off-and-reported-to-the-general-officer, saying, "I say-WHAT-mistake in the world art-thou-going-to-be-guilty-of?—for yonder man is a-ROMAN!" But
 27 having-got-to-go-up-to-him the general-officer got-to-say-to-him, "Be-telling me-the truth now, art THOU really a-Roman?" But he went-and-affirmed-it, "Yes."—Aye-and then-
 28 went-and-broke-out-did the general-officer, "Why-I at-an-immense cost this The Citizenship got-to-acquire-only-by-purchase?"—But Paul got-to-affirm-in-reply, "But I even by-BIRTH-have-been-so."—Immediately, there-
 29 fore, went-and-left him-did those just going-to-be-torturing him; but, too, the general-officer got-to-be-filled-with-apprehension,—having-got-after-wards moreover-to-ascertain-as he did for certain that a-Roman he really-is,—and because there-he-was-in the posi-
 30 tion of having-been-binding him.¶ But, on-the-morrow, being-really-anxious-as he was-to-have-got-to-know the-secret-mysterious-reason-why he-is-being-accused by the Jews, he-went-and-officially-discharged him, and then got-to-summon the chief-priests and the-whole-of the Council:—and-then having-got-to-escort-down Paul he-went-and-introduced-him THEM ward. XXIII. But having-gone-
 1 characteristically-and-given-an-earnest

* Paul's 'declaring of the whole counsel of God' very unpalatable medicine, contrasted with the pleasant meals provided for them by his Jewish brethren (see note on verse 1), to go no further.

† A very unusual thing in stoning; death was by bruising, generally. An artery must have been struck open by a sharp stone. The word and the tense are strong in the Greek, and register the effect upon the mind of Saul. And, doubtless, the fact of the first martyr's blood being so freely and sacrificially poured out, in connection with his vivid identification of himself and that for which

he died with The Crucified, was calculated and meant to affect the imagination of the Jews, accus-tomed to sacrifices.

‡ Being 'in bodily presence mean' and puny, and not strong enough to show my hatred and zeal by stoning, myself.

§ Paul had now just got to his defence, and I was proceeding to explain his relation to the Gen-tiles (xxi. 28).

|| I.e., crucify (John xix. 15).

¶ Paul could have prosecuted him, with cer-tainty of money indemnification.

- searching-glance-as did Paul-at the Council, he got*-to-say, "Men, brethren, I in-all consciousness-of moral-rectitude have-been-living-my-sacred Jewish†-citizenship-before our covenant God, up-to this-very time"...
- 2 But-then the High-priest, Ananias, went-and-directed those that-had-been-standing-near him to-strike him on-the mouth.‡-Then Paul judicially-unto him went-and-said, "To-be 'striking' THEE on-the-very-eye§-is God, a-leprosed-wall|| that-has-been-merely-whitened-over-with the plaster of hypocrisy;-yes-there thou art-seated on purpose-to-be-judging me according-to law, and thyself-violating-the-law art-giving-orders-for me to-be-struck!"-But those that-had-been-standing-near went-piously-and-said, "God's High-priest art-thou-insulting?"-Got¶-to-declare-it, too-did Paul, "I was-not aware, brethren, that he-it is that-is-**now High priest:-for-certainly it-has-been-written, 'The ruler of-thy people thou shalt-not be-speaking-to disrespectfully.'"
- 6 -But having-got-to-know-as did Paul how-that one-part-of them-is-it is true of-the-prejudiced-(c)Sadducees, and the other-different-minded one-of-the-(c)Pharisees, he-went-and-cried-aloud in-making a general appeal to the Council, "Men, brethren, I-for my part a-(c)Pharisee am, a-(c)Pharisee's son;-respecting the-hope and the-resurrection-of-the-dead-it is that I am-being-now-put-on-trial."-But having-gone-as he did-and made a-personal appeal-of-this-politic nature, there-got-to-be a-stand-made-of-the (c)Pharisees against the (c)Sadducees, -and-so split-up-into-two-parties-got-to-be the body;-for (c)Sadducees,†† indeed, maintain-that-there "cannot-from the
- essential laws of matter BE any-resurrection, "nor angel and spirit; (c)Pharisees, however, confess-their-belief-in both of-them;-but-then there-got-to-set-in a-general shouting, and having-got-to-stand-forward-as did some-of-the-principal scribes-of-the party-of-the (c)Pharisees there-they-were-disputing-in argument, saying-as they were, "Nothing-wrong can-we-find in-essentials as to this man here; but if a-spirit went-and-made-a-utterance to-him,-or an-(c)angel,-let-us "abstain-from being-God-opposers."-But greater-and-greater as-got-to-be the-faction-fight, solicitously-apprehensive-as got to be did the general-officer "lest torn-to-pieces-should Paul-have got to be between them, he-went-and-gave-orders-to the guard to-have-gone-and-descended-into the fray made a dash-and-by-force-have-gone-and-removed him out-of the-midst-of-them, and then-too to-bringing-him the castle ward.
- But upon-the following night suddenly-having-got-to-be-present with-him-as did The Sovereign-Lord Hewent-and-said, "Be-brave-now, Paul; for as thou-didst-get-†-to-nobly-witness-for what respects ME Jerusalem ward, so-also to-THY-tot it-now§§-falls yes-even Rome ward to-have-gone-and-been-a-witness."
- But when-it-got-to-be day having-got-to-frame a-plot-as did the Jews, they-went-and-conspired-under-(c)anathema-upon themselves declaring-on oath-as they were that they would-"abstain-from having-got-to-eat, nor-even to-drink,-until when they-are successful-in-killing Paul:-but there- there-were more-than forty-persons who this particular conspiracy had-been-making,-a-set-who having-got-

* The force of the 'got' is (the usual one) that unrecorded matter is in it. Here, of course, it is all the prior arraignment, and High-priest's speech, etc.

† Inquiries had been made in high quarters as to whether Paul really was a Roman citizen, and so he begins by showing how much more prized by him was his true citizenship.

‡ As a palpable liar,-and to be punished out of hand.

§ Assassinated by the Sicarii (Jos. B. J., ii. 17, 9).

|| Leviticus xiv. 44, 45.

¶ When his weak eyes had peered amongst them, and he saw who the presiding magistrate really was.-He had spoken abstractedly, under inspiration, before.

** Just appointed, possibly.

†† In the Gospels we have the Pharisees heading the persecution of the personal Christ, in the Acts of the Apostles the Sadducees of the mystical Christ.

‡‡ The agonized struggle of TRUST in this Aorist explains the economical vision.

§§ 'As we sow, we reap'-he had sown it.

to-go-as they did for help-unto the chief-priests, and the (G)presbyters, got-to-say, "With-an-(G)anathema-at-a Function we-went-and-conspired-under-(G)anathema-upon ourselves, of-nothing-to-have-gone-and-taken-a-taste, until when we-are successful in-
 15 killing Paul; so-now, therefore, do-ye have-gone-and-explained-matters-with affected candour-to-the general-officer,—as if delegated by and quite one-with the-unanimous Council,—as their desire—that to-morrow him he-may-have-got-to-bring-down judicially-unto you, as-being now-about-really-to-be-making-a-judicial-inquiry of-a-more-strict-and-searching-nature into-his matters:—but we,—before-ever his having-got-to-get-near-you,—there-all-ready are to have gone and put-him out-of-the-
 16 way."—But having-got-to-hear-as did the son of the sister of-Paul-of the secret-family-plot* having-gone-and-approached and-got-to-enter-in-as he did the castle ward, he went-and-detailed-
 17 the-whole-to-Paul.—But having-got-to-call-to-him-as did Paul one of the centurions, he-went-and-said, "This young-man have-gone-and-conducted for his own sake-unto the general-officer,—for he-has an-important-secret-to-have-got-
 18 to-communicate-to HIM."—He therefore went-and-took-him-and-then-got-to-bring him in that light-unto the general-officer, and says, "The prisoner Paul having-got-to-call me got-to-urgently-request-me to-have-got-to-bring this young-man for thine own sake-unto thee,—having-as he has some-important secret to-have-got-to-confide

to-hisself."—But having-gone-and-19 taken-hold-as he did-of his hand, and-then got-to-take-him-aside privately, he-was-examining-him, "WHAT-important-secret is-it which thou-hast-to-have-got-to-communicate to-me?"—But he-went-and-said, "The Jews 20 were-agreeing-to the having-gone-and-urgently-requested thee that on-the-morrow the Council ward thou-mayst-have-got-to-take-down Paul, as-if really-now-about some-just decision ward more-strict-and-searchingly to-be-judicially-examining respecting him.—Thou, therefore, keep-from 21 having-gone-and-been-persuaded by-them;—for there-is-a-family-plot-against him of-them men, more-than forty, a-set-of-unnatural wretches-who went-and-conspired-under-(G)anathema-upon themselves-to-abstain-from having-gone-and-eaten nor drunk until when they shall have got-to-put-him out-of-the-way.—And-so there-they-are all-ready, on-the-look-out-only now-for this-the promise from thee."—So then the general-officer 22 got-to-send-away the young-man, after-having-gone-and-specially-charged-him-to-not-a-soul† to-have-got-to-let-out-in-confidence that all-this "thou-didst-go-and-come-and-betray right-unto me!"—And having- 23 got-to-summon two senior centurions, he-went-and-said, "Have-got-to-get-ready some-men, a-couple-of-hundred-will do, that-they-may-have-gone-and-got-along just-as-far-as Caesarea, and some-horse, seventy, and some-light-spear-men, to be-off-at the

‡ The way in which he looked when saying 'not a soul' perhaps conveyed to the mind of the young man an especial warning against in simple trust confiding such a secret to his female relatives—his mother, sisters, etc. But, from the free, frank way in which the soldier went and seized hold of him by the hand, from his presence (and absence) having been overlooked apparently by the conspirators, and from the boyish way in which he bursts out (verse 21) with directions, to a chiliarch in command of the garrison at the metropolis of Judæa, as to his duty and his own interest, all make it probable that he was 'but a youth.' And the preposition before 'me' expresses the officer's thanks for the evident care Paul must have had for him, since the youth's manner was its tell-tale.

* 2 Cor. xi. 20. For such the cast of the text favours, and the fact of some of his family being evidently Sadducees and so centrally concerned in it. Thus it would seem probable that Paul's own family were divided about him—at least now recently since his (to a Jewish constituency) potent appeal to sectarian motives and his 'father's' being a Pharisee before him. We can reasonably imagine the family feud to have raged with characteristic Jewish fury, until the Sadducean core of it were goaded on to hatch assassination—the usual solution of Israelitish perplexities previous to its remedy of God under Titus.

† With a boy's amusing straight-forwardness.—He never perceived that his insinuated advice was not very complimentary to the Roman discernment of Jewish politics in general, or to the sagacity of the officer in chief commanding the whole Roman forces in Judæa in particular.

24 third hour of the night :—some beast-
accommodation too, have-gone-and-
provided, that, having-gone-and-
mounted Paul, they-may-have-got-to-
get-him safe unto Felix-for his sake*
25 the Governor.”—Having-gone-and-
written a letter-as he did, of which the
26 following is a precis,† “Claudius
Lysias to the most-illustrious governor
27 Felix sendeth-greeting. This gentle-
man, being-seized-as he had on-the-
part-of the Jews, and on-the-verge
of-being-put-out-of-the-way by them,
having-gone-and-made-a-dash-as I did
at-the-head-of our fellows I-got-to
manage-to-get-him-out,—having-got-to-
28 learn that he-is a-Roman,—But being-
anxious-as I was-to-have-got-to-ascer-
tain-the reason why they-were-bring-
ing-accusations-against him I went and
took-him down their-own Council
29 ward; upon-which I-got-to-find him-
to-be-accused about nice-points of
their-own code, but no-charge-wha-
ever made deserving of-death or of
30 imprisonment.—But an-intimation-
having-gone-and-been-given me of-a-
secret-design against the man on-the-
very-eve of-taking-place on-the-part
of-the-Jews, on-the-spot I-went-and-
sent-him-off as a possibly lucky case-
unto thee,—having-got-to-send-direc-
tions-as I shall-at-the-same-time-to-his
accusers-to-be-pleading-their-cause,—as-
far-as he-is concerned,—under THINE
31 auspices. Farewell.”—So the soldiers,
then, in-obedience to-their orders,
having-got-to-take Paul, got-to-bring-
him in-the-course-of the night Anti-
32 patrist ward; but on the morrow-
morning having-got-to-leave the
horsemen to-be-continuing-the-jour-
ney in-charge-of him, went-and-

* Here we have again the same preposition ('unto') as before, meaning the same thing; Claudius Lysias's preposition here meant most likely (even if in a Latin equivalent) that one of those cases which enabled lucky freedmen raised to power in the provinces to bring home quick fortunes was being forwarded to Felix, and so it was not from purely disinterested motives that when Paul arrived he was lodged in a palace (verse 36, xxiv. 23, 26).

† From whence ever did the sacred historian obtain such circumstantial information as this? Were the Roman official and business letters copied, or a 'precis' (as we now phrase it) taken, and filed, and Luke so bold or so favoured as to go and get a copy at head-quarters? Or, had this letter even become historic in value when Luke wrote?

turned-back-and-came the castle ward.
—The-party-which having-got-to-go-in 33
Cæsarea ward, and-to-give-up the
letter to-the Governor, went-and-
delivered-over also Paul-himself to-
him :—but having-got-to-read-the 34
letter, and-to-ask-of-what-province he-
is, and-then-to-be-told that he-is-from
Cilicia, “I will be giving-thee a 35
patient-trial,” he-went-and-declared,
“as-soon-as-ever the accusers of-thee
also shall-have-got-to-come-to-prose-
cute.”—Aye-and he-went-and-gave-
orders,—too,—for him actually-in Herod's-
(a)protorium to-be-kept-from harm-
by-a-guard.

XXIV. But after-the-lapse-of five 1
days got-to-descend-did the High-
priest, Ananias, along-with his (c)Pres-
byters, and an-advocate, Tertullus, a-
pleader-of-eminence-at the Roman Bar :
—the-party-delegated-which went-and-
made-its-appearance before-the Gover-
nor-to-prosecute Paul. But having- 2
got-to-be-called-up-as he-did, went-
and-set-to on-the-prosecution-did Ter-
tullus, saying, “Much public-tranquil- 3
ity blessed-with-as we are thanks-to
THEE, and a-system-of-reformation
being-as it-is-inaugurated-for-the-benefit
of this-our nation through thy states-
manlike-foresight, always—yes, and I
will add-too, EVERYWHERE,§—we-are-
on-the-look-out-to-welcome, most-illus-
trious Felix, prepared-for all grateful-
returns.¶ In-order, however, that I 4
may-keep-from-unpleasantly¶ tres-
passing-upon thy patience, I-crave-
the-indulgence-of-ty having-gone-
and-listened-to-a-concise-statement-of-
our-case-with-that thy-usual-courtesy.
—Because we-got-to-find the man,— 5
this leprosed** post-here,—both foment-

‡ Forty-six miles from Jerusalem, twenty-six from Cæsarea.

§ Forensic satire—hint at the expense and trouble of the 'changing the venue' from Jerusalem to Cæsarea.

¶ Euphemism for bribery.

¶ I.e., the only bar to their going on complimenting being the brutal freedman Felix's modesty(!), and that the business of the pleader was over, now that he had thrown out the hint that they were prepared to bribe for judgment, which is the idea conveyed with professional delicacy by the 'however.' The rest of the speech is 'padding'—as far at least as the judge is concerned.

** xxiii. 3.

- ing-as he is party-spirit* amongst the whole-of-the Jews that are-throughout the civilized-world, aye-and-too a-ring-leader of-THAT-new Nazōrenē†-schism.
- 6 —Well, this-man-our temple went-and-made-the-systematic-attempt-of-having-got-to-succeed-in-defiling:—whom of-course we went-and-took-into-custody; and in-obedience-to our-own Law naturally-got-to-be-wishful to-be-penally-judging.—But down-went-and-came Lysias, the general-officer, with considerable violence, and-out-of our hands went-and-took-him, altogether;
- 7 having-got-afterwards in a fright-to-issue-orders-for the accusers of-him to-be-coming-as here we are all the way-down-to thee; from-examination-of-whom thou-wilt-be-able, after having-thyself got-to-make-an-investigation‡ about the-particulars-of-all this, to-have-got-to-obtain-a-perfectly-clear-idea-of-the-reasons why we are-now
- 8 prosecuting him.” —But went-and-confirmed-it all did the Jews also, affirming-as they were keeping on all through his speech-that this was a-true-statement-of-the case.—But got-to-reply-in his defence-did Paul,—having-gone-and-given-a-nod§ to-him-as did the Governor for him-to-be-speaking,—“From-an experience of many years acting-as thou-art as-a-judge-to-this-my nation, well-aware-as I am, with-all-the-greater-readiness in-what seriously-concerns myself do-I-now-pro-
- 9 ceed-to-my-defence, able-as thou-art to-have-got-to-ascertain-the fact that it is not more-than twelve days since I-went-and-ascended-about-to-be-worshipping-in-the Holy City of Jerusalem.—And they did-not go-and-find me, either in-at the Services of the temple holding-a-disputation with anyone, or making any-disturbance of the populace,—either in-at the Services of the (α)synagogues, or by a net-
- work-of-conspiracy-throughout The City.—Nor able-are-they-to-have-got-to-13 bring-facts-to-prove the-loose-charges-which they do-now bring against me.—Confess, however,—I do THIS to-thee, 14 that in-obedience-to The Way which they-are-denominating ‘schism’ I do-thus worship my forefathers’ God;—trustingly-believing-as-facts-as I do everything throughout The Law, and that-has-been-written in the writings of the (α)Prophets-of the Jews; possess-15 ing-as I have hope GOD ward,—which-hope even these-here|| themselves admit-as an orthodox tenet,—that-a-rising-again is-about-soon to-be-taking-place of-the-dead, aye of the-innocent as-well-as of the-guilty; in-the practical 16 carrying out of this-truth however my-own endeavour-personally-is a-consciousness of-not-injuring-others-by-bad-example-to-be-preserving—my duty-toward my-God, and my duty-toward-my neighbour—always. But, 17 after several years I-got-to-return-to-be-presenting alms this my nation ward and offerings; in-which discharg-18 ing which-duties they-got-to-find me being-ceremonially-purified-as I was in-the regular Services of the temple, not with-any crowd or tumult,—that-19 is-to-say a-party-of-the-Asian Jews-did; who ought-by-good-rights to-be-here before thyself, and accusing-me, if in-possession-they-are-of so-serious-a-charge against me:—or THESE them-20 selves-that are here let-them-have-gone-and-said whether anything-specific they-got-to-find in-my-behaviour-of-a-criminal-nature,—since stood-up-there-I-got-to-be at their Council,—anything 21 worse at least-than about the one utter-ance-they referred to|| which I-got-to-cry-out whilst-standing-as I had been in-their midst as a member of a party recognized amongst them, namely, ‘It is all-about-a-resurrection-of-the-dead

* xxiii. 6–10.

† The only place where the Christians are so called (in contempt) in the New Testament.

‡ Another subtle reminder (verse 4, note); to prepare him to make no rash present settlement, under the instigation of Paul’s eloquence—which a barrister could appraise—but to go into the case privately with them as to the amount he was to be bought at. In his last words he ‘shows their hand,’ in bold impudent assumption that all that he and they cared a rush about was to buy and

sell in the case—and, alas! the next verse (verse 9) tells us, ‘and My People love to have it so.’

§ In an offhand, vulgarly friendly way—as much as to say, ‘I am for you; go and give it him well, they are no friends of mine. I had rather take a smaller bribe from you, you know, plus your influence as one of us.’ Paul repudiates the nod, with undisguised contempt, and pointedly connects himself with his own nation and people.

|| The Sadducees.

¶ Verse 5.

- that I am-being-tried to-day, and-by you." But having-gone-and-listened-to all-this Felix went and put-them off, —possessed-as he had been-of more-accurate-general-information-respecting The Way-as a public movement, than they were, —having-got-to-say "When Lysias, the general-officer, shall-have-got-to-get-down-here I shall-be-getting-to-the-bottom-of your case-I sup-
 23 pose all of you."—He went-and-told-off a centurion, too, to-be-keeping him-safe from harm,—and-at-the-same-time for-him-to-be-enjoying every-comfort, and-to-be-putting no hindrance-in-the-way-of his own people helping him, or coming-to-visit him.
- 24 But subsequent-to-all this, several days having-got-to-return-as did Felix, now along-with his wife Drusilla,—being-as she was a-Jewess,—he-went-and-sent-privately-for Paul, and heard from him all-about-the-
 25 new 'Christ, Jesus ward trust.'—Reasoning, however, as there-he-was* all-about righteousness, temperance, and the judgment which-is imminent, all-terrified as got-Felix to-be he-went-and-burst-out, "Just-for-the-present be-going-thy-way, but when-I-shall-have-got-to-have some more-leisure I shall-be-sending-an-invitation-to
 26 thee."—But together-with-it all even there-he-was-hoping that money-is-going-to-be-given him on Paul's-part-to-have-gone-and-discharged him:—consequently still more-frequently sending-for him there-he-would-be-conversing-familiarly-with him.—But
 27 a-space-of-two-years having-got-to-be-thus-occupied got-to-accept-as his-successor Felix-did Porcius Festus:—aye-and wishful-too-as he was to-be-currying favour-with-the-Jews, Felix went-and-left Paul bound-just-as he had been!

High-priest, and the leading-men-of-the Jews against Paul, and were-beseeching him,—begging-it-of-him-as-a-favour,—that he-would-have-got-to-send-to-fetch him Jerusalem ward:—planning an-ambush-as they were so as to have gone and put-him out-of-the-way somewhere-along the road.—So
 4 then Festus got-to-break-out-in-reply that-kept-should Paul be safe-in Caesarea but-that he-himself is-purposing-soon to-be-going-his-way-back; "Those, therefore, who-conveniently-can
 5 among you," says-he, "let-them-have-got-to-go-down-with-me,—if† there-really-is something-so very savagely-inhuman in the man,—and-so be-accusing him. But having-gone-and-spent-as he did amongst them some days,
 6 not more-than eight or ten, having-got-to-go-down Caesarea ward; on the morrow having-gone-and-taken-his-seat upon the bench, he-went-and-gave-orders-for Paul to-have-got-to-be-fetched.—But having-got-to-
 7 appear-as he-did down-upon him-got-to-be did those that-had-been-coming-down from Jerusalem, Jews, many and grave charges bringing-against Paul; which they-were-perfectly-unprepared-to-have-got-to-individualize.—Proceeding-to-his-defence-as he-was,
 8 "Neither the law-of-the-Jews ward, nor-yet the temple ward, nor-yet Caesar ward, did I ever go and do-anything-politically wrong. . . ." But
 9 Festus, wishing-to-be-currying favour with the Jews, went-and-interrupted Paul-and-got-to-say, "Is-it-thy-wish-now Jerusalem ward having-got-to-ascend, there about such questions as-
 10 THESE to-be-judged, in-the-presence of-me?"—Then went-and-said did Paul, "Before the Imperial-throne-of-Caesar standing-all-along-as-I-have-been,§ here-I-am-already where it-is
 11 my right-and-privilege-to-be-judged.—Jews I-never got-to-wrong-at-all,—as also thou-thyself dost most-clearly discern.—For if I am-really guilty and have-been-committing some-crime

* Not about politics, or letting out some deep state secret.

† Festus does not relish this legacy of Felix at all, and would fain coax the Jews out of their revenge, for he has been (evidently) quite enough warned by his predecessor of the political import-

ance of the case. He uses the adjective 'savagely inhuman' with fancied skill, since Paul's little stature and large culture were self-evident.

‡ After a speech.

§ By his Deputies,—Roman Law.

- meriting death, I-am not deprecating the dying.—But seeing-that nothing is-there of-the-kind-in-what those persons are-accusing me-of, nobody-*whatever* has-the-power-of me-for-expediency-sacrificing to-them. To-
 12 CÆSAR I-DO-NOW-APPEAL.” Then Festus having-got-to-consult-as he did along-with his body-of legal advisers, got-to-break-out-in-reply “To Cæsar thou-hast-been-appealing-hast thou?—under-the auspices of Cæsar shalt-thou-be now left to be-going-thy-way!”
 13 But some days having-got-to-elapso, Agrippa, the king, and Bernice, got-to-pay-a-visit Cæsarea ward,—to-be-paying-their-compliments-to Festus.—
 14 But as a-good-many days they-were-spending there, Festus to-the king got-to-be-mentioning Paul’s case, saying, “There-is-a-curious-case-of-a-man-here being-left-as he has by Felix a-prisoner; respecting whom, having-got-to-have-occasion-to-be Jerusalem ward went-and-laid-information-did the High-priest and the (a)presbyters of-the Jews, begging for sentence to be passed-upon him.—Stiffly-unto whom I-went-and-broke-out-in-reply how-that-it-is-essentially not-a-practice with-us-Romans to-be-sacrificing-to-expediency even-the-worst man, but first-of-all the-accused-person face-to-face-with him may-have the accusers,—aye-and opportunity of-self-defence may-have-given-him respecting his indictment.—
 17 They-having-got-to-come-with-me, therefore, down-here, no delay-of any kind did-I-get-to-create, but-on-the-very-next-day having-gone-and-taken-my-seat upon the bench, I-went-and-issued-orders-for the man-to-have-got-to-be-fetched.—Round whom when-the-accusers-got-to-stand-up, no charge-of any kind were-they-bringing-forward-of-the-sort-that I-myself was-
 19 expecting; but a-whole-tissue-of nice-questions connected-with their own-particular superstition they-kept-on-advancing in his-case, and connected-with a-divine-person-named ‘JESUS’ that-had-been-dying who,—so-went-on-asserting-did Paul,—is-still living.
- Out-at-sea, however,—as there I-was 20 in-the-direction-of an-enquiry-of-this-sort, I-was-just-saying-that if he-particularly-wished-it he-could-be-going-his-way Jerusalem ward, and-there be-judged respecting these-questions.—But having-as did Paul him- 21 self got-to-make-his-appeal that-he-himself should-be one of those to-have-got-to-be-kept the scrutiny ward of-Augustus himself, I-went-and-gave-the-necessary-instructions-for his being-so-kept, until I-shall-be-having an-opportunity-of-sending him for settlement-unto Cæsar.”—But Agrippa 22 interestedly-unto Festus got-to-declare, “There-was-I-a long time-desirous myself also of-having-had an opportunity of-having-got-to-listen-to the-very fellow.”—Quoth he, “To-morrow thou-shalt-be-listening-to him.—Upon-the 23 morrow, therefore, come-as got both Agrippa and Bernice,—with no-small parade,—and having-got-to-enter too the Auditorium ward,* attended in state-too by-the general-officers and personages of-position in-municipally the city, and having-got-to-give-orders-as did Festus fetched-got-to-be Paul.—And says Festus, “Agrippa, your- 24 majesty, and honourable-friends all that are-present-together with-us-on this occasion, there-ye-are-gazing-at this-person, about whom the-whole-of the body-high and low of-the Jewish-nation got-to-have-dealings with-me, aye-both in Jerusalem and down-here-too, vociferating† that-he ought-not-to be allowed to-live any-longer.—But I having-been-able-to-detect 25 nothing-what-ever meriting death that-he had-been-perpetrating,—and-moreover he himself too having-got-to-make-his-appeal-to Augustus,—I-got-to-decide-on sending him.—About whom WHAT-crime-that-is-de- 26 finite-to-have-gone-and-written-to-my Sovereign I-am-in-possession-at present-of nothing;—consequently, I went-and-brought him-forth before you,—and in-an-especial-manner before thee, king Agrippa,—so-that, the examination over-when it shall have

* The private hall of the Palace, used as a magistrate’s room, Lecture hall, for philosophy, etc.

† A rough word. Festus is now currying favour with Paul. He knows there is no case against him at any Roman bar.

got to be, I may have got to be possessed of some definite crime about which to have gone and written;—for simply (G)illogical to me it appears to be sending as here I am a prisoner, and yet unable for the life of me the charges against him to have gone and scheduled.” — XXVI. But Agrippa it was who authoritatively unto Paul got to make the declaration, “It is graciously permitted thee in person on behalf of thine own self now to be pleading.” Then Paul was proceeding with his defence, having gone and characteristically stretched out his hand.*—“Respecting everything for which I am being prosecuted on the part of Jews, king Agrippa, I have been considering my own self peculiarly fortunate at THY tribunal that I am to be to-day defending my conduct, — more especially because (that perfectly familiar thou art necessarily with everything of a Jewish character — of customs from habit† as well as too of doctrinal disputes; — consequently I do beseech of thee with patient courtesy to have gone and heard me out.—The life of me indeed, therefore, from my very youth-up, — which very early indeed got to be amongst my own nation in oneness as a disciple of The Law with Jerusalem, — knowing have been the whole of the Jews, previously acquainted with me all the time, as they are from the first, — if only they chose to be bearing witness to it, — how that in obedience to the morally strictest denomination of our holy religion I went and lived my life a (G)Pharisee. — And, now, for the sake of The Hope, That one for their eternal benefit always before our forefathers, of the Promise come now as it got to be realized in the providence of God, have I been standing as a criminal to be judged; which promise ward the entire twelve tribes of us are by intense ceremonial earnestness of night and day ritual serving, trying to realize their hope of having got-

* The instinctive movement of a man strong in the upper part of his body, and of an orator gathering himself together to wrestle with great intellects of great men in an oration which gathers in power — beyond any recorded effect of his speech — as it

to reach: — for the sake of which very Hope I am being now prosecuted, your Majesty, by the very Jews themselves. — Why now is it deemed so utterly unworthy of credit by you, that GOD dead people is actually raising? — I myself, for example, got to imagine once that in the case of The Name of Jesus, — yes the Nazorene — one, — it was my very duty much that was hostile to have got to perpetrate: — which idea also I got to carry out in action in officially Jerusalem, and not a few of the saints did I in regular imprisonment in jails go and shut up, my power from the chief priests themselves having got to receive, then too upon their being put out of the way I went and recorded a vote against them. — And throughout the whole of the (G)synagogues there was I by frequently inflicting punishments upon them, forcing them to be foully cursing Jesus, — furiously, in short, raging like a madman against them, I was hunting them at last even to sanctuary in the Gentile cities outside ward for safety. — Under which circumstances going on my way their Damascus ward, — backed by the power and warrant of the chief priests, — right in the middle of the day, along on the road I got to see, your majesty, from the heaven, above the sun for splendour, having got to pour its glory round me as it did, a light, and round those of my party proceeding on our way. — But the whole of us having got to be fallen the earth ward, I got to listen to a Voice speaking as it was exclusively unto ME, and saying in (G)Hebrew, ‘Saul, Saul, why art thou hunting down?’ — It is all the more hard for thyself so obstinately against the goad-spikes‡ to go on thus dashing thy bleeding heel. — But I got to say, ‘What angelic being art thou, Lord?’ — But He went and said, ‘I AM Jesus, Whom thou art hunting down. — But in spite of all that have got to get up and then to stand upon goes on, and in consequent draught upon physical strength.

† A searching appeal to what ought to have been his life as a Jew — sitting Romanizing as there he was, and Emperor-aping.

‡ Of conscience — in obstinate self-righteousness.

thy feet; for for this-very reason I went-and-vouchsafed-this-appearance to-thee, to-have-got-to-utilize-thee-as-a-minister and-a-witness both-of-these-things-which thou-didst-get-as-a-fact-to-experience, aye-and-too of-those-which I-shall-be-coming-and-showing thee, delivering-from now henceforward thee-as I am out-from The People and the Gentile-race-nations,—whom ward now I thee am-sending-as-(G) apostle,—to-have-got-to-open their eyes, and to-have-got-to-turn-them-right-round away-from Darkness Light ward,—even-from the tyranny of-(G)Satan to trust-upon God,—so that they may-have-got-to-receive-for-giveness of-sinful-wrong-doings, and a-share-by-right-of-inheritance in-organic oneness with those being-sanctified-as they have by-trust,—that MY-SELF ward.—Wherefore, king Agrippa, I did-not go-and-be disobedient to-the revelation from-heaven, —BUT-instead of that to-those in-the Jewish quarter of Damascus first-of-all and-then Jerusalem, to the-whole too of-the district of-Judaea, and-then to-the-Gentile-race-nations was-and am-advocating need-for-a-change-of-heart, even-to-having-turned-right-round-trust-upon God,—practically-evidential-of that change-of-heart fruits producing:—as-a-reward-for all-this the Jews having-got-to-pounce-upon me in-a Service at the temple were-doing-their-utmost-to-have-got-any-22 ‘utilizing’-of-me-ended.*—Help, therefore, having-got-to-experience-as I did,—the-genuine, from-with our covenant God,—up-to this present time I-have-been-standing-my-ground, being-borne-testimony-as I am-to by

* Exactly correlated word in the Greek to that in verse 18.

† The entire system of symbolism in the Pentateuch.

‡ Paul had been holding the two men—and the audience—entranced up to the end of verso 22, the Roman by sheer force of tone and the æsthetic part of oratory, and the Jewish by very much more than that. Feeling his advantage, Paul’s genius poised itself upon the wing for a mighty climax of powerful conviction, until something Festus could understand, in his case, broke the charm of the magician—‘Gentile race nations’—and spasmodically, in a voice over which he seemed to have lost control, he bawled, and broke the spell

those-of-low-estate as-well-as-also of-lofty-estate too how-that nothing am-I-saying outside that-which too the (G)Prophets went-and-revealed-in-their-utterances was-going-to-be-coming-to-be, and Moses† too;—now-since a-SUFFERING-VICTIM. 23 is The Christ,—now-since-also the-first-fruits of The-Resurrection of the-dead,—Light-He-is-going-to-be-Revealing-to-The People, and-to-the Gentile-race-nations.”† . . . But 24 such things as-THES§ saying as-he-was in the course too of-a-defence, Festus, and that in-a loud voice, went-and-declared, “Raving-mad-art-thou-|| Paul!—thee thy much-and-varied learning madness ward is-spinning-round-and-round.”—But he, “I am- 25 not raving-mad,” asserts, “most-illustrious Festus, BUT-so far from that of-truthfulness and of-sobermindedness deep-secrets I-am-revealing; for well- 26 acquainted with all-this is the king with special reference-unto whom, speaking-with-frank-boldness-as I am, I-make-the-utterances,—for-that escaping his-observation was taking place not one-single essential of-such transactions as-these I-feel-persuaded, not-one for-it-is not all-in-a-corner that-being-trausacted-has-been THIS. —Dost-thou-trustingly-believe, king 27 Agrippa, the (G)Prophets?—yes-I-KNOW that thou-dost-trustingly-believe-them” . . . But Agrippa pun- 28 gently-unto Paul went-and-affirmed, “In-a regular take-it-for-granted short-work-style myself thou-art-coaxing-over into-having-got-to-become ‘a-(G)Christian’-forsooth!” But 29 Paul went-and-said, “How-I-could-have-gone-and-prayed our Covenant-

upon Agrippa’s mind, conscience, and heart, for him to be recalled to the somewhat humiliating fact that he was being carried down the stream of conviction perilously near the crisis of conversion. —Hence the spirit of his spiteful reply to Paul’s challenge (verse 28) in which he confesses to interest in him, but warns him not to presume upon it. He could, however, have found a worse word to use than ‘Christian.’ § 1 Cor. i. 23.

|| It must not be supposed that Festus lost all respect for Paul because he thought he was mad. Quite the reverse; he thought him a genius and weirdly other-world-ish. The ‘spinning round and round’ is the idea of spinning until you fall from giddiness.

God-that, yes-truly in-organic oneness with a-short-work* and in-organic oneness with a-long†-one-too, not only thou, BUT-more than that even the whole-of those that-are-listening-to me this-day-as well, may-have-got-to-be such-and so blessed-an-one as even-I myself really-am, without-the *drum-*
 30 back of these chains - here." — And having-got-to-say these-telling words-as he did, went-and-made-an-end-of-the-sitting-did first-indeed the king, and-then the Governor, Bernice too-simultaneously with both, and-then those that- were-sitting-in- company- with
 31 them.—And upon-having-got-to-retire they- were-engaged-in-conversation privately together, saying, "Nothing meriting-death or chains practising-is
 32 such-a man as-THIS."—But Agrippa to-Festus got-to-assert, "There-being-discharged could-have been such-a man as-this,—if- only he had—"abstained-from appealing-to Caesar.

XXVII. 1 But as the-arrangement got-to-be-decided-on-of-our-taking-the-sea-route Italy ward, Paul-aye-with private accommodation and certain other-reversed cases of prisoners they-were-placing-under-the-charge-of-a-centurion, by-name Julius, of-the-Augustan
 2 Life-guards; but having-got-to-go-on-board-a-ship belonging-to-Adramyttium,—about-as they were to-be-calling-at ports along the Asian-coast,—we-got-to-put-to-sea;—there-being the cargo-owner-with us, Aristarchus, a-Macedonian‡ of-Thessalonica. Then in-another-day we-got-to-touch-at Sidon;—aye-and humanely, as-Julius§ to-Paul went-and-behaved, he-went-and-chanced the-permitting-him for aid-
 3 unto his friends to-have-got-to-go-his-own-way to-be-getting a change from
 4 social-intercourse. And-from-thence

* Justifying trust, ver. 27 (St. John vi. 29; St. Luke xiii. 43; Acts xvi. 30, 31; Rom. ix. 28—32).

† The Atoning work of Christ, verse 23 (Rev. xiii. 8; Eph. iii.).

‡ This is an interesting fact, when taken in connection with the incidents and atmosphere of chapter xvi., where everything is Roman, and, in connection with Macedonia as the real beginning of pure Gentile work, so vocal with the great organic mission of which Rome could alone be the centre.

§ Surely this was no new acquaintance, but one

having-got-to-put-to-sea we-got-to-sail-under-the lee of Cyprus, owing-to-the-fact-of-the winds being dead-ahead. But-too, the sea,—the-part-of-it which
 5 washes Cilicia and Pamphylia,—having-got-to-sail-through, we-got-to-trend Myra ward in Lycia. And-there
 6 the centurion having-got-to-find an-Alexandrian ship sailing Italy ward, he-went-and-embarked us it ward. But in-the navigation of a-tedious-num-
 7 ber of-days sailing-slowly, and having-hardly got-to-get opposite Cnidus,—
 8 "refusing-to let us-as was the wind,—we-got-to-sail-under-the lee of Crete opposite Salmōne, and-hardly-enough
 9 too getting-along-past it, we-got-to-come a-place ward-very well known called 'Fair-havens,'—close-to-which there-was a-town, Iasōn. But a-tedious-long time having-got-to-elapse, and now-already as-was the navigation dangerous,—on-account, too, of the-
 10 fact that fast-tide|| had already passed-by,—strongly-advising-was Paul, saying to them, "Comrades, I-discern|| how-that attended-with harm and great loss, not only of-the freight and of-the ship, BUT-which is a far more serious matter, even-of-the lives-of-us is-about-to-be the voyage." But the centurion
 11 to the captain, and to-the ship-owner, was-listening not** to-the-opinion on-the-part-of-Paul being-spoken. But
 12 inconveniently-as-the harbour-was-constituted-in-prospect-of-a-winter-stay, the more-part went-and-expressed-their-opinion-in-favour-of-having-gone-and-sailed-off from-there, and-see-if they-could-not-manage- somehow-to-have-gone-and-beaten-down-and-got-nicely-to-winter-Phenice ward,—a harbour too of-Crete but-looking-as it does towards
 13 both s.w. and n.w. But having-got-to-come-on-to-blow-softly-as did the-
 who for some time had been in a state of mind qualifying him for rationally trusting a State-prisoner of the most responsible kind to go about thus at liberty, and who (under God) took care that Paul should have 'private accommodation' on board the ships?

|| I.e., the time of year for the equinoctial gales had come.

¶ A word implying his opinion as a man merely; but he was right in interfering, since he was ordered to do so (verse 21), and there was a reason for his being left to himself at first.

** See note on Luke xviii. 14.

south-wind, having-gone-and-fancied that-they-had-secured a-lucky-chance they-went-coasting-along Crete hugging-as they got to the-shore. After a short-time, however, went-and-came-on-to-beat all along it*—did the-(G)typhoon, which is-called "North-east-big-waves,"—but having-got-to-be-seized-hold-of-by-it-as did the ship, and "totally-unable-to-be-going-in-the-teeth†-of such a-wind, having-got-at last-to-abandon-her-to-it-as we did there-we-were-scudding-before-it. But of an-island, once-well known to sailors having-got-to-run-under-the lee, called Claua, with-great-difficulty we-did-just-get-to-manage to-have-got-to-get-again-into-our-power the ship's-boat;‡ which-having-gone-and-drawn-up-on-board they-were-employing the-ship's-brace-chains,§ under-girding-as they were the ship:—aye-and-in-terror-too lest into-the-Great Syrtis-quicksand ward they-might-have-got-to-drift-out-of-our-course, having-got-to-reef the sail-in-that-way went-on-scudding. But fearfully tempest-tossed, on-the-day-after they-were-setting-about-making a-lightening-clearance; and on-the-third-day with-their-own-hands, the cargo of-the ship they went-and-threw-away. But neither sun nor stars shining-out-as guides for-such a-number-of days, the-gale moreover pressing-us so-close-as there it was, being-taken-away as-respected-the-future-entirely was all hope-of-the-fact that-we-are-to-be-saved OURSELVES-
 21 even. But, after much irregularity-of-meals as-from the nature of the case there-was, then went-and-stood-up-did Paul in their midst and-got-to-say, "Ye-should indeed, (G)O comrades, have-gone-and-yielded-to-the-authority-on which I-spoke to—beware of-sailing-away from Crete,—aye-and-to-have-got-to-get-for-your-gain-too only
 22 this harm, and the loss-too!—And, to keep to-NOW, I-am-advising you to-be-keeping-your-spirits-up; for-there shall not be the loss of a-single life amongst you, but-there will be-of-the
 23 ship:—for there-got-to-appear to-

me, this-very night, an-(G)angel of-The God from-Whom I-have-my-being, and to-Whom accordingly I-am-rendering-service, saying, "Abstain-from 24 fearing, Paul, before-Cæsar for-thee it-is-absolutely-necessary-to-have-gone-and-made-thine-appearance,—and, see-here, God has-been-graciously-pleased-to-grant-to-thy-prayers all the-persons sailing-as there they are in company-with THEE."¶ — Consequently be-keeping- 25 your-spirits-up, comrades, for I-trust-fully-believe God that thus it-shall-be exactly-in-the-way that it-has-been-revealed-to-me:—but an-island ward 26 a considerable sized suitable-one, "it-is-absolutely-necessary-that we have-got-to-be-wrecked." But when the four- 27 teenth night it-got-to-be,—being-tossed-up-and-down-as there we-were in-navigation of the (G)Adrian-sea,—about the middle of that-night, kept on-suspecting-did the-sailors-that some-to them familiar tract-of-land-or other was-nearing them; and-so having- 28 gone-and-taken-a-sounding they-got-to-find-it-to-be twenty fathoms; but having-got-to-proceed a-short-interval and-then again gone-and-taken-a-sounding they-got-to-find-it-was-only 29 fifteen fathoms.—So-then being-in-terror lest-some-how-or-other upon the-breakers wards they-should-have-got-to-dash, out-of the poop having-got-to-cast-out anchors, four, there-they-were-praying for-it-to-have-got-to-be daylight. But the sailors on-the-look- 30 out-for-a-chance for-escaping out-of the ship, went-and-let-down the ship's-boat these a-ward,—under-the-pretence of making-preparations-for out-of the-bows stretching-out anchors-for casting,—went-and-said-did Paul to-the cen- 31 turion and-to-his soldiers, "Supposing these-fellows "will-not stop on board ye cannot have-got-to-be-saved,"—Then the soldiers went-and-cut the 32 ropes-of-the ship's-boat, and-so got-to-leave her to-have-gone-and-dropped-off. But in-the-short-interval 33 before it-was-getting to-be daylight, 'advising-strongly-was Paul the-whole-of-them to-have-gone-and-

* Crete.

† Lit., "eye."

‡ Being towed astern all along as it had.

§ Stowed away hitherto in the boat, perhaps.

¶ Verse 2.

¶ "Them that honour Me I will honour." His Apostle, too.

- partaken of some food, saying, "The fourteenth-day it is to-day that, kopt as ye are incessantly on the watch, ye are persisting in fasting, having got-to take nothing in the way of a meal ;
 34 consequently I do strongly advise you to have gone and partaken of some substantial food :—for this helpfully towards your own getting saved is essentially connected, for then of not a single one of you a hair of your head
 35 shall be perishing."—But having got-to say this, and then gone and taken a loaf, he got-to return joyful thanks to God in the presence of them all, and then having gone and broken it-to pieces he went and set-to-to-be eating. But sympathetically full of spirits as they all got-to be, they also
 36 went and partook of some food ; well, we were on-board, all the souls, two hundred and seventy six. But having
 37 got-to take a satisfying meal of food, they were blithely lightening the ship, throwing overboard the ship's stores
 38 the sea ward. When, however, daylight it did get-to be, the land they were not recognizing ; but a considerable-sized suitable inlet they were perceiving, possessing a beach, which
 39 ward they got-to consult, if only they could manage to do it, to have got-to
 40 drive-up the ship ; and so then having got-to get her clear of the anchors, leaving them there in gripping the bottom of the sea, having together with them cast loose the braces of the steering-oars :—and then having got-to run-up the foresail to the wind there they were keeping a straight course
 that beach ward,—but in between them 41
 and the beach having got-to come across a shoal place thrown up by two opposite sea-currents they got-to ground the ship on it, and the bows indeed having got-to be embedded went and kept hold, but the stern part was being broken-up from the dashing of the waves : but of the soldiers the 42
 advice got-to be that the prisoners they should have gone and killed off, to keep a certain one of them from having gone and swam* off and so gone and effected his escape ; but the 43
 centurion just anxiously scheming how to have got-to preserve Paul, went and kept them from the carrying out of their plan ; and he went and gave directions too for any of those able, to be swimming,—guiding them how best by having first got cleverly to cast themselves upon the bit of land of the shoal, on quitting the ship, —and for the rest, to do the same some 44
 upon planks, but others upon some good spar or some thing or other taken from the ship.—And thus it got-to come-to-be that the whole of them did get-to be saved alive upon the shore.

* The 'swam' strengthened by the 'gone' lets us into a secret—that Paul could swim and they could not, and, consequently, although they (doubtless) had the opposite of any ill will to their officer's favourite, yet they 'got to' feel that private feelings must be sacrificed to professional exigencies, for it would be so derogatory to the Roman army for a puny, insignificant Jew—always on the look-out for any chance—to be seen swimming away towards the shore, whilst they looked on helplessly fooled. Nor are we at any loss to know why Paul most likely could swim well, and they could not—Paul's boyhood from the first was at almost a sea port, in a warm clime, and the wonder had been if he could not ; they were inland born, and Rome was very unnautical. Just a trifling hint is given too why he was perhaps a fine swimmer—he had a large thorax, for

he, we are told, had a tremendous voice (xiv. 10), and this coupled with light lower limbs (and perhaps strong arms, xxvi. 1). Either the centurion did not know that Paul could swim, or it never occurred to a gentleman (and himself not professionally suspicious) to think of that as a means of saving him ; or when the soldiers so broadly hinted (most likely to him in private) the sad necessity of duty, he either remembered that he could swim, or learned it then from them. What more likely than that Paul had told them that he could swim, in connection with it as an illustration level with their ideas, and suggested by being at sea (2 Cor. xi. 25).

† In the Greek this is the article—"the Paul."

‡ Malta.

§ Lit., (g) "barbarians," i.e., neither Greek nor Roman.

- having-got-to-roll-together-as did Paul
 a-good bundle of-faggot-wood, and-
 then having-got-to-put-it upon the
 fire, a-viper, away-from the heat
 having-got-to-escape, went-and-fas-
 tened-itself-into-connection-with his
 4 hand:--but as went-and-looked-at-it-
 did the simple-minded-foreign-islanders
 hanging-there-as it had been, the dan-
 gerous-reptile, right-out-from that
 hand-of-his, they-kept-on-saying pri-
 vately-one-to-another, "You-may-
 depend-upon-it-that a-MURDERER is
 THIS* person, whom, having-got-to-
 escape-alive-though he did out-of the
 sea the-goddess Nemesis will-not have-
 gone-and-permitted-to-go-on-living."—
 5 But he indeed therefore having-gone-
 and-shaken-off the dangerous-reptile
 the fire ward, got-to-experience no ill-
 effects-whatever.—But they kept-on-
 6 looking-out-for his showing-symptoms-
 of inflamed-swelling, or-even of-drop-
 ping-flat, suddenly, dead.—But for a-
 long-time having-kept on-looking-out-
 as there they-were,—and being-able-to-
 see-the-spectacle-of nothing very-
 dreadful happening him ward,—chang-
 ing-their-minds-they-were-now saying
 that-a-god he undoubtedly-is.'—
 7 But in-the-neighbourhood-of the-parts
 of the island round-the very spot there
 were-estates belonging-to-the first-man
 of-the island, by-name (g)Poplius,
 who having-gone-and-taken us-home
 for three days generously went-and-
 actually-hospitably-entertained-us-all.
 8 But-then-it-got-to-be that-the-father-of-
 Poplius being-attacked-as there he was
 with-fever and (g)dysentery, was-
 lying-up-in-bed, in-with aid-unto whom
 having-got-to-go-as Paul-did, and-then
 gone-and-engaged-in-prayer, he-got-
 to-lay his hands-upon him and-to-cure
 him. This-*precedent* therefore having- 9
 got-to-be-set, the rest also-of those
 having-sicknesses *resident* in the island
 were-coming-to-him-one after-another
 and being-cured; who also with-many 10
 marks-of-respect went-and-honoured
 us, and-so got-to-heap-upon-us by the
 time we were-setting-sail the-necessaries
 we-were-in-need-of. But after a- 11
 three months-stay we-got-to-leave-
 them, on-board a-ship that-had-been-
 wintering in the island, an-(g)Alexan-
 driner, the "Castor-and-Pollux." 12
 And having-got-to-touch Syracuse
 ward, we-got-to-make-a-stay-of-three
 days. From-there having-got-to- 13
 make-the-entire-circuit-of the island§
 we-got-to-come-off Rhégium; and
 after-a-single day's-waiting having-
 got-to-set-in-as did the-south-wind,
 the-second got-to-bring-us Puteoli 14
 ward, where having-got-to-find-out
 some-brethren, we-went-and-were-
 pressed-by them to-have-got-to-make
 a-seven day's-stay. And thus-at last
 Rome ward *itself* we-went-and-pro-
 ceeded; and from-there the brethren,|| 15
 having-got-to-hear-the-news-of all-that
 had-been-befalling us, went-and-came-
 out-to-meet us-with a welcome all-the-
 way-to¶ Appii Forum, and Three
 (g)Taverns,—whom when-got-to-see-
 did Paul, having-gone-and-given-joy-
 ful-thanks-to-God-as he did,** his-
 spirit-got-to-be strengthened.
 But when we-got-to-get Rome ward 16
 the centurion got-to-deliver-over his
 prisoners to-the-prefect-of-the-præ-
 torian-guard;—but†† to-his Paul the-
 privilege-went-and-was-accorded of-
 lodging-all-by himself just-with the†† 17
 person, a-soldier, that-was-on-guard-
 over him.

But so-it-got-to-be that after three 17
 years the entire army would be leavened with
 Christianity. The note at the end of the Epistle
 to the Philippians suggests the rest.—And verse 23
 opens our eyes to the place Moses and the Prophets
 occupied in enlightening, in a systematic Theo-
 logy, the Latin nation,—for each of these Roman
 soldiers on guard over the Apostle had to listen,
 from morning to night, to the quotations, expo-
 sitions, and real facts of Judaism in the Inspired
 Revelation of their own Creator, Redeemer, and
 Sanctifier. And we may be sure that Paul skil-
 fully used the Jews—even when most recalcitrant
 and infatuated—to further his own work among
 the Gentiles.

* That is the particular crime for which this
 prisoner is being taken to Rome.

† The 'therefore' of Covenant Providential
 sequence (Mark xvi. 18).

‡ After ascertaining whether he had trust to be
 healed.

§ Sicily.

|| I.e., Christians.

¶ Forty-three miles.

** xix. 21.

†† The grammar and the connection show to
 whom Paul owed this good beginning at Rome.

‡‡ Upon whom was brought to bear all Paul's
 fascinating compassionate gifts. The sentry was
 being constantly changed, consequently in two

- days Paul went and called together what were still there* of the Jews, first of any; but having got to come together as they did he proceeded to say in offering Salvation unto them, "Men, brethren, I, though nothing did I go and do hostile to The People, or to the ritual system of our forefathers, chained out of Jerusalem got to be delivered over the hands of the
- 18 Romans wards; who for their part after having got to give me a trial were desirous of having gone and set me free, on the ground that no capital charge was being substantiated in
- 19 essentials in my case; but protesting against it as were the Jews, I went and was forced into having got to make an appeal to Caesar, and not as my nation itself having of any cruelty to have got to impeach.
- 20 For the following reason therefore it is that I went and sent to ask you to come to have the pleasure of having got to see you and to have got to be speaking on spiritual things:—for for the sake of The Hope of Israel it is that with this chain here I am garnished." But they to curry favour unto him went and sophistically said, "We neither by letters medium about thee got to receive from Judæa, nor did any one whose opinion was worth anything that got to come here of the brethren of thee any criminal thing get to report or to utter in private conversation. But we are as
- 22 anxious as ever thou art to have got to listen to from as an authority THEE what thy mind is on the subject:§—for, as a matter of fact, as respects THIS religious sect WE know for certain how that all over the world its basis
- 23 is contradicted as false." But having got to arrange with him a time, there got to come for enlightenment unto him his lodging ward ever more and more of them, to whom he went on expound-
- ing the Scriptures,—whilst unfolding the nature of The Kingdom of God, bringing them moreover as he would gently down to all about 'Jesus:—from both the Law of Moses and the (g) Prophets, from morning until evening:—And some indeed were yielding obedience to what was being spoken, but others were refusing obedience; but disagreeing strongly in opinion as they were balked of prospect of private advantage unto amongst themselves they were separating,—making as Paul was one quotation from Scripture first, "With sarcastic accuracy went and uttered did The Spirit, The Holy one through the agency of Esaias the (g) prophet when offering Salvation unto the forefathers of ourselves, saying, 'Have gone and proceeded on thy way offering Salvation unto The People, this of thine, and have got to say, 'With all your listening ye shall be listening, and yet not willing to have got to understand, and with all your gazing ye shall be gazing, and yet not willing to have got to see: for got to be stupid did the Heart of The People, this of thine, and with their Ears sluggishly they got to listen, and their Eyes they went and closed tight; for fear they might have got to see with their Eyes, and with their Ears have got to hear, and with their Heart have got to understand, and so have got converted, and have got to let Me heal them.' Realized, therefore, let it be by you that to the Gentile race nations shall have got to be sent the message of GOD'S Salvation through The Saviour,—THEY WILL be listening, too." And when he got to say all this, got to leave did the Jews,—having as they were amongst themselves much keen discussion.
- But got to remain did Paul two entire years, in honourable privacy at

* xviii. 2.

† St. Luke xxiv. 47.

‡ This was true in the letter of it, though false enough in the spirit; but they were doubly cautious, first because they had lately been banished from Rome (xviii. 2) for religious fanaticism, and secondly, from what they heard in the letters they were not sure but that there might

be some deep political motive for the Roman authorities in Judæa treating him so well—a treatment certainly not discountenanced at Rome.

§ They are trying,—seeing that he is so non-Roman, and Israelitish, and friendly,—to sneak into his confidence, know the political secret—and go shares in the luck.

his-own rented-lodging, and was-wel-
 coming the-whole-of those *that were*
 31 *keeping on-coming-to-see him*:—herald-
 ing-as *The Pioneer Evangelist*-The
 Kingdom of-God, and-also giving-
 courses-of-*systematic-teaching-as the*
Pioneer Pastor-on *every-subject* con-
 nected - with The Sovereign - Lord,
 Jesus, *The-Christ*, with-the-fullest
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